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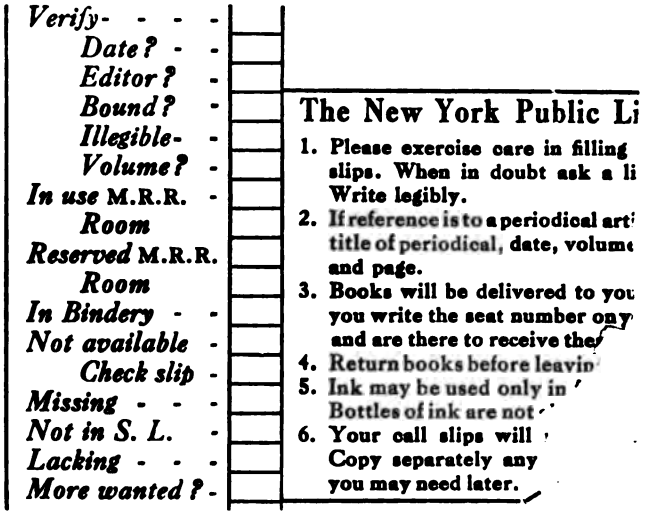
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A COMPLETE

GREEK AND ENGLISH

LEXICON

OF THE POEMS OF

HOMER AND THE HOMERIDÆ.

COMPOSED WITH CONSTANT REFERENCE

TO THE ILLUSTRATION OF THE DOMESTIC, RELIGIOUS, POLITICAL, AND MILITARY CONDITION OF THE HEROIC AGE; CONTAINING ALSO AN EXPLANATION OF THE MOST DIFFICULT PASSAGES, AND OF ALL MYTHOLOGICAL AND GEOGRAPHICAL PROPER NAMES.

FROM THE GERMAN

OF

G. CH. CRUSIUS:

TRANSLATED, WITH CORRECTIONS AND ADDITIONS,

BY

HENRY SMITH,

Professor of Languages in Marietta College.

HARTFORD:

H. HUNTINGTON, ASYLUM STREET.

1844.

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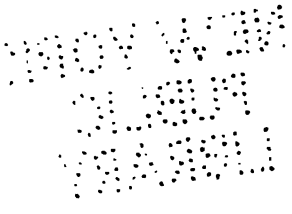

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THIS

TRANSLATION

IS GRATEFULLY DEDICATED TO THE MEMORY OF

MR. SAMUEL STONE,

LATE OF TOWNSEND, MASS., WHO CROWNED A LIFE OF ACTIVE USEFULNESS BY LEAVING HIS ESTATE TO BE DEVOTED TO THE CAUSE OF CHRISTIAN BENEVOLENCE. AS ONE RESULT OF THIS BENEFACTION, THE LIBRARY OF MARIETTA COLLEGE IS IN POSSESSION OF A DEPARTMENT OF VALUABLE PHILOLOGICAL WORKS, TO WHICH, IN THEIR SELECTION AND USE, THE PRESENT VOLUME OWES ITS EXISTENCE.

TRANSLATOR'S PREFACE.

THE plan upon which the work now offered to the public is composed, will be found delineated in the prefaces of the Author subjoined. Some years since, when the Translator was engaged in making purchases of books in Germany for the library of Marietta College, his attention was directed to the original work of CRUSIUS, then recently published. It was procured, and upon his return to this country, was for two years used in the discharge of his daily duties in the class-room. This use, which necessarily brought to his notice the manifold defects of the common general Lexicons accessible to American students, when regarded as exponents of the Homeric poems, resulted in a conviction that a translation of Crusius, properly executed, and accompanied with the additions and corrections which a first edition of such a work would almost of course require, could scarcely fail to secure the approbation of teachers. He was also not without hope, that, through their favor, it might attract the attention of that portion of the students in our colleges and classical schools, who are desirous to read Homer, not as a mere school task, but with a view to understand and feel the poetic beauties, unequalled in uninspired composition, of those immortal rhapsodies, which, bearing a date anterior to the earliest records of profane history, have held, in all subsequent time, and in all nations of civilized men, such undisputed sovereignty in the empire of imagination and taste. The task was undertaken, and when completed, was submitted, without revision, to the inspection of several gentlemen to whose learning and labors the cause of classical literature in the United States is deeply indebted. By their favorable judgment, the Translator was induced to revise the work for the press; and happy indeed may he deem himself in regard to the result of his labors, if a more deliberate examination shall confirm the favorable impression, so kindly expressed to him upon their first rapid and partial inspection of the manuscript.

More than two years have now elapsed since the work was announced as ready for the press. Unforeseen difficulties, however, delayed for some time the operations of the publisher; and when, at length, the work of printing had been actually commenced, it was arrested at the threshold by intelligence that a new edition had appeared in Germany.

It is a duty, the discharge of which affords me the most sincere gratification, to acknowledge at this point the important benefit which the present work has received from an act of unsolicited kindness rendered me by Prof. E. A. JOHNSON, of the University of New-York. This gentleman, though not personally acquainted with the Translator, aware that the work was about to be put to press, and prompted by that courtesy and zeal for learning which mark the

true scholar, forwarded me, through a mutual friend, upon its first reception and without waiting to peruse it himself, the number of the Jahrbücher of Jahn and Klotz, for March, 1843, containing an elaborate review of the second edition of the German original, occupying some fifty pages of that periodical. This review, from the pen of Dr. Ameis, of Muhlhausen, is evidently the work of a master; and the Translator, whilst engaged in incorporating in his work every important improvement in the second edition, has availed himself of the many valuable suggestions, corrections, and additions presented in this very able article, to render the book more useful and acceptable.

It was the original design of the Translator to distinguish additions of his own by including them in [ ]. The traces of this design still appear in the translation, although the changes in the second edition have, in many cases, led to an erasure of the brackets, transferring their contents to the Author. The additions which still appear have been derived from various sources, some of which could not well be acknowledged in the text. In many, perhaps in most instances of this kind, the authority depended on is the masterly critique referred to above.

It is a remark of Ameis, that one of the lowest of the claims which the public has a right to make in a work of this character, is correctness in the citations. This is a claim, however, which is certainly more easily made than met. To one who is aware how multitudinous are the causes constantly operating to produce errors of this description, it will not appear surprising if, in a work embracing many thousand citations, several lapses should escape detection. The first edition of the original "literally swarmed" with mistakes of this character, so that no small part of the labor of the Translator has been to verify the references. In this labor, important aid has been received from several young gentlemen belonging to the class which was graduated at this institution in 1843, particularly from Mr. THEODORE S. DANA, and Mr. CHARLES H. GODDARD, whose attainments as classical scholars are highly creditable both to their talents and their industry. A large number of errors have thus been corrected, which, notwithstanding the author's efforts to exclude them, had found their way even into the second edition. Whilst, therefore, immaculate perfection in this respect is not claimed for the translation, it is hoped that not errors enough have escaped detection materially to impair the usefulness of the work.

The distance of the Translator from the press rendered it impossible for him, in person, to correct the proofs. The responsibility of this work was therefore, at his request, kindly assumed by his highly valued friend, Rev. JOHN J. OWEN, of the Cornelius Institute, New-York; who, having recently edited and carried through the same press an edition of the Anabasis of Xenophon, justly held in high estimation by those who have examined it, was peculiarly qualified, both by his scholarship and his experience, for the task. In this work he has received the able assistance of Mr. WILLIAM C. FRENCH, of the Union Theological Seminary, New-York; and the fewness and comparatively trivial character of the errors to be found in the general typography of the book, afford ample proof of the skill and fidelity with which this painful labor has been performed.

In regard to the external appearance of the work, the liberality of the publisher, and the taste and care of the proprietors of the press from which it emanates, a press already becoming distinguished for the beauty of its Greek typography, have left little to be desired.

In conclusion, the Translator commits his work to the candid judgment of American scholars, not indeed without some degree of anxiety for its fate, but with a prevailing hope, that the years of labor expended upon it will not be found, by their verdict, misapplied. That it has imperfections he is fully sensible; still he has spared no effort which the laborious duties of his profession and the comparatively limited library of a young institution permitted, to render it faultless. He cannot but entertain the conviction that a diligent use of this Lexicon, by the young student of Homer, among other benefits, would especially contribute to impress upon the memory the more expanded phases of words in the earlier language of the Greeks, a perfect knowledge of which is so essential in order to understand the process which resulted in the compact brevity of the Attic forms. And may he not cherish the hope, that the aid which it proffers will stimulate some minds to a more thorough study of the most affluent, melodious, and picturesque of human tongues? that it will serve to augment the number of young men, if not of maidens, among us, who, having taught their ear to appreciate the full-toned melody of the Homeric versification, having passed the outer courts of the temple and inhaled the atmosphere of the inner sanctuary in which the genius of the father and prince of epic song has enshrined itself, may be able with the heartiness of feeling and truth to give the required response to the appeal in the Hymn to Apollo so eloquently made to the virgins of one of the Grecian isles?

"Virgins! farewell, and oh! remember me
Hereafter, when some stranger of the sea,
A hapless wanderer, may your isle explore,
And ask you, maids, of all the bards you boast,
Who sings the sweetest, and delights you most,—
Oh! answer all,—'A blind old man and poor,
Sweetest he sings, and dwells on Chios' rocky shore.'"

Marietta College, July 25, 1844.

AUTHOR'S PREFACE.

NOTWITHSTANDING the great number of excellent helps which have been published, for a series of years past, in illustration of the Homeric poems, there has still, so far as my acquaintance extends, appeared no complete Lexicon, presenting within a moderate compass, to the numerous readers, and especially to the young readers of these poems, every thing necessary for understanding them. In my apprehension, a Lexicon of a particular author, although designed only for schools, should not contain simply an alphabetic series of words with their definitions, but should also particularly notice peculiarities of expression, and those passages which in point of construction or the signification of words, are difficult to be understood, or admit of different interpretations; it should also embrace, in connection with the words, and especially with the proper names, the requisite explanations from mythology, geography, antiquities, and other auxiliary sciences, and thus form, as it were, a repertory of every thing needful for understanding the author. To what extent I have attempted to attain this object, will be seen by noticing the contents of this Lexicon. First, then, it contains all the words found in the Iliad and Odyssey, in the hymns and other small poems. Secondly, especial attention is paid to the explanation of difficult passages; and, as far as space permitted, differing views, when existing, have been noticed. Thirdly, it contains all the proper names, accompanied by the necessary mythological and geophraphical explanations.

Before speaking further of the plan of this work, it is proper, perhaps, that I should justify myself, in applying to it the expression, "A complete Lexicon."

The most copious Lexicon of Homer we possess, is the work of *Damm*, which appeared in 1765, under the title: "Novum Lexicon Græcum Etymologicum et reale, cui pro basi substratæ sunt concordantiæ Homericæ et Pindaricæ." It embraces, as is well known, in addition to the Pindaric vocabulary, all the words to be found in the Iliad and Odyssey, with a careful citation of the passages in which they occur. In the last edition, it has been improved, in point of convenience, by an alphabetical arrangement; and by the copious additions of Prof. Rost of Gotha, it has been brought nearer to the present stand of Greek scholarship. Although that work is not to be brought into comparison with the present, in respect to the diligence with which its peculiar design has been prosecuted, yet it does not contain the whole wealth of the Homeric language, since all the words and proper names peculiar to the hymns are wanting. That we should find in it omissions of single words, even in the Iliad and Odyssey, as *ἄμαθος, ἀμπείρω, ἀναπείρω, Δύμη, Ἑλικάων, ἐκτάδιος, ἑλάσσων, πολύκροτος, ὑσός, φώκη*, etc., was certainly, considering the compass of the work, to be expected. A still older work, "W. Seberi Argus Homericus s. Index

vocabulorum in omnia Homeri Poëmata," is a mere catalogue of the Homeric forms of words, without explanation. Important as this work is for the study of Homer, it has contributed no advantage to my undertaking, except that of enabling me by a comparison, to determine whether any word had been omitted. And even this comparison, it was necessary to make with great caution, since the text of Homer has undergone many alterations since the publication of the work. Among the remaining Lexicons, I may mention that of Koës, which has appeared however only in the sample of the letter A.; and the separately published Lexicons of the Iliad and Odyssey, by *Lünemann*. How defective these books are, is known to every scholar who has examined them. In the definitions of the words, little more is to be found than in any general Lexicon; and small attention is paid to the explanation of difficult passages, and to the proper names of mythology and geography. That, finally, general Lexicons do not possess this completeness, is obvious from the fact, that proper names are for the most part excluded, and when introduced, commonly lack particular explanation. The Lexicon of Passow, however, forms an exception to these remarks, because this distinguished Greek scholar directed his particular attention to the Homeric vocabulary. With a deep conviction of the value of the service, which its lamented author has rendered to the poems of Homer, I gratefully aknowledge the solid information I have often derived from his excellent work. That, however, in many difficult passages of these poems, a satisfactory explanation is wanting, and that many mythological and geographical articles are either not introduced, or lack an explanation sufficient for understanding the poet, will have been remarked by those who have used the work.

With these remarks, it is proper I should indicate more specifically, the plan which I have followed in the composition of this Lexicon.

The demand which may properly be made in a Lexicon of a single author, in regard to Grammar, I hope, in accordance with the plan of the work, to have met. In the case of substantives and adjectives, the epic and poetic forms of the cases are annexed, commonly with a reference to the ordinary forms. The verb demanded particular attention. Here, I have given not only the main tenses, but also in addition, the epic and poetical forms. Difficult forms of persons and tenses, which the younger student would not easily trace, I have, after the example of other Lexicons, introduced into the alphabetic series, and referred to their ground form. For the further information of students, I have referred to the large Grammar of Thiersch, to the intermediate one of Buttmann, which is commonly used in the schools, and to that of Rost, as well as to the recently published Grammar of my valued colleague, Dr. Kühner. The large Grammar of Buttmann is rarely quoted, and only when the intermediate one affords no information on the topic in hand. In connection with the common forms, the poetical forms are also given. Finally, I have thought it expedient, according to the derivation of the Grammars, to place the different forms of a root under the form which is in use as present, conf. *ἀκαχίζω*, *ἀραρίσκω*, *δατέομαι*, etc.

In addition to the Etymology, in the case of derivative words, those which occur only in the poets, are designated as poetic, and if found only in epic writers, as epic. For these references, I gratefully acknowledge my obligation to the Lexicon of Rost. To quantity, sufficient attention has, as a general principle, been paid, to mark the long syllables. A more extended explanation is given when the quantity admits of a doubt.

In regard to the definition of words, and to the numbering of the significations, a careful examination will show, that I have endeavored to follow a natural arrangement. That I should, in a majority of words, agree with other Lexicons, results from the nature of the case; and I gratefully acknowledge, that in this point I am much indebted to the labors of Passow and Rost. It has been an especial aim, in the arrangement of the significations, to render the examination of them easy. For this reason, the main definitions, as well as those modifications of signification which a word receives in various connections, are printed in leaded type; and the peculiar significations of the middle voice are distinguished from those of the active. In difficult words, I have not only compared the modern commentators and translators, but have also consulted the Scholia of the old Grammarians, the Commentary of Eustathius, and the Lexicon of Apollonius. Not unfrequently has the translation of Voss been cited verbatim, when it appeared important in the explanation of a word or passage. What degree of attention has been paid to the illustration of the domestic, religious, political, and military condition of the heroic age, will be seen by an examination of individual words, as *βασιλεύς*, *δῆμος*, of the mythological articles, of the names of clothes, weapons, etc. Finally, an equal degree of care has been bestowed upon the syntactic use of verbs in reference to cases and prepositions, and upon the explanation of the particles. In this connection, justice requires that I should acknowledge my indebtedness to the Grammar of Dr. Kühner, which in this respect is so complete and copious.

In a Lexicon of a particular author, designed at the same time to supply the place of a commentary, it appears to me necessary, not only to indicate the passages explained, but also to indicate those in which a word occurs in a peculiar signification or connection. This desideratum I have endeavoured to supply, and have also marked the so-called *ἅπαξ εἰρημένα* with †. In order to distinguish the language of the hymns from that of the Iliad and Odyssey, an asterisk (*) is prefixed to the words which occur only in the hymns and other small poems. If to an article, *Il. or *Od. is annexed, it shows that the word occurs only in the Iliad or Odyssey.

As I have mentioned, as a second peculiarity of this Lexicon, the explanation of difficult passages, I may add a word upon this point. A careful examination of the book will show that not many difficult passages occur, for which there is not offered at least a translation; in passages which admit of different explanations, the opposing views are always cited, with the grounds upon which they rest. The passages which have received a more detailed explanation, have been arranged in a special register, at the end of the preface, with a reference to the word, under which the explanation is given, because in many passages, it might be sought under different words.

The mythological and geographical proper names have been introduced into the alphabetical series, partly because the verbal explanation of them is found in appellatives in use; and partly because the different accentuation of the proper name and appellative, is rendered more distinct by juxtaposition.

In the case of proper names which do not occur as appellatives, the definitions are given, for which I am indebted principally to Hermann, Diss. de Mythol. Græcorum Antiqissima, and De Historiæ Græcæ primordiis (Opusc. II. 1827). I have thus endeavored to remove a ground of complaint which has reached me from various respectable quarters, in regard to my Lexicon of

Greek proper names.* That the mythological and geographical explanations have not been borrowed from that work, but have been for the most part written, for the purpose of illustrating the Homeric poems, will be seen by a comparison of the two works. For the mythological articles, I have consulted especially M. G. Hermann's Handbuch der Mythologie aus Homer and Hesiod, E. L. Cammann's Vorschule zu der Iliade, and D. E. Jacobi's Handwörterbuch der Griechischen und Römischen Mythologie. Upon the principal works which have appeared on the Homeric Geography, as those of Schönemann, Voss, Uckert, G. F. Grotefend, Völcker, as well as upon other writings which treat of this subject, as Mannert's Geographie der Griechen and Römer, Ottfried Müller's Geschichte hellen. Stämme I. Bd. etc., I have bestowed a careful attention, although the plan of the work allowed only the more important points to be noticed.

From what has been said, it will be inferred, that I have spared no pains in consulting all the helps for the explanation of Homer, within the compass of my acquaintance. The text which I have had principally in my eye is that Wolf; in connection with which, however, I have referred to the editions of Heyne, Bothe, and Spitzner; and in the hymns to Ilgen, Hermann and Franke. For definitions and explanations, materials have been drawn, not merely from the above sources, but also from the observations of Köppen, Heinrichs, Nitzsch, Nägelsbach, and from particluar works on the Homeric language, as Buttmann's Lexilogus, Lehrs de Aristarchi studiis Homericis, etc.; and I acknowledge with sincere gratitude the information I have derived from them. The work of Dr. Gräfenhan, Grammat. dialectici Epicæ, Vol. I. L. 1., which will present an accurate and fundamental view of the phenomena of the Epic dialect, came into my hands whilst the last sheet was in press; some more important matters from this work I have given in an appendix.

To what extent, in the execution of the work, I have succeeded in filling out the plan, which has been sketched, must be left to the candid decision of those who are qualified to judge. The more deep my conviction is, of having often fallen short of my aim, the more thankful shall I be to receive any corrections or hints for improvement.

Finally, it will be the highest reward I can receive for the labor bestowed upon it, should intelligent teachers judge as favorably in regard to the utility of the book, as one sharp-sighted student of the Homeric poems has already expressed himself. I refer to Dr. Grotefend, the director of the Lyceum in this city, to whose inspection the plan of the undertaking, and a part of the work itself, was submitted.

G. CH. CRUSIUS.

Hanover, Nov. 1835.

* Griechisch-Deutches Wörterbuch der mythologischen und geographischen Eigennamen, nebst beigefügter kurzer Erklärung und Angabe der Sylbenlänge, etc. *Hanover*, 1832.

EXTRACTS FROM THE

PREFACE TO THE SECOND EDITION.

To render this work still more worthy of the favorable reception which it has found, I have taken great pains to supply defects, and, as far as possible, to remove mistakes. Besides a careful attention to such criticisms as I have found in various periodicals, in keeping with the design of the work, I have carefully examined a Dutch translation of the book published at Amsterdam,* which the preface represents as containing several emendations; and in addition, I have availed myself of many observations which have been kindly communicated to me in a more private way. I will now state, in a few words, what has been attempted for the improvement of the work in this new edition.

First of all, by a careful comparison, I have corrected the errors in the citations, and I hope thereby to have removed all ground of complaint in this particular. How easily, nevertheless, an error may occur here, may be seen from the circumstance that similar mistakes have been detected even in the corrections of the reviews. I have also entirely re-written many articles, and in the case of many difficult passages, I have added further materials for their elucidation; although it was not in my power entirely to meet the demand of one review, that the reasons should be annexed, except when this could be done without an extended explanation. Had this been done throughout in the manner required, the volume would have been swelled to a size incompatible with the design of furnishing a help for understanding Homer which should not be too expensive. Finally, I have examined Spitzner's edition of the Iliad, and have introduced several words adopted by him, which have hitherto failed in Lexicons of Homer, e. g. *ἄχεσμα, δυςωρέω, αἰσυλόεργος*, etc.

In other respects, I have adhered to the principles indicated in the preface of the first edition; and in this connection I may remark, that in respect to quantity, I have acted upon the principle of marking only the long syllables. I may mention also, that instead of referring to the larger Grammar of Dr. Kühner, I have cited, in this edition, his school Grammar published in 1836.

Hanover, Sept. 1841.

* Volledig Grieksch-Nederduitsch Woordenboeck voor de Gedichten van Homerus, etc., voor Nederduitsche Scholen bewerkt door Hm. Pool, Ph. Th. M. Litt. hum. doctor. Amsterd. 1837.

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ABBREVIATIONS.

absol.	signifies	absolute.
accus.	"	accusative.
act.	"	active.
adj.	"	adjective.
adv.	"	adverb.
Æol.	"	Æolic.
aor.	"	aorist.
Apd.	"	Apollodorus.
Apoll. or Ap.		Apollonii Lex. Homericum.
Att.	"	Attic.
Batr.	"	Batrachomyomachia.
comm.	"	common, commonly.
compar.	"	comparative.
conj.	"	conjunction.
dat.	"	dative.
depon.	"	deponent.
Dor.	"	Doric.
ep.	"	epic.
epith.	"	epithet.
fem.	"	feminine.
fut.	"	future.
gen.	"	genitive.
h.	"	hymn.
Il.	"	Iliad.
imperat.	"	imperative.
imperf.	"	imperfect.
infin.	"	infinitive.
intrans.	"	intransitive.
Ion.	signifies	Ionic.
iterat.	"	iterative.
κ.τ.λ.	"	καὶ τὰ λοιπά = etc.
Lex.	"	Lexicon.
Buttm. Lexil.		Buttmann's Lexilogus.
metaph.	"	metaphorical.
mid.	"	middle.
neut.	"	neuter.
Od.	"	Odyssey.
optat.	"	optative.
part.	"	participle.
pass.	"	passive.
perf.	"	perfect.
plupf.	"	pluperfect.
plur.	"	plural.
poet.	"	poetic.
signif.	"	signification, signifies.
sing.	"	singular.
subj.	"	subjunctive.
V.	"	Vater or Voss.
—	"	equivalent to.
†	"	ἅπαξ εἰρημένον.
?	"	doubtful.
*	"	only in the hymns.
*Il.	"	only in the Iliad.
*Od.	"	only in the Odyssey.
[ ]	"	additions by the Translat

HOMERIC LEXICON.

A.

Α, the first letter of the Gr. alphabet; as a numeral *one;* in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies, both of the Iliad and Odyssey, are distinguished by the 24 letters of the Gr. alphabet.

α, in composition is 1) *α privative*, (before a vowel commonly *ἀν*,) the English *in-* or *un-*, denoting a *negation* of the idea; sometimes also giving it a *bad* sense; *ἄδηλος*, *in*-visible, *ἄπαις*, child-*less*, *ἄβουλος*, *ill*-advised, *ἀναίτιος*, *in*-nocent. 2) *α copulative* [answering to the adv. *ἅμα*] indicates primarily a connection of two objects, also generally conveying the idea of *equality*, *collection*, and *intensity; ἄλοχος* (*λέχος*), *bedfellow*, *wife; ἀτάλαντος*, *equiponderant; ἀθρόος* (*θρέω*), *assembled*, *crowded together*. 3) *α intensive*, strengthening the adj. with which it is compounded and answering to the adv. *ἄγαν*. *ἄβρομος*, *loud-roaring; ἀσπερχής*, *very impetuous*. [The signification of intensity is denied by many Gram. See Passow sub voce, who marks *α* in these examples merely euphonic.] 4) *α euphonic* is prefixed for mere sound's sake to many words beginning with two consonants; *ἀβληχρός* for *βληχρός*; *ἀστεροπή* for *στεροπή*.

ἆ, interj., an exclamation denoting *displeasure*, *pity*, *astonishment; oh! ah! ἆ δειλέ*, *ah wretch!* Il. 11, 441.

ἀάατος, *ον*, poet. (*ἀάω*), *inviolable*, as an epith. of the waters of the Styx, Il. 14, 271; and as an epith. of a contest, Od. 21, 91. 22, 5. According to Buttm. Lexil. I. p. 232, the waters of the Styx are called *inviolable*, because the gods swore by them an oath *not to be broken;* and in the Od. the contest is called *inviolable*, i. e. *that which may not be spoken against*, hence *unblamable*, *honorable;* but Passow translates the word *irrevocable*, i. e. a contest whose result is decisive. The old Gram. suppose either a double *α* privative, or an *α* intensive, and explain *ἀάατον*, by *πολυβλαβής*, *very injurious*. Voss translates it in the Il. *woe-denouncing*, and in the Od. *fearful*. [See Jahrbüch. Jahn and Klotz, März 1843, p. 245.]

ἀᾱγής, *ές* (*ἄγνυμι*), *not to be broken*, *difficult to break*, *strong*, *φύπαλον*, Od. 11, 575. †

ἀάομαι, depon. mid. see *ἀάω*.

ἄαπτος, *ον*, poet. (*ἅπτω*), *not to be touched*, *unapproachable*, *invincible*, epith. of the strong hands of the gods and heroes, Il. 1, 567. 7, 309.

ἀάσχετος, *ον*, ep. for *ἄσχετος*.

ἀάω, poet. (⏑ ⏑ –), aor. 1 act. *ἄασα*, contr. *ἆσα*, aor. mid. *ἀασάμην*, 3 sing. *ἄσατο*, aor. pass. *ἀάσθην*. Of pres. only 3 sing. mid. *ἀᾶται*. I) Act. transit. *to injure*, *to harm*, with acc. *ἦ ῥά τιν' ἤδη βασιλήων τῐ̈δ' ἄτῃ ἄασας*, hast thou now ever injured any one of kings by such misfortune, i. e. brought into such misfortune, Il. 8, 236. *b*) Especially *to injure in the understanding*, *to infatuate*, *to befool*, *to delude*, with and without *φρένας*: *οἶνῳ*, to stupify his mind with wine, Od. 21, 297. *ἄασαν μ' ἑταροι*, my companions befooled [betrayed] me, Od. 10, 69, and *δαίμονος αἶσα*, Od. 11, 61; hence pass. *to be deluded*, *infatuated*, *blinded*, *to fall into disaster*, Il. 16, 685. *Ἄτη*, *ἣ πρῶτον ἀάσθην*, Ate, by whom I was first infatuated, Il. 19, 136. *ἀασθεὶς φρεσίν*, Od. 21, 301. II) Mid. *to delude oneself*, *to let oneself be deceived*, *to mistake*, *to err*, *to act foolishly*, Il. 9, 116; also *ἀάσατο μέγα θυμῷ*, he was utterly

infatuated in mind, Il. 11, 340. *b*) As dep. mid. with acc. *to lead astray*, Il. 19, 91.

Ἀβαχέω (βάζω), poet. aor. ἀβάχησα, properly, *to be without speech*; gener. *to be uninformed, to be ignorant, to be unsuspicious*, Od. 4, 249. †

Ἄβαντες, οἱ, *the Abantes*, the earliest inhabitants of the island of Eubœa, who went to Troy under Elephenor the son of Chalcodon; probably a colony from the Pelop. Argos which emigrated to Eubœa under king Abas; according to Strabo they came from Thrace, Il. 2, 536.

Ἀβαρβαρεή, ἡ (from ἀ and βάρβαρος native), a fountain nymph, mother of Æsepus and Pedasus by Bucolion, Il. 6, 22.

Ἄβᾶς, αντος, ὁ (from ἀ and βαίνω not going away, Nabito, Herm.), a Trojan, son of *Eurydamas*, killed by Diomedes, Il. 5, 148.

Ἄβιοι, οἱ, *the Abii*, nomadic Scythians in the north of Europe, accord. to Strabo VII. p. 360, on the Ister, Il. 13. 6. † (prop. *poor, needy*, from α and βίος: Wolf and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[ἄβιος, ον, see Ἄβιοι.]

* ἀβλαβέως, poet. for ἀβλαβῶς, adv. (ἀβλαβής), *harmlessly, inviolably, without harm*, h. Merc. 83.

* ἀβλαβίη, ἡ, poet. for ἀβλάβεια (βλάπτω), *inviolability*. 2) *harmlessness, innocence*; in the plur. ἀβλαβίαι νόοιο, h. Merc. 393.

Ἄβληρος, ὁ, a Trojan, killed by Antilochus son of Nestor, Il. 6, 32.

ἀβλής, ῆτος, ὁ, ἡ, poet. (βάλλω), *not discharged, unshot*, epith. of an unused arrow, Il. 4, 117. †

ἄβλητος, ον, poet. (βάλλω), *not hit, unhurt*, Il. 4, 540. †

ἀβληχρός, ή, όν (α euphon. and βληχρός), *weak, powerless, gentle*; χειρί, the feeble hand of Venus, Il. 5, 337; τεῖχος, a weak wall, Il. 8, 178; θάνατος, a gentle death, Od. 11, 135.

ἄβρομος, ον (α intens. and βρέμω according to Apoll. Lex.), *loud-roaring, very clamorous*. Epith. of the Trojans, Il. 13, 41. † Passow with Eustath. makes α euphon. and translates *clamorous*. Butmm. makes α copulative and translates *shouting together*.

ἀβροτάζω, poet. (prob. from aor. 2 ἁμβροτεῖν, epic for ἁμαρτεῖν), *to miss*, τινός any one: found only in aor. 1 subj. μήπως ἀβροτάξομεν (ep. for ἀβροτάξωμεν) ἀλλήλοιϊν, lest we miss one another, Il. 10, 65. † See Thiersch. § 232. Butmm. Lex. I. p. 137.

ἄβροτος, η, ον, later ος, ον, poet. (βροτός) = ἄμβροτος, *immortal, divine, holy*. νὺξ ἀβρότη, *sacred night*, because it is a gift of the gods, Il. 14, 78. (The meaning *destitute of men* is doubtful. See Butmm. Lex. I. p. 135.)

Ἄβῑδος, ἡ, *Abydos*, a city in the Trojan dominion on the Hellespont, opposite Sestos, now *Avido*, Il. 2, 836. Hence the adv. Ἀβῡδόθεν, *from A.* and Ἀβῑδόθι, *in* or *at A.*

ἀγάασθαι, see ἄγαμαι.

ἄγαγον, see ἄγω.

ἀγάζομαι, pres. not used by Homer, but yields the tenses assigned to ἄγαμαι.

ἀγαθός, ή, όν, *good, excellent, strong*, distinguished of its kind. α) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, βοὴν ἀγαθός, good in the battle-cry (see βοή), epith. of leaders. β) Of birth, *noble, high-born* (opposed to χέρηες), Od. 15, 324. *b*) Of things and states, εἰς ἀγαθὸν, εἰς ἀγαθὰ εἰπεῖν, μυθεῖσθαι, to speak for good, Il. 9, 102. 23, 305. (cf. φρονέω) πείθεσθαι εἰς ἀγαθόν, Il. 11, 789. ἀγαθὰ φρονεῖν, to be intent upon good, Il. 6, 162. Neut. pl. subst. ἀγαθά, Od. 14, 441. Irreg. comp. ἀμείνων, βελτίων, κρείσσων, λωΐων, superl. ἄριστος, βέλτιστος, κράτιστος, λωΐστος, etc.

Ἀγάθων, ωνος, ὁ (amplif. of ἀγαθός), son of Priam and Hecuba, Il. 24, 249.

ἀγαίομαι, ep. form of ἄγαμαι, only in pres. in the sing., *to be indignant, to be angry*, Od. 20, 16. †

ἀγακλεής, ές, poet. (ἄγαν, κλέος), gen. έος, *very illustrious, famous, glorious*, generally of men; once of Vulcan, Il. 21, 379. [* Il.]

Ἀγακλεής, contr. ῆς, ῆος, ὁ, a Myrmidon, father of Epigeus, Il. 16, 571. * Il.

ἀγακλειτός, ή, όν = ἀγακλεής, poet. *very celebrated, famous, glorious*, generally of men. *b*) Of things: only ἀγακλειτὴ ἑκατόμβη, a glorious hecatomb, Od. 3, 59.

ἀγακλυτός, όν, poet. (κλυτός), prop. of which one hears much, *far-famed, most glorious*, generally of men. *b*) Of things: only ἀγακλυτὰ δώματα, Od. 3, 388. 428.

* ἀγαλλίς, ίδος, ή, a bulbous-rooted flower perhaps the *sword-lily*, h. Cer. 7. 226.

ἀγάλλομαι, mid. only pres. *to exult in, make a display of, to be proud of* any th

that a god should thus openly favor mortals, Il. 24, 464. 2) *to be content, to be satisfied,* οὐκ ἀγαπᾷς, ὅ (for ὅτι) ἧκλος δαίνυσαι, art thou not content, that thou feastest in quiet? Od. 21, 289. 3) ἀγαπάζομαι, dep. mid. stands as particip. absolute with φιλέω and κυνέω. οὐκ ἀγαπαζόμενοι φιλέουσ', do not cordially entertain, Od. 7, 33. 21, 224.

ἀγαπήνωρ, ορος, ὁ (ἀνήρ), *manhood-loving, manly, bold, brave,* epith. of heroes, Il. 8, 114. Od. 7, 170.

Ἀγαπήνωρ, ορος, ὁ, son of *Ancæus,* grandson of *Lycurgus,* king and commander of the Arcadians. According to a later tradition, he was carried by a storm to Cyprus upon his return, Il. 2, 610. Comp. Apd. 3, 10. 8.

ἀγαπητός, ή, όν (ἀγαπάω), *beloved, dear,* epith. of an only son, Od. 2, 365. Il. 6, 401; thence ἀγαπητῶς, *with love, cheerfully, willingly,* Batr.

ἀγάῤῥοος, ον, poet. (ῥεω), *strong-flowing, rapid,* epith. of the Hellespont, Il. 2, 845; of the sea, h. Cer. 34.

Ἀγασθένης, εος, ὁ (adj. ἀγασθενής, very strong), son of Augeas, king of Elis, father of Polyxenus, Il. 2, 624.

ἀγάστονος, ον, poet. (στένω), properly, *strong-sighing;* then *loud-roaring, high-sounding;* epith. of Amphitrite, Od. 12, 97. h. Ap. 94.

Ἀγάστροφος, ὁ (from στρέφω to turn oneself often), son of *Pæon,* a Trojan, killed by Diomedes, Il. 11, 338.

* ἀγατός, όν, poet. for ἀγαστός, *admired,* neut. as adv., h. Ap. 515.

Ἀγαύη, ή, daughter of Nereus and Doris, Il. 18, 42; (in Wolf and Spitzner Ἀγανή, cf. A. Grāfenhan Gr. dial. Ep. p. 58.)

ἀγανός, ή, όν (ἄγαμαι), *admirable, wonderful, glorious, excellent, noble,* generally epith. of kings and heroes; also of the Hippomolgi, Il. 13, 5; of birth, μνηστῆρες ἀγανοί, *noble suitors;* of the Phæaces: πομπῆες ἀγανοί, excellent conductors, Od. 13, 71; and of Proserpine, Od. 11, 213. Superl. ἀγανώτατος, Od. 15, 229.

ἄγγελίη, ή (ἄγγελος), *a message, an embassy, news, tidings.* ἀγγελίη τινος, a message from or about any one, Il. 15, 640; and ἀγγελίην πατρὸς φέρειν, to bring tidings of the father, Od. 1, 408. ἀγγελίην ἐλθεῖν, to come on an embassy, i. e. to bring a message, as an ambassador, Il. 11, 140. In the last passage and some others, the old grammarians incorrectly suppose a subst. ὁ ἀγγελίης = ἄγγελος; but the most approved modern Gram. suppose an accus. or a gen. sing. of the fem. ἀγγελίη, cf. Buttm. Lex. 2, p. 202. Thiersch § 268. 2. Spitzner Il. 13, 252. ἀγγελίην ἐπὶ (Wolf ἔπι) Τυδῆι στεῖλαν, they sent Tydeus on an embassy, Il. 4, 384. ἦλυθε σεῦ ἕνεκ' ἀγγελίης, (gen. caus.) connect thus, ἦλ. ἀγγ. σεῦ ἕνεκα, he came on account of a message concerning thee, Il. 3, 205. ἦέ τεν ἀγγελίης μετ' ἐμ' ἦλυθες, or comest thou to me on account of some message, Il. 13, 252. ἀγγελίης οἴχνεσκε, he was wont to go on account of a message, i. e. to carry messages, Il. 15, 640.

ἀγγελίης, ὁ, Ion. for ἀγγελίας, ου, ὁ, according to the ancients, a form of ἄγγελος, see ἀγγελίη; cf. Rost. ausf. Lex. who defends the view of the ancients, *a messenger, an ambassador.* ἦλ. σεῦ ἕνεκ' ἀγγ. he came as an ambassador on thine account, Il. 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

* ἀγγελιώτης, ου, ὁ = ἄγγελος, *a messenger,* h. in Merc. 296. Comp. ἐριθος.

ἀγγέλλω (ἄγω), fut. ἀγγελέω, ep. for ἀγγελῶ, aor. ἤγγειλα, aor. mid. ἠγγειλάμην, *to bear a message, to give information, to bear tidings;* often absol. Il. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) *to announce, recount, report;* with accus. of the thing, ἐσθλά, Il. 10, 448; ἔπος, Il. 17, 701; θέμιστας, h. Ap. 391; also of the person, τινά, τσ give intelligence of any one, Od. 14, 120. 122; and with inf. κήρυκες ἀγγελλόντων παῖδας πρωθήβας λέξασθαι, let the heralds announce that the adult youth keep watch, Il. 8, 517; comp. Od. 16, 350.

ἄγγελος, ὁ, ή, *a messenger, an ambassador,* whether male or female: *heralds* are called Διὸς ἄγγελοι, messengers of Jupiter, Il. 1. 334; Ὄσσα, Il. 2, 93; also birds by whose flight divination was performed, Il. 24, 292. 296.

ἄγγος, εος, τό, *a reservoir, a vessel* for wine, milk, etc. Il. 2, 471. Od. 2, 289.

ἄγε, ἄγετε, properly imperat. fr. ἄγω, *bear;* then, as interject. *up! on! come on! quick!* Often strengthened: ἀλλ' ἄγε, ἄγε δή, *up, then! on, then!* comm. with imperat. also with the 1 and 2 pl. subj. ἄγε δὴ τραπείομεν, Il. 3, 441. ἄγε δὴ στέωμεν, Il. 11, 348; and ἄγετε περιφραζώμεθα, Od. 1, 76; and with the 1 sing. Od. 20, 296; [in a single passage with imperat.

3 plur. Il. 2, 437.] On εἰ δ' ἄγε, *up, then!* see εἰ.

ἀγείρω (ἄγω), aor. ἤγειρα, ep. ἄγειρα, perf. pass. ἀγήγερμαι, aor. 1 pass. ἠγέρθην. Peculiar ep. forms: 3 pl. plupf. ἀγηγέρατο, 3 pl. aor. ἤγερθεν for ἠγέρθησαν, aor. sync. 2 mid. ἀγερόμην, part. ἀγρόμενος. I) Active, *to collect, to assemble;* spoken of men, with accus. λαόν, Il. 2, 438; ἀγορήν, to call an assembly, Od. 2, 28. *b*) Of things: *to collect,* δημόθεν ἄλφιτα καὶ οἶνον, Od. 19, 197; πύρνα, to collect by begging pieces of wheaten bread, Od. 17, 362. II) Mid. with the sync. aor. 2 and aor. 1 pass. *to assemble, to come together;* περὶ αὐτόν, Il. 4, 211. ἐς ἀγορὴν ἀγέροντο, they came to the assembly, Il. 18, 245. *b*) Trop. in the aor. pass. ὅτε δὴ ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, when now he respired and life was collected into the heart, i. e. when he came to himself, Il. 22, 475. Od. 5, 458. ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη, courage (hope) returned to his breast, Il. 4. 152. μάχην ἤγειρας, Il. 13, 778, belongs to ἐγείρω, q. v. Of like import are the poet. forms ἠγερέθονται, ἠγερέθοντο, and ἠγερέθεσθαι accord. to Arist. for ἠγερέεσθαι.

ἀγελαῖος, αίη, αῖον (ἀγέλη), *belonging to a herd, grazing in herds.* Il. and Od. epith. of cattle.

Ἀγέλαος, Ion. Ἀγέλεως, ὁ (fr. ἄγω and λαός leader of the people), 1) son of *Phradmon,* a Trojan, whom Diomedes slew before Troy, Il. 8, 257. 2) a Greek slain by Hector, Il. 11, 302. 3) son of *Damastor,* a suitor of Penelope, slain by Ulysses, Od. 22, 293.

* ἀγέλαστος, ον (γελάω), *without laughing, sad,* h. Cer. 200; hence ἡ Ἀγέλαστος πέτρη, the mourning rock at Eleusis in Attica; Apd. In Od. 8, 307, in some editions ἀγέλαστα stands for γελαστά.

Ἀγελείη, ἡ, poet. (ἄγω, λεία), *the collector of booty,* epith. of Minerva as the protectress of heroes, Il. and Od.

ἀγέλη, ἡ (ἄγω), *herd, crowd,* with and without βοῶν and ἵππων, Il. 19, 281.

ἀγεληδόν, adv. (ἀγέλη), *in herds, in crowds,* Il. 16, 160. †

ἀγέλῃφι, poet. dat. for ἀγέλῃ, *in the herd.* Further see Thiersch Gr. § 177, 20. [See also Buttm. § 56, note 9.]

ἄγεμεν, poet. for ἄγειν.

ἄγεν, ep. for ἐάγησαν, see ἄγνυμι.

ἀγέραστος, ον (γέρας), *without a present as a token of honor, unrewarded,* Il. 1, 119. †

ἀγερέθομαι, ep. form, fr. ἀγείρω, more correctly ἠγερέθομαι, which see.

ἄγερθεν, poet. for ἠγέρθησαν, see ἀγείρω.

ἀγέρωχος, ον, *proud, honor-loving, ambitious, noble-minded,* epith. of the Trojans, Mysians and Rhodians, Il. 2, 654. 10, 430; and of Periclymenus, Od. 11, 286. Used, according to the Gram. by Homer in a good sense; later, *insolent, overbearing;* further, see Buttm. Lex. II. p. 99. The derivation is uncertain; prob. fr. α n. 3, γέρας, ἔχω; cf. τιμήοχος.

ἄγη, ἡ, (ἄγαμαι), *awe, admiration, veneration,* Il. 21, 221. Od. 3, 227.

ἄγη, ep. for ἐάγη, see ἄγνυμι.

ἀγηγέρατ' for ἀγηέρατο, see ἀγείρω.

ἀγηνορίη, ἡ (ἀγήνωρ), *manliness, lofty courage, bravery;* spoken generally of men; of beasts, *boldness, strength,* Il. 12, 46. 2) *arrogance, pride, insolence;* in the plur. ἀγηνορίῃσιν ἐνιένai τινά, to impel any one to arrogance, Il. 9, 700. [* Il.]

ἀγήνωρ, ορος, ὁ, ἡ, poet. (ἄγαν ἀνήρ), *very brave, courageous, bold,* epith. of heroes; also θυμός, Il. 9, 398. 2) In a bad sense, *arrogant, proud, insolent,* μνηστῆρες, Od. 1, 144; and spoken of Achilles, Il. 9, 699; θυμός, Il. 2, 276.

Ἀγήνωρ, ορος, ὁ, son of *Antenor* and *Theano,* one of the bravest Trojan heroes, who contended even with Achilles, Il. 11, 59.

ἀγήραος, ον, contr. ἀγήρως, ων (γῆρας), *not growing old, ever young;* often in connection with ἀθάνατος, Il. 8, 539; *imperishable, eternal;* spoken of the ægis of Jupiter, Il. 2, 447. Hom. has both forms; the contr. Il. 12, 323. 17, 444. Od. 5, 218.

ἀγήρως, ων = ἀγήραος, ον, see ἀγήραος.

ἀγητός, ή, όν (ἄγαμαι), *admired, admirable, distinguished, glorious;* with accus. εἶδος ἀγητός, glorious in form, Il. 5, 778. 24, 376; φρένας, Od. 14, 177.

ἀγῑνέω (a protracted form of ἄγω), fut. ἀγινήσω, h. Ap. 57; *to lead, to drive; to bring, to fetch;* spoken of things, like ἄγω: ὕλην, Il. 24, 784. Od. 17, 294.

ἀγκάζομαι, depon. mid. (ἀγκάς), *to take up in the arms;* with accus. νεκρὸν ἀπὸ χθονός, to take up a dead body from the earth, Il. 17, 722. †

Ἀγκαῖος, ὁ (embracing with the arms, fr.

ἀγκαί), 1) son of *Lycurgus* and *Eurynome*, father of Agapenor, king of Arcadia, Il. 2, 609. 2) an Ætolian from Pleuron, a powerful wrestler who was vanquished by Nestor in the funeral games in honor of Amarynceus, Il. 23, 635.

* ἀγκαλέω, ep. for ἀνακαλέω, *to call upon, to invoke;* hence ἀγκαλέουσιν, as Herm. reads for καλέουσιν, h. in Ap. 373.

ἀγκαλίς, ίδος, ἡ, prop. a dimin. of ἀγκάλη, *the arm;* only in the plur. *the arms;* dat. ἐν ἀγκαλίδεσσι φέρειν, to bear in the arms, Il. 18, 555. 22, 503. * Il.

* ἄγκαλος, ὁ = ἀγκαλίς, h. Merc. 82.

ἀγκάς, adv. (prop. accus. from the obsolete ἀγκή), *with* or *in the arms*, in connection with ἔχειν, λάζεσθαι μάρπτειν, Il. 5, 371. 23, 711. Od. 7, 252.

ἄγκιστρον, τό (ἄγκος), *a barb, a fish-hook*, Od. 4, 369. 12, 322. * Od.

ἀγκλίνας, poet. for ἀνακλίνας, part. aor. from ἀνακλίνω.

ἀγκοίνη, ἡ, poet. (ἀγκών), *the elbow;* plur. *the arms*, only in the dat. ἐν ἀγκοίνῃσί τινος ἰαύειν, to rest in the arms of any one, Il. 14, 213. Od. 11, 261.

ἄγκος, εος, τό, prop. a curve; hence *the elbow, the arm.* λαβεῖν τινα κατ' ἄγκεα, to take any one into the arms, h. in Merc. 159. Comp. Herm. Commonly, 2) *a mountain-defile, a cleft in the rocks, a ravine*, Il. 20, 490. Od. 4, 337.

ἀγκρεμάσασα, see ἀνακρεμάννυμι.

ἀγκυλομήτης, εω, ὁ, ἡ, poet. (μῆτις), *that has crafty designs, cunning, artful*, epith. of Saturn, because he overreached his father Uranus, Il. 2, 205. 319. h. in Ven. 22.

ἀγκύλος, η, ον (ἄγκη), *bent, curved, crooked*, epith. of the bow, Il. 5, 209; and of the round-wheeled chariot, Il. 6, 39.

ἀγκυλότοξος, ον, poet. (τόξον), *furnished* or *armed with bent bow*, epith. of the Pæonians, Il. 2, 848. * Il.

ἀγκυλοχείλης, ου, ὁ, poet. (χεῖλος), *having a crooked bill* or *beak*, epith. of birds of prey, Il. 16, 428. Od. 19, 538.

ἀγκυλοχήλης, ου, ὁ, poet. (χηλή), *having crooked claws*, Batr. 296.

ἀγκών, ῶνος, ὁ, prop. the angle formed by bending the arm, *the elbow*, Il. 5, 582. 2) ἀγκὼν τείχεος, the salient angle of the wall, Il. 16, 702.

* ἀγλαέθειρος, ον, poet. (ἔθειρα), *having beautiful hair, glorious-haired*, epith. of Pan, h. in Pan. 5.

ἀγλαΐζω, poet. (ἀγλαός), *to make splendid* or *glittering;* in Hom. only in mid. fut. infin. ἀγλαϊεῖσθαι, *to exult in, to be proud of* a thing; with the dat. σέ φημι διαμπερὲς ἀγλαϊεῖσθαι, I declare that thou shalt perpetually glory in them, Il. 10, 331. †

ἀγλαΐη, ἡ, poet. (ἀγλαός), 1) every thing possessing external splendour, *beauty, blooming appearance, ornament;* spoken of Penelope: ἀγλαΐην ἐμοὶ θεοὶ ὤλεσαν, the gods destroyed my bloom, Od. 18, 180. Ἀμφότερον, κῦδός τε καὶ ἀγλαΐη καὶ ὄνειαρ δειπνήσαντας ἴμεν, sc. ἐστί. Both, strength with bloom, and refreshment are ensured to those who travel after taking food. (Both, higher spirit and joyousness he feels, and refreshment, etc. Voss), Od. 15, 78; of a spirited horse, ἀγλαΐῃφι πεποιθώς, trusting to his beauty, Il. 6, 510; therefore *b*) In a bad sense, *ostentation, pride, vanity;* also in the plur. of the goat-herd, Melantheus: ἀγλαΐας φορέων, to exhibit pride, Od. 17, 244; and of a dog kept for display, Od. 17, 310. 2) In the plur. *festive joy, festivity*, h. Merc. 476.

Ἀγλαΐη, ἡ, *Aglaia*, wife of Charopus, mother of Nireus, Il. 2, 672.

ἀγλαΐῃφι, poet. dat. from ἀγλαΐη.

* ἀγλαόδωρος, ον, poet. (δῶρον), *with splendid gifts*, or *splendid in gifts*, epith. of Ceres, h. in Cer. 54. 192.

ἀγλαόκαρπος, ον, poet. (καρπός), *with splendid fruits, fruit-distributing;* δένδρεα, Od. 7, 155; epith. of Cer. h. Cer. 4. 2) *having beautiful hands;* ἑταῖραι, h. in Cer. 23.

ἀγλαός, ή, όν, poet. (ἀγάλλω), *glittering, splendid, beautiful;* in a literal sense: ὕδωρ, sparkling water, Od. 3, 424; metaph. ἄποινα, splendid ransom, Il. 1, 23; εὐχος, Il. 7, 203. Often spoken of men: *distinguished, excellent, glorious;* of Paris: κέρᾳ ἄγλαε, who makest a display with the bow, Il. 11, 385; in a bad sense; further, see κέρας.

ἀγνοιέω, poet. for ἀγνοέω (νοέω), aor. ἠγνοίησα, ep. iterative form, ἀγνώσασκε, Ion. for ἀγνοήσασκε, (incorrectly written ἀγνώσασκε, Od. 23. 95,) *not to know, not to perceive*, gener. with a negative, οὐκ ἠγνοίησε, she did not fail to observe, Il. 1, 537.

ἀγνοίησι, ep. for ἀγνοίῃ 3 sing. pres. subj. from ἀγνοίεω, Od. 24, 218; see Thiersch. Gr.

§ 216, 49. Buttm. 103, 13. Rost. Dial. 52, p. 420.

ἀγνοίησι, accord. to Thiersch, § 216, 49, is to be written as subj. *ἀγνοιῇσι*. The subj. in this passage is required by *πειρήσ.* and *φράσσ.*; hence we must also read *ἐπιγνώῃ* for *ἐπιγνοίη*. The old reading *ἀγνοίησι*, as if from *ἄγνωμι*, is contrary to use.

ἁγνός, ή, όν, pure, chaste, holy, epith. of Diana and Proserpine, Od. 5, 123. 11, 386; once *ἁγνὴ ἑορτή*, a holy feast, Od. 21, 259; *ἅλσος*, h. in Merc. 187. Hence adv. *ἁγνῶς*, Ap. 121.

* *ἄγνος, ἡ* and *ὁ*, a kind of willow-tree, the *chaste-tree*, h. Merc. 410.

ἄγνῡμι, fut. *ἄξω*, aor. 1 *ἦξα*, ep. *ἔαξα*, aor. 2 pass. *ἐάγην*, ep. *ἄγην* (*ᾰ* once *ᾱ*), *to break, to break in pieces*, with accus. *πολλοὶ ἵπποι ἄξαντ' ἄλλων ἄρματ' ἀνάκτων*, many horses having broken left behind the chariots of their masters, Il. 16, 371, (*ἄξαντε*, dual with plur. since the poet thinks of the horses as in spans, see Buttm. § 33. note 8. Kühner II, § 427); *ὕλην*, to break or dash down the forest, spoken of a rushing boar, Il. 12, 148. 2) Pass. *to be broken, to break, ἐάγη ξίφος*, the sword broke, Il. 16, 769. *τοῦ δ' ἐξελκομένοιο πάλιν, ἄγεν* (poet. for *ἐάγησαν*) *ὀξέες ὄγκοι*, when he drew it back (Machaon, the arrow), the sharp barbs were broken: others,—the barbs were bent back. The meaning *to bend*, cannot be sustained; and the Scholia explain it: *κατεάγησαν, ἐκλάσθησαν*. The connection also demands this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind; he therefore takes off his belt in order to extract the broken points.)

ἀγνώς, ῶτος, ὁ, ἡ (*γνῶμι*), *unknown*, Od. 5, 79.

* *ἁγνῶς*, adv. from *ἁγνός, purely*, h. Ap.

ἀγνώσσω = *ἀγνοιέω*, fr. which is derived the false form *ἀγώσσασκε*, Od. 23, 95.

ἀγνώσασκε, iterative form of the aor. 1 from *ἀγνοίω*, Od. 23, 95. The orthography *ἀγνώσσασκε* is false. (See Thiersch Gr. § 210, 22. Rost. Gr. Dial. 50. Kühner Gr. I. § 110, 2.)

ἄγνωστος, ον (*γνωστός*), 1) *unrecognized*, *τινί*, Od. 2, 175. 2) *not to be recognized. σ' . . . ἄγνωστον τεύξω πάντεσσι*, I will make thee incapable of being known to all (disguise thee), * Od. 13, 191. 397.

ἄγονος, ον (*γόνος*), *unborn*, Il. 3, 40. †

ἀγοράασθε, see *ἀγοράομαι*.

ἀγοράομαι, depon. mid. (*ἀγορή*), aor. *ἠγορησάμην*, 3 pl. impf. *ἠγορόωντο*, ep. for *ἠγορῶντο*, 1) *to come to an assembly, to assemble, to deliberate, to hold an assembly*, Il. 4, 1. 2) *to speak in an assembly, to speak* in general, *τινί* with any one; often in connection with *μετέειπεν*, Il. 1, 73.

ἀγορεύω (*ἀγορή*), fut. *εύσω*, aor. 1 *ἠγόρευσα*, properly *to hold an assembly. ἀγορὰς ἀγορεύειν, to deliberate*, Il. 2, 787; then, *to speak in an assembly*, to harangue, *ἐν Δαναοῖσι, ἐνὶ Τρώεσσι*, Il. 1, 109. 7, 361. 8, 525. 2) Generally, *to speak, to announce τί τινι*: *θεοπροπίας*, the will of the gods, Il. 1, 385. *ἔπεα πρὸς ἀλλήλους*, to speak words one to another, Il. 3, 155. *μήτι φόβονδ' ἀγόρευε*, advise not to flight, Il. 5, 252. *πρῆξιν ἀγορεύειν*, to speak of an enterprise, Od. 3, 82.

ἀγορή, ἡ (*ἀγείρω*), 1) *an assembly*, especially *a popular assembly*, in distinction from *βουλή* an assembly of the princes, Il. 2, 51–53. Od. 3, 127. *ἀγορὴν ποιεῖσθαι, τίθεσθαι*, to hold an assembly, Il. 8, 2. Od. 9, 171; *καθίζειν*, Od. 2, 69; *λύειν, to dismiss an assembly*, Il. 1, 305. Od. 2, 69. 2) the business in an assembly, *discourse, deliberation, counsel*; espec. in the plur. *ἔχειν τινὰ ἀγοράων*, to restrain any one from speaking, Il. 2, 275. *εἰδὼς ἀγορέων*, skilled in speaking (debate), Il. 9, 441. 3) *the place of holding an assembly, market-place*, a certain place in towns where the higher classes sat upon stone seats, Od. 6, 266. Il. 18, 504; in the camp of the Greeks it was close by Agamemnon's tent; [it was upon the highest citadel, *παρὰ Πριάμοιο θύρῃσιν*, Il. 2, 788.] 4) *market*, the place of sale, Ep. 14, 5.

ἀγορῆθεν, adv. *from the assembly*, Il. and Od.

ἀγορήνδε, adv. *to the assembly*, Il. and Od.

ἀγορητής, οῦ, ὁ (*ἀγορή*), *an orator, speaker*, connected with *βουληφόρος*, Il. and Od.

ἀγορητύς, ύος, ἡ (*ἀγορή*), *the talent of speaking, eloquence*, Od. 8, 168. †

* *ἄγος, εος, τό*, Ion. for *ἄγος* (*ἄζω*), *reverence, awe, pious fear, θεῶν*, h. Cer. 479. So read Wolf and Herm. for *ἄχος*.

ἀγός, οῦ, ὁ (*ἄγω*), ep. *leader, Κρητῶν*, * Il.

ἀγοστός, ὁ (*ἄγνυμι*), *the palm* or *hollow of the hand*, always *ἕλε γαῖαν ἀγοστῷ*, he

grasped the earth with his hand, * Il. 11, 425. 13, 508.

ἄγραυλος, ον (αὐλή), *dwelling, sleeping, a lying in the fields* or *country*, ποιμένες, Il. 18, 162; βόες, πόριες, cattle, calves living in pastures, Il. 24, 81. Od. 10, 410.

ἄγρει, pl. ἀγρεῖτε, prop. imperat. from ἀγρέω, Æolic for αἱρέω, liter. *seize!* then like ἄγε, *up! on! quick!* pl. Od. 20, 149.

ἄγρη, ἡ, *the chase, the act of catching;* spoken of fishes, Od. 12, 330. 2) what is caught, *game, prey*, Od. 22, 306.

ἄγριος, η, ον (ἀγρός), in Hom. only once fem. Od. 9, 119; elsewhere of two endings, Il. 3, 24. 19, 88; *living in the country* (in opposition to a town), *wild, unrestrained;* αἴξ, σῦς: and neut. plur. τὰ ἄγρια, every thing wild, Il. 5, 33. 2) Spoken often of men: *wild, rude, fierce, cruel;* ἄγριος Κύκλωψ, Od. 2, 19; of the passions: χόλος ἄγριος, fierce anger, Il. 4, 23; θυμός, Il. 9, 629. ἄγρια εἰδέναι, to be cruel.

Ἄγριος, ὁ, son of *Porthaon* and *Euryte* in Calydon, brother of Œneus and Alcathous. His sons wrested the royal authority from Œneus and gave it to their father; they were however slain by Diomedes, Il. 14, 117. According to Apd. 1. 8. 6. he was the father of Thersites.

ἀγριόφωνος, ον (φωνή), *having a harsh voice, roughly speaking*, epith. of the Sinties of Lemnos, Od. 8, 294. †

ἀγρόθεν and ἀγρόθε, adv. *from the country*, * Od. 13, 268.

ἀγροιώτης, ου, ὁ, poet. *a man from the country, inhabiting the country.* ἀνέρες ἀγροιῶται, rustic men, Il. 11, 549; βουκόλοι, rural herdsmen, Od. 11, 293.

ἀγρόμενος, see ἀγείρω.

ἀγρόνδε, adv. *to the fields, to the country.* * Od.

ἀγρονόμος, ον (νέμω), prop. *pasturing* or *dwelling in the country.* ἀγρονόμοι νύμφαι, rural nymphs, Od. 6, 106. †

ἀγρός, οῦ, ὁ, cultivated land, *a field*, pl. possessions of lands, fields, as opposed to houses, Od. 4, 757. Il. 23, 832; *country*, as opposed to town, also a *country villa* or *estate*, Od. 24, 205. πολύδενδρος ἀγρός, an estate abounding in trees, Od. 23, 139. ἐπ' ἀγροῦ, in the fields, Od. 5, 489, in opposition to the town; in the country, Od. 1, 185.

ἀγρότερος, η, ον, poet. for ἄγριος, living in the fields, *wild*, as ἠμίονοι, ἔλαφοι, Il. 2, 852. 21, 486. 2) *field-loving*, the *huntress* = ἀγραία, epith. of Diana, Il. 21, 471. (The verse is doubtful.)

ἀγρότης, ου, ὁ (ἀγρός), *countryman, an inhabitant of the country*, Od. 16, 218. †

ἀγρώσσω (ἄγρη), a form fr. ἀγρεύω, *to hunt, to catch*, ἰχθύς, Od. 5, 53. †

ἄγρωστις, ιος, ἡ (ἀγρός), that which grows in the fields, *field-grass, pasturage*, Od. 6, 90. †

ἀγυιά, ἡ (ἄγω), once ἄγυιᾰ, Il. 20, 254, *a way, a street* in towns, Il. 6, 391. *b*) *road, path*, σκιόωντο πᾶσαι ἀγυιαί, shaded were all the paths, an image of nightfall, Od. (Hom. has never the nom. sing. see Rost Gr. § 32. p. 8[illegible]

ἄγυρις, ιος, ἡ, Æol. for ἀγορά, *an assembly, a multitude*, ἀνδρῶν, Od. 3, 31; νεκύων, the multitude of the dead, Il. 16, 661. ἐν νηῶν ἀγυρει, among the multitude of ships, Il. 24, 141.

ἀγυρτάζω (ἀγύρτης), *to gather, to collect*, χρήματα, Od. 19, 284. †

ἀγχέμαχος, ον, (μάχομαι), *fighting in close combat, close fighting*, epith. of brave warriors who fight with the lance or sword, * Il. 13, 5. 16, 248.

ἄγχι, adv. 1) *near*, in place; often with a following gen. ἄγχι θαλάσσης, Il. 9, 43; also with gen. preceding Ἕκτορος ἄγχι, Il. 8, 117. *b*) With dat. which however is better generally taken as dependent on the verb; ἄγχι παρίστατο ποιμένι λαῶν, Il. 5, 570. 6, 405 2) in time: *soon, forthwith.* ἄγχι μάλα, very soon, Od. 19, 301; (comp. ἄσσον, superl. ἄγχιστα and ἀγχοτάτω.)

ἀγχίαλος, ον, (ἅλς), also ἀγχιάλη, h. Ap. 32, *near the sea, situated on the coast*, epith. of a maritime town, Il. 2, 640. 697.

Ἀγχίαλος, ὁ, 1) a Greek, whom Hector slew, Il. 5, 609. 2) father of Mentes, friend of Ulysses and king of the Taphians, Od. 1, 180. 3) a noble Phæacian, Od. 8, 112.

ἀγχιβαθής, ές, (βάθος), gen. ἐος, *near the abyss*, genr. *deep;* θάλασσα, Od. 5, 413; † [the sea deep near the shore, see Schol. and Passow.]

ἀγχίθεος, ον (θεός), *near to the gods, similar to* them, epith. of the Phæacians, on account of their happy mode of life, or accord. to Nitzsch *nearly related to the gods*, * Od. 5, 35; cf. h. Ven. 201.

ἀγχιμαχητής, οῦ, ὁ = ἀγχέμαχος, *who fights in close combat*, Il. 2, 604. 8, 173.

ἀγχίμολος, ον (μολεῖν), prop. *coming near*; only in neut. as adv. of place. ἀγχίμολον οἱ ἦλθε, he came near to him, Il. 4, 529. ἐξ ἀγχιμόλοιο (sc. τόπου) ἰδεῖν, to see from a near point, Il. 24, 352. 2) Of time, *soon*. ἀγχίμολον μετ' αὐτόν, soon after him, Od. 17, 336; or perhaps of place: close behind him.

ἀγχίνοος, ον (νόος), prop. quickly apprehending, *intelligent, acute*, Od. 13, 331. †

Ἀγχίσης, εω, ὁ (very similar, fr. ἄγχι and ἴσος, Parilinus Herm.), 1) son of *Capys* and the nymph *Themis*, father of Æneas and king of Dardanus of Ida. Venus loved him and bore Æneas to him, Il. 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodamea as his eldest daughter, Il. 13, 429. 2) father of Echepolus, which see.

Ἀγχισιάδης, ου, ὁ, son of Anchises= Æneas, Il. 17, 754.

ἄγχιστα, see ἄγχιστος.

ἀγχιστῖνος, ίνη, ῖνον (lengthened fr. ἄγχιστος), *near, crowded together*. ἀγχιστῖνοι ἔπιπτον νεκροί, Il. 17, 361. Od. αἱ ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται, Il. 5, 141. This passage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damm, of the sheep huddling together from fear of the lion.

ἄγχιστος, η, ον (superl. from ἄγχι), *the nearest*; in Hom. only neut. sing. ἄγχιστον, *very near*. ὅθι τ' ἄγχιστον πέλεν αὐτῷ, where it was very near to him, Od. 5, 280; [for ὅθι Bothe reads ὅ τι and renders: *et quidquid proximum erat illi*.] Often the neut. ἄγχιστα, with gen. Il. 20, 18; tropically, spoken of a great similarity. ἄγχιστα αὐτῷ ἐοίκει, he was remarkably similar to him, Il. 2, 58. Od. 6, 152. ἄγχιστα εἴσκειν τινά τινι, Od. 6, 151.

ἀγχόθι, adv., = ἀγχοῦ, *near*, with gen. ἀγχόθι δειρῆς, Il. 14, 412. Od. 13, 103.

* ἀγχοτάτω, superl. of ἀγχοῦ, *very near*; with gen. h. Apol. 18.

ἀγχοῦ, adv. (prop. gen. from the obsolete ἀγχός), *near*. ἀγχοῦ ἵστασθαι, to approach, Il. 2, 172. 2) With gen. ἀγχοῦ δὲ ξύμβλητο πυλάων νεκρὸν ἄγοντι, near the gates they met, etc. Il. 24, 709. Od. 6, 5.

ἄγχω, *to choke, to strangle*; with accus. ἄγχε μιν ἱμὰς ὑπὸ δειρῆν, the thong under the neck choked him, Il. 3, 371. †

ἄγω, fut. ἄξω, aor. 2 ἤγαγον, aor. 2 mid. ἠγαγόμην, ep. ἀγαγόμην (rarely aor. 1 ἦξα, part. ἄξας, Batr. 115. 119. ep. imper. aor. 2 ἄξετε and inf. ἀξέμεν, Il. 24, 663; aor. 1 mid. ἠξάμην, Il. 8, 505. 545; ἄξασθε, ἄξαντο), I) Primary meaning, *to lead, to convey, to carry*; spoken for the most part of things living (as φέρειν, of lifeless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, *to lead, to carry away, to bring*; according to the accompanying prep. and adv. with the accus., also τινά τινι, to conduct any one to any one, Od. 14, 386; also in a chariot, ἦγον (ἵπποι) Μαχάονα, Il. 11, 598; also of brutes: βοῦν, to bring or convey an animal of the bovine genus, and ἑκατόμβην, a hecatomb (because it consisted of cattle), Il. 1, 99. Especially *a*) Spoken of carrying away by violence, τέκνα, γυναῖκας, Il. 9, 594; also τινὰ ἐν νήεσσιν, Il. 4, 239. *b*) More rarely of inanimate things, οἶνον (by ship), Il. 7, 467; ὅστεα οἴκαδε, Il. 7, 335; λαίλαπα, to bring a tempest, Il. 4, 278; φόρτον, Od. 14, 296. *c*) Trop. κλέος τινὸς ἄγειν, to carry, i. e. to spread any one's fame, Od. 5, 311; πένθος τινί, to occasion grief to any one, Batr. 49. 2) *to lead, to conduct*; spoken of the commander: λαόν, Il. 10, 79; λόχον, to lay an ambuscade, Il. 4, 392. Od. 14, 469; of gods: τὸν δ' ἄγε Μοῖρα κακὴ θανάτοιο τέλοσδε, Fate led him to death, Il. 13, 602. ἄγε νεῖκος Ἀθήνη, Minerva led the battle, Il. 11, 721; also absolute, κῆρες ἄγον μέλανος θανάτοιο, the Fates of black death led, Il. 2, 834. 11, 332. 3) Trop. πολλῇσιν μ' ἄτῃσι παρὲκ νόον ἤγαγεν Ἕκτωρ, Hector led me foolishly into great misfortune, Il. 10, 391. So Heyne. Others (Köppen) construe, νόον παρεξήγαγε, and take the dative, as dat. of the means: by forceful delusion Hector misled my mind, Il. 10, 391. The part. ἄγων often stands with verbs of motion. στῆσε δ' ἄγων, Il. 2, 558. ἔβαν ἄγοντες, Il. 1, 391. II) Mid. *to lead, carry*, or *take away for oneself*; with accus. λαὸν ὑπὸ τεῖχος, the people to the wall, Il. 4, 407; γυναῖκα οἴκαδε, Il. 3, 93; trop. διὰ στομά τι, to carry any thing in the mouth, Il. 14, 91. 2) *to conduct home*; γυναῖκα πρὸς δώματα, to conduct a wife home, Il. 16, 189; without δώματα, Od. 14, 211; to marry a wife, Il. 2, 659. Also spoken of the father who brings the son a wife, Od. 4, 59; and of the bridemen, Od. 6, 28.

ἀγών, ῶνος, ὁ (ἄγω), 1) *assembly, place of assembly, place of collection*, *a*) the assembly, the circle of spectators, Il. 24, 1.

θεῖος ἀγών, assembly of the gods, Il. 18, 376; where it may also mean the place of assembling, as αἴτε μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα, who supplicating for me go into the divine assembly, or (according to V.) into the sacred place, Il. 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) *b*) *place of collection, station;* νεῶν, of the ships, Il. 15, 428. 2) the place of combat in public games, both for the combatants and spectators, Il. 23, 258. 448. 685. Od. 8, 200.

ἀδαημονίη, ἡ, (δαήμων), *ignorance, inexperience*, Od. 24, 244. † [For the reading ἀδεημοσύνη, see Bothe in loc. and Buttm. Lexil. II. p. 136.]

ἀδαήμων, ον, gen. ονος, poet. (δαήμων), *ignorant, inexperienced;* with gen. μάχης, Il. πληγῶν, unacquainted with blows, Od. 17, 283.

ἀδάκρῡτος, ον (δακρύω), *without tears, tearless, not weeping*, Il. 1, 415. Od. 24, 61; ὅσσε, Od. 4, 186.

Ἀδάμᾱς, αντος, ὁ (=ἀδάμαστος), son of the Trojan *Asius*, killed by *Merione*, Il. 12, 140.

ἀδάμαστος, ον, (δαμάω), *unconquerable, inflexible, unyielding;* epith. of Pluto, Il. 9, 158. †

ἀδδεής, ές, poet. for ἀδεής, *fearless*, always κύον ἀδδεές, Il. 8, 423.

ἀδδηκώς, poet. for ἀδηκώς, see ἀδέω.

ἄδδην, poet. for ἄδην.

ἀδεής, ές, poet. ἀδειής and ἀδδεής (δέος), *fearless, bold, insolent, impudent*, ἀδειής, Il. 7, 117; κύον ἀδδεές, a term of reproach, Il. 8, 423. Od. 19, 91.

ἀδελφειός and ἀδελφεός, ὁ, ep. for ἀδελφός (δελφύς), *brother*, ἀδελφειός, Il. 5, 21. 6, 61.

ἀδευκής, ές, gen. έος, ep. (δεῦκος), prop. not sweet, *bitter, sour;* metaph. φῆμις, disagreeable prating, Od. 6, 273. [Amaram famam, malum rumorem; so Barnes and Bothe.] ὄλεθρος, πότμος, Od. 4, 489. 10, 245. * Od.

ἀδέψητος, ον (δεψέω), *undressed*, βοέη, * Od. 20, 2. 142.

Ἄ*ΔΕΩ*, pres. obsolete; only the optat. aor. ἀδδήσειε, and part. perf. ἀδδηκότες ep. also ἀδήσειε and ἀδηκότες (from ἄδην), *to be satiated, to be disgusted.* μὴ ξεῖνος δείπνῳ ἀδδήσειεν, that the stranger might not be disgusted (incommoded) at his meal, Od. 1, 134; twice, καμάτῳ ἀδδηκότες ἠδὲ καὶ ὕπνῳ, incommoded by labor and sleep, Il. 10, 96: Od. 12, 281. καμάτῳ ἀδδηκότες αἰνῷ, fatigued with severe labor, Il. 10, 312. 398. The Schol. in part derive it from ἄδος, (ᾰ) and therefore double the δ; according to several ancient Gram. and Buttm. Lexil. II. p. 127, α is long in itself and the doubling not necessary. [The latter incorrect, see Jahrbüch. von Jahn and Klotz, März 1843, p. 247.]

ἄδην, poet. ἄδδην, adv., prop. accus. of an old subst. ἄδη, *sufficiently, enough, to satiety*, as ἔδμεναι, Il. 5, 203. 2) Metaph. with gen. οἵ μιν ἄδην ἐλόωσι πολεμοῖο, who shall pursue him to satiety in war (reduce him to fatigue), Il. 13, 315; cf. 19, 423. ἀλλ' ἔτι μὶν φημι ἄδην ἐλάαν κακότητος, I think I will yet reduce him to a satiety in wretchedness, Od. 5, 290. The gen. is correctly explained as a gen. of place; (Buttm. Lexil. I. p. 205, rejects the orthography ἄδδην.)

ἀδήρῑτος, ον (δηρίω), *uncontested, unfought.* ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται, οὐδέ τ' ἀδήριτος, ἦτ' ἀλκῆς, ἤτε φόβοιο, but this labor (battle) shall no longer be unattempted, and unfought, be it a work of victory or flight, Il. 17, 42. † (The gen. accord. to Eustath. and Schol. A. depends upon ἀπείρητος by hyperbaton, the governing word in Greek being frequently separated from the governed by intervening words, cf. Spitzner and Schol. A. τὸ δὲ ἑξῆς ἀπείρητος πόνος ἔσται ἦτ' ἀλκῆς ἤτε φόβοιο, οἷον πειρασόμεθα ἤτοι ἀνδρείας ἢ φυγῆς. Heyne and Köppen incorrectly construe: πόνος ἀλκῆς ἤτε φόβοιο, the contest of force or flight.)

* ἀδίκως, adv. (from ἄδικος), *unjustly, unrighteously*, h. Merc. 316.

* ἀδικέω (ἄδικος), fut. ήσω, *to do wrong, to insult*, h. Cer. 367; part. ἀδικήσας.

ἀδινός, ή, όν, poet. (ἄδην), *abundant*, hence 1) *closely pressing, thronged, crowded;* spoken of sheep and goats, Od. 1, 92. 4, 320; of bees, Il. 2, 87. 2) *thick, closely encompassed*, κήρ, prop. the heart, closely encompassed with entrails or thick flesh, Il. 16, 481. Od. 19, 516. 3) *strong, vehement, loud*, γόος, Il. 18, 316; ὄψ, h. Cer. 67; Σειρῆνες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἀδινὸν στοναχῆσαι, to groan aloud, Il. 18, 124. ἀδινὰ κλαίειν, to weep passionately or

aloud, Il. 24, 510. Comp. ἀδινώτερον κλαίειν, Od. 16, 216.

ἀδινῶς, adv. *strongly, heavily, deeply;* ἀνανείκασθαι, he sighed deeply, Il. 19, 314. †

ἀδμής, ῆτος, ὁ, ἡ, poet. (δαμάω), 1) *unbroken, untamed;* spoken of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) *single, unmarried,* παρθένος, Od. 6, 109. 228. * Od.

*Ἀδμήτη, ἡ, daughter of *Oceanus* and *Tethys*, h. in Cer. 421.

ἄδμητος, η, ον = ἀδμής no. 1, *untamed,* βοῦς, Il. 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

Ἄδμητος, ὁ, son of *Pheres*, king of *Pheræ* in Thessalia, husband of *Alcestis*, father of Eumelus, Il. 2, 713.

ἄδον, see ἀνδάνω.

ἄδος, εος, τό (ἄδην), *satiety, aversion, disgust.* ἄδος τί μιν ἴκετο θυμόν, aversion (fatigue) came upon his soul, Il. 11, 88. †

* ἄδοτος, ον (δίδωμι), *ungifted,* h. in Merc. 573.

Ἀδρήστεια, ἡ, *Adrastea*, a city in Mysia on the Propontis, named from its founder Adrastus. Later the region round the town was called τὸ τῆς Ἀδραστείας πεδίον, Il. 2, 828.

Ἀδρήστη, ἡ, Ion. for Ἀδράστη (from α and διδράσκω not to be escaped), a noble handmaid of Helen, Od. 4, 123.

Ἀδρηστίνη, ἡ, daughter of Adrastus = *Ægialea*, Il. 5, 412.

Ἄδρηστος, ὁ, Ion. for Ἄδραστος, *Adrastus,* 1) son of *Talaus* king of Argos, father of Argea, Hippodamea, Deipyle, and Ægialeus. Driven from this city by Amphiaraus, he fled to Sicyon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polynices, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, Il. 2, 572. 14, 121. [He also received the exiled Tydeus and gave him a daughter in marriage, Il. 14, 121.] 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastea and Apæsus, Il. 2, 830; [slain with his brother by Diomedes, Il. 11, 328 seq.] [3) a *Trojan*] conquered by Menelaus in battle, who was about to spare his life to his prayer, but Agamemnon killed him, Il. 6, 37 seq. 4) a Trojan slain by Patroclus, Il. 16, 694.

ἀδρότης, ῆτος, ἡ, perfect maturity, *the perfection of the adult body, physical strength, manly vigor;* connected with ἥβη, * Il. 16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀνδροτῆτα Wolf has with justice rejected.)

ἄδυτος, ον (δύω), adj. unapproachable, that may not be entered; hence as subst. τὸ ἄδυτον, and in h. Merc. 247, also ὁ ἄδυτος (sc. χῶρος), the innermost part of a temple, which only priests could enter, *the sanctuary;* and genr. *the holy place, temple,* Il. 5, 448. 512.

* ᾄδω, Att. for ἀείδω; hence fut. ᾄσομαι, h. 5. 2.

* ἀδώρητος, ον (δωρέομαι), *ungifted,* h. Merc. 168.

ἀεθλεύω, ep. and Ion. for ἀθλεύω (ἆθλος), only pres., *to commence a contest, to contend, to combat,* Il. 4, 389; ἐπί τινι, in honor of some one, Il. 23, 274. 2) *to labor, to suffer, to endure;* πρὸ ἄνακτος ἀμειλίχου, laboring for a cruel master, or in the view of, etc. Il. 24, 734. In the last signif. Homer generally uses ἀθλέω, q. v. [* Il.]

ἀέθλιον, τό, ep. for ἄθλιον (ἆθλος), 1) *a prize.* ἀέθλια ποσσὶ ἀρέσθαι, to bear away the prizes in the race, Il. 9, 124. 266. ἀέθλια ἀνελίσσθαι, Il. 23, 823; also ἀνελεῖν, Il. 23, 736. 2) = ἄεθλος, *contest, combat,* Od. 24, 169. 3) *the armor of combat, weapons,* Od. 21, 62; (only in the ep. form.)

ἄεθλον, το, ep. and Ion. for ἆθλον, 1) *a prize, reward of a combat,* Il. 22, 163; plur. Il. 23, 259; to go for the prizes, to be sent to the race, Il. 11, 700; genr. a reward, present, Il. 23, 620. 2) In the plur. = ἄεθλος, *a combat.* ἐπεντύνεσθαι ἄεθλα, Od. 24, 89.

ἄεθλος, ὁ, ep. and Ion. for ἆθλος, 1) *a contest, combat,* Il. 16, 590. Od. 8, 131. 2) *combat in war,* every thing one suffers, *fatigue, labor, want.* μογεῖν ἀείθλους, to endure troubles, Od. 4, 170. (Hom. uses only the ep. form, save ἆθλος, Od. 8, 160.)

ἀεθλοφόρος, ον, ep. and Ion. for ἀθλοφόρος (φέρω), *prize-bringing, victorious;* ἵπποι, Il. 9, 124. The ep. form only in Il. 22, 22. 162. [* Il.]

ἀεί, adv. Ion. and poet. αἰεί and αἰέν, *always, continually, for ever, ever.* θεοὶ αἰὲν ἐόντες, the eternal gods, Il. 1, 290. It stands often for emphasis' sake with other words of equivalent import, as ἀσκελὲς αἰεί, etc. The com. form occurs but seldom in

Hom. Il. 12, 211; in other cases always *αἰεί*, and *αἰέν* when a short ultimate is required; hence Od. 1, 341 must read *αἰέν*; [as also Il. 1, 520;] see Herm. h. Ven. 202.

ἀείδω, ep. and Ion. for *ᾄδω*, fut. *ἀείσομαι*, Att. *ᾄσομαι*, Il. 5, 2. 1) Intrans. *to sing*, absol. Il. 2, 598; *τινί*, to any one, Od. 1, 325; *παρά τινι*, before any one, Od. 1, 154. *b*) Spoken of birds, Od. 19, 519; of the bowstring, *to twang*, Od. 21, 411. 2) Trans. *to celebrate, to sing*, *μῆνιν*, Il. 1, 1; *κλέα ἀνδρῶν*, Il. 9, 189; *παιήονα*, Il. 1, 473. Mid. as dep. *to celebrate in song, to hymn*, *Ἥφαιστον*, h. 17, 1. 20, 1; [*α* prop. short, but long in the beginning of a verse, etc. in a quadrisyllabic form at its close.] Herm. reads *ἀείσεο* as ep. imperat. aor. 2, for *ἀείδεο*, in h. 17, 1. Buttm. ausführ. Sprachl. § 96. Anm. 10. rejects the form *ἀείδεο* also in h. 20. 1.

ἀεικείη, poet. for *αἰκία* (*εἰκός*), *abuse, insult, indignity, outrage*, Il. 24, 19; plur. *ἀεικείας φαίνειν*, to exhibit insolence, Od. 20, 309.

ἀεικέλιος, η, ον, also *ος, ον*, poet. for *αἰκέλιος* (*εἰκός*), 1) *unseemly, improper, unjust, shameful, contemptible*; *ἀλαωτὶς*, Od. 9, 503; *ἄλγος*, horrible pain, Od. 14, 32; *στρατός*, a contemptible, i. e. small troop, Il. 14, 82. 2) In reference to external form, *mean, ugly, disgusting*, Od. 6, 242; *πήρη, δίφρος*, Od. 17, 357. 20, 259; = *ἀεικής*, q. v.

ἀεικελίως, adv. poet. for *αἰκελίως*, *unsuitably, disgracefully, horribly*. * Od. 8, 231. 16, 109.

ἀεικής, ές, gen. *έος*, poet. for *αἰκής* = *ἀεικέλιος, unseemly, shameful, contemptible*; *νόος*, Od. 20, 366; *λοιγός, πότμος*, cruel suffering, end, Il. 1, 341; *ἔργον*, an unseemly deed; often in the plur. *μισθός*, pitiful wages, Il. 12, 435. The neut. with the inf. *οὔ οἱ ἀεικές — τεθνάμεν*, it is not disgraceful for him to die defending his country, Il. 15, 496; and absolute, *ἀεικέα μερμηρίζειν*, to meditate mischief, Od. 4, 533. 2) Spoken of external form, *ugly, disgusting, πήρη*, Od. 13, 437. The neut. plur. as adv. *ἀεικέα ἕσσο*, thou wert shamefully clad, Od. 16, 199.

ἀεικείζω, poet. for *αἰκίζω* (*ἀεικής*), fut. *ἀεικίσω*, ep. and att. *ἀεικιῶ*, aor. 1 *ἀείκισα*, poet. *ἀείκισσα*, aor. mid. *ἀεικισάμην*, aor. 1 pass. *ἀεικίσθην*, *to treat unbecomingly, to abuse, to insult* or *dishonor*; with accus. *νεκρόν*, a dead body, by leaving it unburied, or in any other way, Il. 16, 545. 22, 256; *ξεῖνον*, to treat a stranger improperly, Od. 18, 222. 2) Mid. = act. Il. 16, 559. 22, 404.

ἀειράσας, see *ἀείρω*.

ἀείρω, poet. for *αἴρω*, aor. *ἦειρα* and ep. *ἄειρα*, aor. mid. *ἀειράμην* and *ἠράμην* (*ἤρατο, ἠράμεθα*), aor. 2 *ἀρόμην*, subj. *ἄρωμαι*, optat. *ἀροίμην*, inf. *ἀρέσθαι*, aor. 1 pass. *ἀέρθην*, ep. for *ἤρθην*, poet. 3 pl. *ἀέρθεν* for *ἀέρθησαν*, *ἀερθείς*, and *ἀρθείς*, 3 sing. plupf. pass. *ἄωρτο*, ep. form *ἠερεθόνται*. I) Active, 1) *to lift up, to elevate, to raise aloft*; with an accus. *λᾶαν*, a stone, Il. 7, 268; *ἔγχος ἄντα τινός*, to raise a spear against any one, Il. 8, 424; also with *ὕψόσε*, to lift high, Il. 10, 465; hence aor. pass. to be lifted, *κῆρες πρὸς οὐρανὸν ἄερθεν*, Il. 8, 74. *ἀερθεὶς δίνεον*, being elevated I whirled, (said of Ulysses when boring out the eye of Polyphemus); spoken of the eagle: *ἐς αἰθέρα ἀέρθη*, was borne, i. e. mounted to the sky, Od. 19, 540; and in the plupf. pass. *μάχαιρα ἄωρτο*, the knife hung, Il. 3, 272. 2) to lift, i. e. *to take up, to bring, δέπας, οἶνον τινί*, Il. 6, 264. 3) to lift, i. e. *to take away, to carry away, σῖτον ἐκ καπέου*, Od. 17, 335; *νεκρὸν ὑπὲκ Τρώων*, Il. 17, 589; *ἐκ βελέων*, Il. 16, 678; spoken of ships: *ἄχθος*, to bear away a cargo, Od. 3, 312. II) Mid. 1) *to rise, to raise oneself*; spoken of running horses: *ὑψόσ' ἀειρέσθην*, Il. 23, 501; of a ship: *πρύμνη ἀείρετο*, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. *to bear away, to take, to receive, to obtain, πέπλον, ἶλκος*; *ἀέθλια πόσσιν*, to win prizes in the race, Il. 9, 124; so *κῦδος, κλέος, νίκην*; and strengthened, *οἱ αὐτῷ κῦδος*, to acquire glory for himself, Il. 10, 307. The dat. expresses, *for another* (his advantage or disadvantage), Od. 1, 240; but also *ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο*, truly, thou wouldst acquire with them very great glory, Il. 9, 303; [cf. Il. 4, 95]; as *ἐνὶ Τρώεσσι*, Il. 16, 84; *πρὸς Δαναῶν*, Il. 16, 84. 3) *to take upon oneself, to bear, τί*, Od. 4, 107. 1, 390.

ἀεκαζόμενος, η, ον (*ἀέκων*), acting *reluctantly, constrained, forced*, often strengthened by *πολλά*, Il. 6, 458. Od. 13, 277. (Only particip.)

ἀεκήλιος, ον, ep. for *ἀεικέλιος*. *ἀεκήλια ἔργα*, unseemly deeds, Il. 18, 77. †

ἀέκητι, adv. (*ἀέκων*), *in spite of, against the will of*; often with the gen. *Ἀργείων ἀέκητι*, against the will of the Greeks, Il. 11, 666. *Θεῶν ἀέκητι*, in spite of the gods, Il. 12, 8. Od. 8, 663.

ἀέκων, ουσα, ον (ἔκων), ep. for ἄκων, *not willing, reluctant, against one's will*, without design. ἀέκοντος ἐμεῖο, against my will, Il. 1, 301. σε βίῃ ἀέκοντος ἀπήυρα νῆα, he took the ship from thee by force, against thy will, Od. 4, 646; see ἀπαυράω. The other form occurs only in, οὐκ ἄκοντε πετέσθην viz. ἵππω, not reluctant flew the steeds, Il. 5, 366, and often.

ἄελλα, ἡ (ἔλλω, εἴλω), *a tempest, whirlwind, hurricane*, when several winds meet; often in the plur. χειμέριαι ἄελλαι, winter storms, Il. 2, 293. ἄελλαι παντοίων ἀνέμων, tempests of all the winds, Od. 5, 292. 304; and in comparison: he battled ἶσος ἀέλλῃ, like the hurricane, Il. 12, 40.

ἀελλής, ές (ἄελλα), *excited by the storm, tempest-driven, impetuous*, κονίσαλος, Il. 3, 13. † (According to Buttm. ausf. Gr. § 41, 9. 15, more correctly ἀελλῆς for ἀελλήεις, like τιμῆς.)

ἀελλόπους, οδος, ὁ, ἡ, ep. ἀελλόπος (πούς), *storm-footed, rapid as the wind*, epith. of Iris, only in the ep. form, * Il. 8, 409. 24, 77. 159; of steeds, h. Ven. 218.

[ἀελπής, a reading of Od. 5, 508; † defended by Lobeck, Phryn. p. 570; see ἀελπτής.]

ἀελπτέω (ἄελπτος), *not to hope, to despair*, ἀελπέοντες, Il. 7, 310; † which must be read with the Synizesis (before Wolf falsely written ἀέλποντες; Eustath. read ἀελπέοντες, which according to Lobeck on Phrynicus, p. 575, is correct.)

ἀελπτής, ές (ἔλπομαι), gen. έος, *unhoped, unexpected*, Od. 5, 408. † [Before Wolf, ἀελπέα, which is adopted by Bothe, c. Jahrbüch. von Jahn und Klotz, März 1843, p. 248.]

* ἄελπτος, ον (ἔλπομαι), *unhoped, unexpected*, h. Ap. 91.

ἀενάων, ουσα, ον (ἀεί, νάω), *ever-flowing*. ἀενάοντο ὕδατα, perennial waters, Od. 13, 109; † (the first *a* long.)

ἀέξω, orig. form, later contr. αὔξω, Epig. 13, 3; prop. ἀFέξω with the digamma; only in the pres. and imperf. without augment. I) Act. 1) *to increase, to nourish, to bring up, to augment*; οἶνον, to cause wine to grow (the rain), Od. 9, 111; κράτος, μένος, θυμόν, to augment power, courage, Il. 12, 214; πένθος ἐνὶ στήθεσσι, to nourish grief in the heart, Il. 7, 139; υἱόν, to rear a son, Od. 13, 360. Spoken of the gods: ἔργον, to bless the work, to give the work success, Od. 15, 372. II) Mid. *to increase, to grow, to grow up*; Τηλέμαχος ἀέξετο, Telemachus grew up, Od. 22, 426. h. Merc. 408. κῦμα ἀέξετο, the wave arose, Od. 10, 93. χόλος ἐν στήθεσσιν ἀέξεται, anger waxes in the breast, Il. 18, 110. Metaph. ἦμαρ ἀέξεται, *the day waxes*, spoken of its progress till noon, Il. 8, 66. Od. 9, 56.

ἀεργίη, ἡ, (ἀεργός), *inactivity, idleness*, only Od. 24, 251. †

ἀεργός, ον, contr. ἀργός (ἔργον), *inactive, lazy, idle*. The antithesis of πολλὰ ἐοργώς, Il. 9, 320. Od. 19, 27.

ἀερέθομαι, see ἠερέθομαι.

ἀερθείς, see ἀείρω.

ἄερθεν, see ἀείρω.

ἀερσίπους, ὁ, ἡ, gen. οδος, contr. ἀφσίπους, h. Ven. 212; (πούς), [in Hom. only plur.], *foot-raising, high-stepping*, epith. of ἵπποι, * Il. 3, 327.

ἄεσα and ἄσα (ἀέσαμεν, ἄσαμεν, ἄεσαν), infin. ἀέσαι, aor. 1, from an obsolete theme ΑΕΩ, related to ἄημι, properly to respire, to exhale the breath in sleep, *to sleep*, Od. 3, 490; νύκτας, Od. 19, 342; (the first ἄ but by augment ᾱ.) * Od.

ἀεσιφροσύνη, ἡ, ep. (ἀεσίφρων), *levity, thoughtlessness, folly*, in the pl. Od. 15, 470. †

ἀεσίφρων, ον, gen. ονος (ἀάω, φρήν), disordered in mind, *silly, thoughtless, simple*. The antithesis is ἔμπεδος, Il. 20, 183; θυμός, Od. 21, 303; (prop. for ἀασίφρων. Buttm. Lexil. I. p. 224.)

ΑΕΩ, see ἄεσα.

ἀζαλέος, η, ον (ἄζω), poet. *dried, dry, arid*, δρῦς, Il. 11, 494; ὕλη, dry wood, Od. 9, 224. ἀζαλέη βοῦς, dried bull's hide, i. e. a shield prepared of bull's hide, Il. 7, 239; ὄρος, a dry mountain, i. e. upon which there is much dry, Il. 20, 491.

* ἀζάω, poet. for ἀζαίνω, *to dry up*; mid. *to wither*, ἀζάνεται δένδρεα, h. in Ven. 271.

* Ἀζᾱνίς, ίδος, ἡ, *Azanian*, ἡ—κούρη, the Azanian maiden = *Coronis*, mother of Æsculapius by Apollo, because her lover originated in Azania, i. e. Arcadia, h. in Ap. 209; Wolf and Ilgen. But the ep. and Ion. form is Ἀζηνίς; hence Herm. substitutes Ἀτλαντίδα for the common lection Ἀζαντίδα; the explanation is however obscure. See Herm. and Franke in loc.

Ἀζείδης, αο, ὁ, son of Azeus = *Actor*, Il. 2, 513.

Ἀζεύς, έως, ὁ, son of *Clymenus*, brother

of Erginus, Stratius, and father of *Actor*, Pausan. 9. 37. 2.

ἄζη, ἡ (ἄζω), prop. *dryness, aridity;* then *soil* contracted by dryness, σάκος πεπαλαγμένον ἄζῃ, a shield discolored by dirt, Od. 22, 184. †

ἀζηχής, ές, gen. έος, *continual, unceasing, incessant*, ὀδύνη, Il. 15, 25; ὀρυμαγδός, Il. 17, 741. The neut. ἀζηχές as adv. *unceasingly*, μεμακυῖαι, Il. 4, 435; φαγεῖν, Od. 18, 3. (The Gram. derive it from ἀ and διέχω, so that ἀζηχής stands for ἀδιεχής by a change of δ into ζ; accord. to Rost, prop. dry, hard, from ἄζα.)

ἄζομαι, mid. (act. ἄζω, Hes. op.), *to dry, to wither.* αἴγειρος ἀζομένη κεῖται, the poplar lies withered, Il. 4, 487. †

ἄζομαι, poet. depon. only pres. and impf. 1) *to stand in awe of* any one, with an accus. partic. of gods and venerable personages, *to reverence, venerate, honor* any one, Ἀπόλλωνα, Il. 1, 21; μητέρα, Od. 17, 401. 2) Intrans. *to fear, to dread*, with an infin. ἄζετο Διῒ λείβειν οἶνον, he feared to offer wine to Jupiter, Il. 6, 266; and with μή: ἄζετο μὴ Νυκτὶ ἀποθύμια ἔρδοι, he dreaded to do any thing disagreeable to Night, Il. 14, 261.

Ἀηδών, όνος, ἡ (prop. ep. for ἀείδων, the songstress, the nightingale), *Aëdon*, daughter of *Pandareus*, wife of *Zethus* king of Thebes, mother of Itylus. From envy towards her sister-in-law Niobe, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by Jupiter, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist Polytechnus in Colophon, cf. Anton. Lib. 11.

***ἀήθεια**, ἡ (ἦθος), *uncommonness, strangeness, that which is uncommon*, Batr. 72.

ἀηθέσσω, poet. for ἀηθέω (ἀηθής), *to be unaccustomed*, with gen., spoken of horses: ἀήθεσσον ἔτι νεκρῶν, they were as yet unaccustomed to the dead, Il. 10, 493. †

ἄημι, ep. (ἄεω), infin. ἀῆναι, poet. ἀήμεναι, part. ἀείς, impf. 3 sing. ἄη, part. pass. ἀήμενος, imperf. mid. ἄητο (retaining always the η), *to breathe, to blow, to storm;* spoken of wind: Θρῄκηθεν ἄητον, Il. 9, 5. ἄη Ζέφυρος, Od. 14, 458. Pres. part. λέων ὑόμενος καὶ ἀήμενος, a lion which goes through rain and wind, Od. 6, 31. II) Mid. only in a trop. signif. δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, in two different ways raged the heart in their breast, i. e. they were irresolute, [or, they were discordant; so Bothe, "the heart in their bosom breathed discord;" and Cowper, "each breathing discord,"] Il. 21, 386; but also: περὶ τ' ἀμφί τε κάλλος ἄητο, beauty breathed around, h. in Cer. 277.

ἀήρ, ἠέρος, Ion. and ep. for ἀέρος, ἡ, *the lower, thick air*, in distinction from the pure upper air, αἰθήρ, the atmosphere, Il. 14, 288. 2) *vapor, fog, clouds, mist*, by which any thing is hidden from the view. ἐκάλυψε ἠέρι πολλῇ, Il. 3, 381. 8, 50; and περὶ δ' ἠέρα πουλὺν ἔχευεν, she poured much mist around, Il. 5, 776. 3) *obscurity, darkness*, Il. 5, 864. Od. 8, 562.

ἀήσυλος, ον, poet. for αἴσυλος. ἀήσυλα ἔργα, impious deeds, Il. 5, 876. †

ἀήτης, ου, ὁ (ἄημι), *a blowing, a blast*, spoken of vehement wind, often in connection with ἀνέμοιο, ἀνέμων, Il. 15, 626; also plur. ἀῆται ἀργαλέων ἀνέμων, blasts of dreadful winds, Il. 14, 254. Od. 4, 567. *b*) Absol. for ἄνεμος, Od. 9, 139.

ἄητος, ον, poet. (ἄημι), *roaring, stormy, boisterous.* θάρσος ἄητον ἔχουσα, full of stormy boldness, used of Minerva, Il. 21, 395. † (The derivation from ἄημι i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἄητο; the other explanations of the Schol. ἀκόρεστος from *ΑΩ* to satiate, or μέγιστος, have less weight; the last is approved by Buttm. Lex. I. p. 236. He regards it as identical with αἴητος, and from its supposed relationship to αἰνός, gives it the idea, *prodigious, astonishing.*)

ἀθάνατος, ον, also ος, η, ον, Il. 10, 404. (θάνατος and ᾱ), 1) *immortal*, spoken particularly of the gods, who alone are called ἀθάνατοι, Il. 4, 394; also of that which belongs to the gods, *eternal, imperishable*, αἰγίς, Il. 2, 447; δόμοι, Od. 4, 79. 2) *endless, enduring*, in reference to men; κακόν, Od. 12, 118.

ἄθαπτος, ον (θάπτω), *unburied*, Il. 22, 386. Od. 11, 54.

ἀθεεί, adv., poet. (θεός), *without God, without the divine ordinance*, Od. 18, 352. †

ἀθέμιστιος, ον (θέμις), *lawless, unjust, impious*, Od. 18, 141; spoken of the Cyclops Polyphemus: ἀθεμίστια εἰδέναι, to be versed in impiety, Od. 9, 189. 428. * Od.

ἀθέμιστος, ον (θέμις), prop. knowing no laws or civil institutions, *lawless, uncivilized;* spoken of the Cyclopes, Od. 9, 106. cf. v. 112; genr. *unrighteous, unjust,* Il. 9, 63. Od. 17, 363.

ἀθερίζω, only pres. and imperf. *to slight, to despise, to disdain;* with accus. Il. 1, 261; connected with ἀναίνομαι, Od. 8, 212; (fr. θίρω, θεραπεύω; according to Ap. fr. ἀθήρ, ῆρος, chaff.)

ἀθέσφατος, ον (θέσπατος), prop. not to be expressed even by a god, *ineffable, immeasurable, unspeakably great;* θάλασσα, Od. 7, 273; γαῖα, h. 14, 4; ὄμβρος, immense rain, Il. 3, 4; νύξ, endless night, Od. 11, 372. 15, 392.

Ἀθῆναι, αἱ, ep. also ἡ Ἀθήνη, Od. 7, 80; *Athenæ,* capital of Attica, originally only a fortress established by Cecrops and called Κεκροπία; afterwards enlarged by Theseus and called by the name of its tutelary goddess Athenæ, Il. 2, 546. h. Ap. 30.

Ἀθηναίη, ἡ = Ἀθήνη.

Ἀθηναῖος, ὁ, an Athenian, Il. 2, 546.

Ἀθήνη, ἡ, ep. also Ἀθηναίη, *Minerva,* daughter of Jupiter, according to Hom. without mother; he calls her Τριτογένεια, q. v.; according to a later fable, sprung from the head of Jupiter, h. in Ap. 308; in Min. κή, 5; (hence Ἀθήνη, according to Herm. *Nelacta, the unsuckled.*) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) *the tutelary divinity of cities at peace;* every thing which gives prosperity to cities is her work; she therefore equally with Vulcan presides over every art, Od. 23, 160; and especially over female labors, Od. 2, 116. 6, 233. 2) *she also protects cities in war against external foes;* hence fortresses and walls are under her protection, and she is called ἐρυσίπτολις, Ἀλαλκομενηΐς. Thus she becomes also *the goddess of war,* but only of that war which is conducted with wisdom and profit, comp. Ἄρης; hence she is called λητῖτις, ἀγέλεια, λαοσσόος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, Il. 5, 333. 837. 21, 406. Hence also she is called Παλλάς, *the spear-brandisher,* and Hom. often writes Παλλὰς Ἀθηναίη, or Ἀθήνη, Il. 1, 200. 4, 78.

Ἀθηρηλοιγός, ὁ (ἀθήρ, λοιγός), ep. for ἀθερηλοιγός, *the destroyer of corn-beards;* Tiresias so calls the *winnowing-shovel,* by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, * Od. 11, 128. 23, 275.

ἀθλέω (ἆθλος), aor. 1 ἄθλησα, prop. = ἀθλεύω, to combat for a prize; genr. *to toil, to endure, to suffer;* only used in particip. aor. ἀθλήσαντε πολίσσαμεν, which we built with much labor, Il. 7, 453. 15, 30.

ἀθλητήρ, ῆρος, ὁ (ἀθλέω), ep. for ἀθλητής, *a combatant, a prize-fighter,* Od. 8, 164. †

ἆθλος, ὁ, prose form for ἄεθλος, *a contest, a prize-combat,* Od. 8, 160. †

ἀθλοφόρος, ον, com. form for ep. ἀεθλοφόρος, q. v.

Ἄθόως, ep. for Ἄθως, q. v.

ἀθρέω, ep. and Ion. for ἀθρέω, aor. ἤθρησα, to regard with fixed look, *to see, to look,* Od. 12, 232; εἴς τι, Il. 10, 11; and with accus. τινά, *to behold, to observe* any one, Il. 12, 391.

ἀθρόος, όη, όον, *collected, multitudinous, together, crowded.* ἀθρόοι ἴομεν, let us go together, Il. 2, 439; also strengthened by πᾶς: ἀθρόοι ἦλθον ἅπαντες, they came all together, Od. 3, 34. ἀθρόα πάντ' ἀπέτισε, he atoned for all at once, Od. 1, 43; comp. Il. 22, 271. Hom. has only the plur.

ἄθῡμος, ον (θυμός), *spiritless, dejected,* Od. 10, 463. †

ἄθυρμα, ατος, τό (ἀθύρω), *play, amusement, a plaything, a toy,* Od. 18, 323. ποιεῖν ἀθύρματα, to make playthings [to build plaything-walls, Cowp.]; spoken of a boy making sand-heaps, Il. 15, 363; genr. *sport, amusement,* spoken of the lyre, h. Merc. 32; *trinket, ornament,* Od. 15, 415. 18, 323.

ἀθύρω, only pres. *to play, to amuse oneself;* spoken of children, Il. 15, 364; like *ludere,* spoken of a song, h. 18, 15; with accus. λαῖφος ἀθύρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

Ἄθως, ω, ὁ, ep. Ἄθόως, όω, a very high mountain, or rather point of the promontory *Acte,* on the southwest coast of the Strymonic gulf, now *Monte Santo,* or *Agios Oros,* Il. 14, 229. h. Ap. 33.

αἰ, conjunct. Æol. and ep. for εἰ, always in connection with κέ, αἴ κε and αἴ κεν, for the Att. ἐάν, *if, in case, if perchance, if perhaps.* It stands 1) In the protasis of conditional

sentences with the *subjunctive*, but only when a hope, wish, anxious desire, etc. is expressed, *if perchance, in case.* αἴ κέν μοι—Ἀθήνη κῦδος ὀρέξῃ ἀμφοτέρω κτεῖναι, κ. τ. λ., if perchance Minerva should accord me the glory, etc., Il. 5, 260; so likewise Il. 11, 797. Od. 8, 496. 12, 53. *b*) With the *optative*, more rarely and for the most part in dependent discourse: ἠνώγει Πρίαμος—εἰπεῖν, αἴ κέ περ ὔμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο, if perchance it might be agreeable to you, Il. 7, 387. In other places Hermann and Thiersch read instead of the optat. the subjunct., as Il. 5, 279. 24, 687, and Od. 13, 389; αἴθε for αἴ κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. *whether perchance, if perhaps.* ὄφρα ἴδηι, αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων, whether Jupiter perchance may protect you with his hand, Il. 4, 249. 1, 207. Often before αἴ κε is some such word as σκοπῶν, πειρώμενος, to be supplied, ὀτρυνέω ἀνιστήμεναι (πειρώμενος), αἴ κ' ἐθέλησιν ἐλθεῖν, Il. 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In *a wish*, (where for emphasis' sake it is always written αἴ,) it never stands alone, but always in connection with γάρ and γὰρ δή, *if but, would that*, always with the *optative*, which leaves it undetermined whether the wish is possible or impossible. αἴ γὰρ τοῦτο γένοιτο, would that this might be, Od. 8, 339. αἴ γὰρ οὕτως εἴη, would that it might but be so, Il. 4, 189; hence also of a wish whose fulfilment is impossible: αἴ γάρ——ἠβῷμι, ὡς, would that I were but still so young, Il. 7, 132; rarely with infin. αἴ γάρ—ἐχέμεν, Od. 7, 312, where according to the ancients ἐθέλοις is to be supplied; (comp. however Rost Gr. § 125. Anm. 3. Kühner Gr. § 554, e.) In like manner Od. 24, 390.

αἶα, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. *the earth, the land.* πᾶσαν ἐπ' αἶαν, over the whole earth; often πατρὶς αἶα, fatherland, Il. 2, 162.

Αἶα, ἡ, pr. n. *Æa*, a mythic country, variously given; in the east, as the abode of Æetes in the Argonautic expedition, (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town Æa,) and as the abode of Circe in the west; see Αἰαίη. Hom. has not this word as pr. n.

Αἰαίη, ἡ (Αἶα), 1) The *Æœan*, an appellation of Circe as an inhabitant of the *Æœan island*, Od. 9, 32. 2) νῆσος, the *Æœan island*, the abode of *Circe*, a mythic island, which, according to the most current and probable view, lies in the west, north of the Læstrygonians, above Sicily, whither Ulysses sailed from Æa with a north wind. According to another view the island of Circe lay in the far north-east, and is identical with the abode of Æetes, Strabo I. p. 45. The elder Scholiasts understand by it the promontory of *Circeii* in Italy, and suppose that it was formerly an island, Od. 10, 135. Of difficult explanation is the remark of Homer, Od. 12, 3, that here is the abode of Eos and the rising of Helios. The most probable explanation is, that Ulysses, after his return from the gloomy under-world, has here arrived at regions illuminated by day-light. [cf. Jahrb. Jahn. and K. p. 248.] According to Volcker, Hom. Geog. p. 31, and Weidasch, Eos and Helios are to be here regarded as gods; as such, like other deities, they have several abodes, cf. Il. 14, 259–61.

Αἰακίδης, ου, ὁ, son of Æacus = *Peleus*, Il. 16, 15. 2) grandson of Æacus = *Achilles*, Il. 11, 805.

Αἰακός, ὁ (according to Herm. *Malivortus, averter of evil*, from αἴ and ἄχος), son of *Jupiter* and *Ægina*, the just king of the island of Ægina, father of Peleus and Telamon by Endeis, and of Phocus by the nymph Psammathe, Il. 21, 189.

Αἴας, αντος, ὁ (according to Herm. *Vulturnus, the impetuous*, from ἀΐσσω, but according to Eustath. *the pitiable*, from αἴ, αἰάζω), *Ajax.* 1) ὁ Ὀϊλῆος and ὁ Λοκρός, son of *Oïleus*, leader of the Locrians, smaller of stature than the following, but a good lancer, Il. 2, 530. His impudent boasting against Neptune, he expiated by his death, Od. 4, 499. He was also hated by Minerva, because, according to a later fable, he had violated Cassandra in her temple in Troy. 2) ὁ Τελαμώνιος, son of *Telamon* king of Salamis, brother of Teucer, next to Achilles the bravest of the Greeks; he even ventured upon a duel with Hector, Il. 7, 182. He contended with Ulysses for the arms of Achille and slew himself in a fit of madness, wh he failed to obtain them, Od. 11, 544.

Αἰγαγέη, ἡ, Hom. h. in Ap. 40, a conj tural lection of Ilgen for Αἰσαγέη. He deriv

it from αἴξ and γῆ, and understands by it the promontory Αἰγᾶν in Æolis; according to Hermann the change is unnecessary.

Αἰγαί, αἱ, 1) αἱ Ἀχαϊκαί, a little town in Achaia, on the Crathis, with a temple of Neptune, not far from Helice, Il. 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Neptune, Il. 13, 21. Od. 5, 381; or an island near Eubœa, according to Strabo, p. 386, and Steph. B.; or according to Voss, a rocky island between Tenos and Chios; comp. Eustath. Il. 13, 21. Plin. IV. 12. Other ancient commentators understood in this place also the Achaian Ægæ. (Αἰγαί plur. fr. αἰγά = ἀΐξ, the dashing of the waves.)

Αἰγαίων, ωνος, ὁ (the stormy, fr. ἄϊξ a storm), a hundred-handed sea-giant, so called among men, but among the gods *Briareus*. According to Apd. 1, 1, son of Cœlus and Terra. Thetis called him to the help of Jupiter when the gods threatened to bind him, Il. 1, 403.

αἰγανέη, ἡ (αἴξ), *a javelin, a hunting-spear*, prop. that used for hunting wild goats, Il. and Od.

Αἰγείδης, ου, son of Ægeus = *Theseus*, Il. 1, 265.

αἴγειος, εἰη, ειον, poet. also αἴγεος (αἴξ), *of goats, relating to goats;* hence τύρος, goat's-milk cheese, Il. 11, 639. 2) *made of goat's skin;* ἄσκος, a goat-skin bottle, Il. 3, 247. ευνέη αἰγείη, a helmet of goat-skin, Od. 24, 231.

αἴγειρος, ἡ, *the poplar*, perhaps *black-poplar, aspen, populus nigra*, Linn., Il. 4, 482; as a tree of the lower world, Od. 10, 510.

αἴγεος, έη, εον, poet. for αἴγειος, Od. 9, 196. †

Αἰγιάλεια, ἡ, daughter of Adrastus, wife of Diomedes king of Argos, Il. 5, 412; according to others, daughter of Ægialeus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Cometes son of Sthenelus, and caused her husband on his return to be expelled with violence, vid. Diomedes.

αἰγιαλός, ὁ (prob. from ἄϊξ and ἅλς a place where the sea beats), *a coast, a shore, beach*, Il. and Od.

Αἰγιαλός, ὁ (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later *Achaia*, according to the fable, named from *Ægialeus*, son of Inachus, Il. 2, 575; cf. Apd. 2, 11.

Αἰγίαλος, a little town and territory of the Heneti, in Paphlagonia, Il. 2, 855.

αἰγίβοτος, ον (βόσκω), *goat-pasturing, goat-nourishing;* epith. of the island Ithaca, Od. 4, 606. As subst. *goat-pasture*, Od. 13, 246.

αἰγίλιψ, ιπος, ὁ, ἡ (λείπω), prop. abandoned of goats, *high, steep, inaccessible;* epith. of πέτρη, Il. 9, 15. * Il.

Αἰγίλιψ, ιπος, ἡ, pr. n. of a place in Acarnania, built upon a rock, according to Strabo IX. p. 452; according to others in Ithaca, or a little island near Epirus, Il. 2, 633.

Αἴγινα, ἡ (according to Herm. *Quassatia*), *Ægina*, an island of the Saronic gulf, originally *Œnone* and *Œnopia*, which received its name from Ægina the daughter of Asopus; now *Engia;* Il. 2, 562. (Αἰγίνη, h. in Ap. 31.)

Αἴγιον, τό, *Ægium*, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now *Vostizza*, Il. 2, 574.

αἰγίοχος, ὁ (ἔχω), *the ægis-bearer, ægis-brandisher;* epith. of Jupiter, Il. and Od.

*αἰγιπόδης, ου, ὁ (πούς), *goat-footed;* epith. of Pan, h. 18, 2.

αἰγίς, ίδος, ἡ (either fr. αἴξ *goat*, because in ancient times goat-skin was used in constructing armor, or, in more strict accordance with Homeric usage, fr. ἄϊξ, *a storm*, because the brandishing of it excited confusion), *the ægis*, the shield of Jupiter, emblem of powerful protection. Vulcan made it of metal, Il. 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alce, and Ioce. By its movement Jupiter excited terror and confusion. Apollo and Minerva also sometimes bore it, Il. 15, 308. 2, 448. The ægis however served not only to excite terror, but also for protection, Il. 21, 400. 18, 204. 24, 40. It is described Il. 5, 738. cf. 2, 448.

Αἴγισθος, ὁ, *Ægisthus*, son of Thyestes by his daughter Pelopea. He seduced Clytemnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycenæ, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he

was suckled by a goat; hence his name: αἴξ θάω, θῆσαι, Æl. V. H. 12, 42.)

αἴγλη, ἡ (akin to ἀγάλλω), *splendor, brightness*, of the sun and moon, Od. 4, 45; of brass, Il. 2, 458; and generally, *light*, Od. 6, 45.

αἰγλήεις, εσσα, εν (αἴγλην), *glittering, brilliant, shining, bright*; epith. of Olympus, Il. and Od. The neut. as adv. h. 31, 11.

αἰγυπιός, ὁ, a large bird of prey, prob. *the Lammergeyer, a vulture*, fr. αἴξ and γύψ, Il. 17, 466. Od. 16, 217.

Αἰγύπτιος, ία ιον, *Egyptian* (to be always pronounced in Hom. as a trisyllable, Il. 9, 382). 2) Subst. *an Egyptian*, Od. 4, 83.

Αἰγύπτιος, ὁ, father of Antiphus and Euronymus, an old man in Ithaca, who opened the assembly convened by Telemachus, Od. 2, 15.

Αἴγυπτος, ἡ, 1) As fem. *Egypt*, a country in North Africa, Od. 17, 448. 2) ὁ ποταμός, *the Nile*, which had in Hom. the same name with the country, Od. 4, 351. 355. 14, 257. 258.

αἰδεῖο for αἰδέο, see αἰδέομαι.

αἰδέομαι, poet. αἴδομαι, dep. fut. ἐσομαι, poet. σσ, aor. mid. ep. ᾐδεσάμην and αἰδεσσάμην, and aor pass. with ike signif. *to be abashed, to dread, to be ashamed*; only in a moral sense, in reference to gods and venerable persons, [unworthy acts,] etc. 1) Absol. with infin. αἴδεσθεν ἀνήνασθαι, they were ashamed to refuse it, Il. 7, 93; also with μήπως, Il. 17, 95. 2) With accus. of the pers. *to stand in awe* of any one, *to venerate, to reverence, to honor*, Il. 1, 23; spoken also of things, μέλαθρον, to honor the roof, i. e. to respect the rites of hospitality, Il. 9, 640. (αἴδομαι only in the pres.)

ἀΐδηλος, ον (α and ἰδεῖν), prop. making invisible, hence *devouring destructive*; epith. of fire, of Mars, and of Minerva, Il. of the suitors, Od. 16, 29. (cf. Buttm. Lex. I. p. 247.)

ἀϊδήλως, adv. *in a destructive manner*, Il. 21, 220. †

Ἀΐδης (⏑⏑–), αο, ὁ, ep. for Ἄιδης, ep. gen. Ἀΐδεω trisyllabic, Od. 10, 512; (from α and ἰδεῖν, *Nelucus*, the invisible.) In Hom. always the name of a person [except in Il. 23, 244. cf. κεύθω]; *Hades, Pluto*, son of Saturn and Rhea, third brother of Jupiter, received, at the division, the lower world, Il. 15, 187. He was ruler of the realm of shades and of the dead, hence Ζεὺς καταχθόνιος; his wife was Proserpine. He was a powerful, inexorable god, yet Hercules bore off his dog Cerebus from the lower world, and even wounded the god, Il. 5, 395. His abode was *Hades* (δῦμι Ἄϊδαο, Ἄϊδος δόμος). According to the universal imagination of later antiquity, Hades was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this imagination, cf. Il. 20, 63 seq. Od. 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, Od. 0, 509. 11, 156 without distinctly fixing it beneath the earth as he does Tartarus, Il. 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, Od. 10, 509 seq. Il. 8, 16. The entrance to the nether world was furnished with strong gates, which Cerebus watched, Il. 8, 366. Od. 11, 622. Four rivers flowed through the realm of shades: the Acheron, Pyriphlegethon, Cocytus, and Styx, Od. 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but flitted about as shadows, see ψυχή. The shades have no memory, and only recollect afte they have drunk blood Od. 11, 50. 153); with which, however, the representation in Od. 24, 10 seq seems at variance. The entrance to the lower world Hom. places in the west, near the gloom of the Cimmerians. Here, with him, the entrance to Hades is northward and Elysium southward Od 11, init.), comp. Völcker Hom. Geogr. § 70. p. 136 seq. Concerning the situation of the lower world C. F. Grotefend has the following remark, in the Allgem. Geogr Ephemer B. XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called ἀϊδής, because it had no communication with the upper world. Cf. in regard to the vaulted roof, the dreadful abode of the

Titans, *Τάρταρος*, Il. 8, 13. 481, and 14, 279. Kindred forms of Ἀΐδης are, by metaplasm: gen. Ἄϊδος, dat. Ἄϊδι; and the lengthened form Ἀϊδωνεύς, dat. Ἀϊδωνῆϊ. To go into the lower world is expressed by: *πύλας Ἄϊδαο περῆσειν*, Il. 23, 71; *εἰς Ἄϊδαο δόμους* or *δόμον* (also Ἄϊδαο δῶμα, Od. 12, 21), *ἰέναι, καταδῦναι*, etc.; and *εἰς Ἄϊδαο* alone [sc. *δῶμα*, etc.], Il. 8, 367; also simply Ἄϊδόσδε. To be in the lower world: *εἶναι εἰν Ἄϊδαο δόμοισιν*, Il. 22, 52; and without *δόμοις* Od. 11, 211.

* ἀΐδιος, *ίη, ιον*, for ἀειδιος (ἀεί), *eternal, everlasting*, h. 29, 3.

αἰδοῖα, τά, the pudenda, Il. 13, 568. † prop. plur. from

αἰδοῖος, η, ον (αἰδώς), 1) Act. having shame, *modest, bashful, discreet, chaste; ἄλοχος*, Il. 6, 250; *ἀλήτης*, a bashful beggar, Od. 17, 578. 2) Pass. inspiring shame, etc.; hence *estimable, venerable, honorable, reverend*; often united with *δεινός*; often *ἄλοχος*, Il. 6, 250; *παρθένος*, Il. 2, 514; *ἐκυφός*, Il. 3, 172: and spoken only of persons, *βασιλεύς*, Il. 4, 402; *ξεῖνος*, Od. 19, 254. Compar. *αἰδοιότερος*.

αἰδοίως, adv. *honorably, ἀποπέμπειν*, Od. 19, 243. †

αἴδομαι, poet. for *αἰδέομαι*, q. v.

Ἄϊδος, Ἄϊδι, ep. gen. and dat. by a metaplasm, vid. Thiersch § 181, 45. Buttm. § 56. note 8. Rost § 47. c. Often in the construction Ἄϊδος εἴσω, Il. 6, 284; sc. *δόμον*, and *εἰς Ἄϊδος*, Il. 13, 415; in full Il. 19, 322; *εἰν Ἄϊδος*, sc. *δόμῳ*, Il. 24, 593; hence the adv. Ἄϊδόσδε, to Hades, Il. 7, 330; (the formula *εἰς Ἄϊδόσδε*, Od. 10, 502, is changed by Wolf into *εἰς Ἄϊδος δέ*.)

ἀϊδρείη, ἡ (ἄϊδρις), *ignorance, inexperience, imprudence*; only in plur. Od. 10, 231. 11, 272. * Od.

ἄϊδρις, ιος, ι, ep. dat. ἀΐδρεϊ (ἴδρις), *ignorant, unintelligent, inexperienced*, Il. 3, 219; with gen. *χώρου*, Od. 10, 282.

Ἀϊδωνεύς, *ῆος, ὁ*, poet. lengthened form of Ἄϊδης, nom. Il. 20, 61; dat. Il. 5, 190.

αἰδώς, όος, contr. *οῦς, ἡ*, 1) *the feeling of shame* which one has in view of doing any thing wrong, *shame; αἰδοῖ εἴκων*, out of [yielding to] shame, Il. 10, 238. *ἴσχε αἰδώς καὶ δέος*, shame and fear restrained, Il. 15, 657. *αἰδῶ θέσθ' ἐνὶ θυμῷ*, have shame in (your) mind, Il. 15, 561. *b*) the *diffidence, respect, awe, reverence* of the younger before the elder, the inferior before the superior. *οὐ μέν σε χρὴ αἰδοῦς*, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; hence *a*) *shame, disgrace; αἰδώς, Ἀργεῖοι*, it is shame, Il. 5, 787. 8, 228. 13, 122. *b*) *the pudendum; τὰ δ' αἰδῶ ἀμφικαλύπτει*, sc. εἵματα, Il. 2, 262.

αἰεί and *αἰέν*, Ion. and poet. for *ἀεί*, q. v.

αἰειγενέτης, ᾱο, ὁ (*γιγνόμαι*), *eternal, everlasting, immortal*; epith. of the gods, Il. and Od.

αἰετός, ὁ (*ἄημι*), ep. for *ἀετός, eagle*, so called from his rustling flight, Linn. *falco aquila*. The eagle is of a black or brown color and the strongest and most rapid of birds, Il. 21, 253; for this reason especially the messenger of Jupiter, Il. 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, Il. 12, 200. Od. 19, 545; vid. Nitzsch zu Od. 2, 146.

αἰζηΐος, lengthened ep. form fr. *αἰζηός*, Il. 17, 520. Od. 12, 83.

ἀΐζηλος, ον, according to Hesych. and Etym. Magn. = *ἀΐδηλος, invisible*, with a change of the *δ* into *ζ* after the Æolic mode; prob. the correct reading in Il. 2, 318, for *ἀρίζηλος*, according to Buttm. Lexil. I. 252, but see Nägelsbach Anm. p. 134. *τὸν μὲν ἀΐζηλον θῆκεν θεός*, the god made him again invisible, according to Cic. de Div. 2, 30, *idem abdidit et duro firmavit tegmine saxo*. The connection certainly favors this reading, since it demands an antithesis to *ὅσπερ ἔφηνεν*, but Spitzner has retained *ἀρίζηλον*, as the only reading of the Cdd.

αἰζηός, ὁ, lengthened *αἰζηΐος* (perhaps from *α* intens. and *ζέω, ζάω*), prop. to bubble up, *lively, active, vigorous*, Il. 16, 716. h. Ap. 449. As subst. in the pl. *youth, men*, with idea of strength and activity; *αἰζηοὶ θαλεροί*, Il. 3, 26.

Αἰήτης, ᾱο, ὁ (fr. *αἶα, Tellurimus*, according to Herm.), son of Sol (Helios) and Perse, brother of Circe, father of Medea, the crafty king of Æa, to whom Jason went in his expedition after the golden fleece, Od. 10, 137. 12, 70.

αἴητος, ον (*ἄημι*), ep. for *ἄητος* (like *αἰετός*); hence *πέλωρ αἴητον*, the noisy monster; *πνευστικός* Hesych., Il. 18, 410. † This

epith. seems suitable for Vulcan in view of the great noise connected with his occupation, cf. v. 409. The other explanations, (*μέγας* Eustath.) *great* of Buttm. and (*πιφώδης* Hesych.) *sooty* of Voss, seem less satisfactory; see Buttm. Lex. I. p. 234.

αἰθαλόεις, εσσα, εν (*αἴθαλος*), *sooty, black from smoke, soot-black, μέλαθρον*, Il. 2, 415; *μέγαρον*, Od. 22, 239. *αἰθαλόεσσα κόνις*, sooty dust, i. e. ashes united with dust, or generally, dust, Il. 18, 23.

αἴθε, Dor. and ep. for *εἴθε*, a particle expressing a wish, *would that, oh that but*, 1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: *αἴθε σέο φέρτερος εἴην*, oh that I were so much stronger than thou, Il. 16, 722. *αἴθε τελευτήσειεν ἅπαντα*, would that I might accomplish every thing, Od. 7, 331. 2) In connection with *ὤφελον, ες, ε*, with an infin. following, to indicate a wish which cannot be accomplished: *a*) Spoken of the present: *αἰθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος ἧσθαι*, would that thou mightest sit at the ships tearless, Il. 1, 415. *b*) Of the past: *αἴθ' ἅμα πάντες ὠφέλετε πεφάσθαι*, would that ye had all been slain together, Il. 24, 253. The form *εἴθε* is rare in Hom. Od. 2, 32.

Αἴθη, ἡ, Bay, name of a steed of Agamemnon, Il. 23, 295; adj. *αἰθός, ή, όν*, fire-colored.

αἰθήρ, έρος, ὁ, in Hom. also *ἠ*, Il. 16, 365. 1) *the pure, upper air*, in distinction from the lower, *ἀήρ*, Il. 14, 288; and which is often hidden from our eyes by clouds; hence *οὐρανόθεν ὑπερφίαλος ἄσπετος αἰθήρ*, from heaven the infinite ether downward bursts, or opens, [breaks up, clears off, Felton,] Il. 8, 558; cf. Il. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Jupiter it is said, *αἰθέρι ναίων*, dwelling in ether, Il. 2, 412. Od. 15, 523. 2) In general, *clear, bright weather, serenity of the sky*, = *αἰθρη*, Il. 16, 365. *ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω αἰθέρος ἐκ δίης*, as when from Olympus a cloud comes over heaven after a serene sky; where *ἐκ* is translated by *after*, signifying time, cf. Spitzn. in loc.

Αἴθικες, Æthices, a people of Thessalia, dwelling on Pindus, but later on the borders of Epirus, Il. 2, 744. Strabo IX. p. 429.

Αἰθιοπεύς, ῆος, ὁ, an assumed ep. form of *Αἰθίοψ*, for the accus. plur. *Αἰθιοπῆας*, Il. 1, 423.

Αἰθίοπες, οἱ, sing. *Αἰθίοψ, οπος, ὁ*, ep. form *Αἰθιοπεύς* (prop. *the imbrowned*, from *αἴθω* and *ὤψ*), *the Æthiopians;* in Hom. they are represented as dwelling on Oceanus, Il. 1, 423. 23, 206; as being the remotest people of the earth (*ἔσχατοι*), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23. 24. They are neighbors of the Egyptians and Erembians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red sea as the dividing line, Strabo II. p. 103. Two classes of Æthiopians are mentioned by Herodotus, 7, 70. Voss supposes the Æthiopians occupied the entire margin of the light-side (south). The poet imagined the Æthiopians to be in the south, without possessing any very accurate knowledge. He considers them as dwelling *easterly* and *westerly*, because on account of the great heat (as Nitzsch ad Od. 1, 22, remarks) they could not live in the direct south. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, cf. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks:—The Æthiopians belong in the farthest south to both sides. As far as historical geography extends dwell busy, active men, Od. 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phæaces, the Pygmies, etc. In regard to the epith. *ἀμύμονες*, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker Hom. Geog. § 47:—The Æthiopians are in general with the poet the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet *ἀμύμονες* rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of nations semi-savage and but little known, which has in all ages been cherished, when

an opposite opinion, a belief in their utter ferocity and wildness has not been formed, See Völck. Hom. Geogr. § 46, 47.

αἰθόμενος, η, ον, prop. part. mid. (*αἴθω*), *burning, flaming*, with *πῦρ*, Il. 6, 182; *δαλός*, Il. 13, 320; *δαΐς*, Od. 1, 428.

αἴθουσα, ἡ (prop. part. act. from *αἴθω*, sc. *στοά*, because the sun shone into it), *porch, gallery, piazza, portico*, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule *πρόδομος*. Such porches were also attached to the out-buildings, Il. 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302, [cf. 15, 5], the *αἴθουσα* is included in the *πρόδομος δόμου*, see Cammann Hom. Vorsch. p. 325.

αἴθοψ, οπος, ὁ, ἡ (*αἴθω, ὤψ*), prop. of fiery look; then, *sparkling, shining, gleaming, beaming; χαλκός*; *οἶνος*, the sparkling wine, Il. 4, 259; not ruddy, see Od. 12, 19, where it stands connected with *ἐρυθρός*; *καπνός*, the dark smoke, Od. 10, 152.

αἰθρη, ἡ (*αἰθήρ*), *pure, clear air, fair weather*, Il. 17, 646. Od. 6, 44.

Αἴθρη, ἡ, Ion. for *Αἴθρα, Æthra*, daughter of Pittheus, wife of Ægeus, to whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, Il. 3, 144.

αἰθρηγενέτης, ου, ὁ, Od. 5, 296; and

αἰθρηγενής, ές (*γίγνομαι*), epith. of *Boreas*, Il. 15, 171. 19, 356; *ether-born, produced in pure* or *cold air*; correctly passive Eustath., for compounds in *γενής* have always such a signification. The other explanation *cold-producing*, or according to Voss *clear-blowing* [*cloud-dispelling*, Cowp.] contravenes usage.

* *αἴθριος, ον* (*αἰθήρ*), *clear, fair, serene*; epith. of Zephyr, h. in Ap. 433.

αἶθρος, ὁ (*αἴθρη*), *morning-cold, frost, rime*, Od. 14, 318. †

αἴθυια, ἡ, a water-fowl (V. Diver), *fulica mergus*, [*sea-mew*, Cowp.] * Od. 5, 337 and 353. [* Od.]

αἴθω, whence comes *αἰθόμενος*, q. v.

αἴθων, ωνος, ὁ (*αἴθω*), prop. *burning, fiery*, 1) Of color, *shining, sparkling, gleaming, beaming*; of iron, Il. 4, 485. 7, 473; spoken of brass and vessels made of it, Il. 9, 123. 2) Metaph. spoken of larger animals; *fiery, fierce, spirited*; as *λέων*, Il. 10, 24; *ἵπποι*, Il. 2, 839; *ταῦρος*, Il. 16, 488. Od. 18, 371, and *αἰετός*, Il. 15, 690. The old grammarians referred it to the disposition; others, *fiery-red, red*, but a common color is inadmissible; Voss: the shining steeds, the sparkling lion, eagles, the fiery bull.

Αἴθων, ωνος, ὁ, 1) the name which *Ulysses* adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = *Bay* or *Fiery*, Il. 8, 185.

αἶκ' for *αἴκε*, see *αἰ*.

ἀϊκή, ἡ (- - - from *ἀΐσσω*), an ep. form of *ἄϊξ, a vehement rush, an attack, impetus*; only in the plur. *τόξων ἀϊκαί*, a discharge of bows, V. Il. 15, 709. †

* *ἄϊκτος, ον* (*ἰκνέομαι*), *inaccessible, unapproachable*, h. Merc. 346; accord. to Herm. conject. for *ὅδ' ἐκτός*.

ἀϊκῶς, ep. for *ἀεικῶς, in an unseemly manner*, Il. 22, 336. †

αἷμα, ατος, τό, 1) *blood*, with Hom. the seat of life, Od. 3, 455; hence the shades were obliged to drink blood before recovering the power of recollection, Od. 11, 50. 97 seq. *γαστὴρ ἐμπλείη κνίσης τε καὶ αἵματος*, a stomach filled with fat and blood, as food, Od. 18, 118; cf. v. 45. 2) *bloodshed, slaughter*, with *ἀνδροκτασίη* and *κυδοιμός*, Il. 11, 164. *φόνος τε καὶ αἷμα*, Il. 19, 214. 3) Like *sanguis; blood, consanguinity, race*, Il. 6, 211. *εἶναι αἵματος ἀγαθοῖο*, to be of noble blood, Od. 4, 611; (perhaps from *αἴω* = *ἄημι*.)

αἱμασία, ἡ, thorn-bush, for hedging a field or garden; genr. a fence, a hedge, * Od. 18, 359. 24, 224; see Buttm. Lex. II. p. 90.

αἱματόεις, εσσα, εν (*αἷμα*), *bloody, sprinkled with blood, blood-red*, Il. 5, 82. Od. 22, 405; *σμῶδιξ*, a blood-shot wall, Il. 2, 267. 2) Metaph. *bloody*, i. e. blood-shedding; *ἤματα, πόλεμος*, Il. 9, 326. 650.

Αἱμονίδης, ου, ὁ, Hæmonides, son of Hæmon = *Mæon*, Il. 4, 394.

Αἱμονίδης, ου, ὁ, son of Æmon = *Laerces* of Thessalia, Il. 17, 467.

αἱμοφόρυκτος, ον (*φορύσσω*), *stained* or *sprinkled with blood, κρέα*, Od. 20, 348. †

αἰμύλιος, ον (αἰμύλος), ep. prop. stealing into the soul, *flattering, wheedling, deceptive*, λόγοι, Od. 1, 56. † h. Merc. 317; (prob. from αἶμος, a point; hence, pointed, penetrating.)

* αἰμυλομήτης, ου, ὁ (μῆτις), *flattering, cunning*, h. in Merc. 13.

αἴμων, ονος, ὁ, ep. = δαίμων, δάημων, *acquainted with, experienced*; with gen. θήρης, Il. 5, 49. † Geist dispp. Hom. IV. 1, derives it from ἀΐω, *audio, sentio*, and writes therefore αἴμων.

Αἵμων, ονος, ὁ, 1) a hero of Pylus, Il. 4, 296. 2) father of Mæon, q. v.

αἰνά, neut. plur. from αἰνός, q. v.

αἰναρέτης, ου, ὁ (ἀρετή), *brave for evil, brave to others' harm*; only in vocat. αἰναρέτη, of Achilles, Il. 16, 31. †

Αἰνείας, ao, and Αἰνείω, Il. 5, 334; (the *praised*, from αἰνέω, but acc. to h. in Ven. 198, from αἰνός), *Æneas*, son of Anchises and Venus, a descendant of Tros, consequently related to Priam king of the Dardanians, Il. 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Venus saved him, Il. 5, 311; and in that with Achilles, Neptune, Il. 20, 178. According to Hom. Æneas remains in Troy, Il. 20, 307; later traditions make him to have migrated to Italy.

αἰνέω (αἶνος), fut. αἰνήσω, ep. for αἰνέσω, aor. 1 ᾔνησα, for ᾔνεσα, *to praise, to commend, to approve*; spoken of persons and things, with accus. Il. and Od. μή με μάλα αἴνεε μήτε νείκεε, neither praise nor blame me, i. e. be silent about it, Il. 10, 249.

αἰνίζομαι, depon. ep. form fr. αἰνέω, *to praise*, Il. 13, 374. Od. 8, 487.

Αἴνιος, ὁ, a Pæonian slain by Achilles, Il. 21, 210.

αἰνόθεν, adv. poet. (αἰνός), i. e. ἐκ τοῦ αἰνοῦ; only αἰνόθεν αἰνῶς, *most horribly, from bad to worse*; a periphrastic superl. like οἰόθεν οἷος, Il. 7, 97. †

αἰνόμορος, ον, poet. (μόρος), *ill-fated, miserable, unfortunate*, Il. 22, 480. Od. 9, 53.

αἰνοπαθής, ές, gen. έος (πάσχω), *dreadfully suffering, very unfortunate*, Od. 18, 201. †

αἶνος, ὁ, ep. 1) *discourse, narrative*; elsewhere μῦθος, Od. 14, 508. 2) *a commendatory discourse, praise, approbation*, Il. 23, 795. τί με χρὴ μητέρος αἶνον, what need is there of my mother's praise, i. e. that I should praise her. Buttm. Lexil. II. p. 114, thinks it is distinguished from μῦθος, discourse at large, by indicating only *sensible, well-framed discourse*.

Αἶνος, ἡ, *Ænus*, a town in Thrace, at the mouth of the Hebrus, previously Πολτυοβρία, i. e. the town of Poltys according to Strabo VII.; hence adv. Αἴνοθεν, from Ænus, Il. 4, 520.

αἰνός, ή, όν, ep. and Ion. for δεινός, *dreadful, frightful, terrific, great*; spoken of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terror; of the gods: *terrible*, i. e. cruel, stern; Jupiter, Il. 4, 25; Minerva, Il. 8, 423; of other objects; of battle: Il. 3, 20. Od. 8, 519; of passions: Il. 4, 169. 7, 215. αἰνότατος λόχος, a most dreadful ambuscade, Od. 4, 441. ἐν αἰνῇσι νεκάδεσσιν, in the horrible heaps of the dead, Il. 5, 885. Neut. plur. αἰνὰ πάσχειν, to suffer dreadful things, Il. 22, 431. Often as adv. αἰνὰ ὀλοφύρεσθαι, to lament greatly, Od. 22, 447. αἰνὰ τεκοῦσα, bearing for misfortune, Il. 1, 414: Schol. ἐπὶ κακῷ. Superl. αἰνότατος, η, ον, Il. 4, 25. (The derivation is obscure. Damm derives it from the interjection αἴ, contr. from αἰανός; Buttm. Lexil. I. p. 235, derives it from a root αἴω, from which by means of the ending νός (as δεινός from δεῖσαι), αἰνός is formed.)

αἴνυμαι, dep. ep. (for ἄρνυμαι fr. αἴρω), only pres. and impf. without augm., *to take, to take away, to seize*; with accus. τεύχεα ἀπ' ὤμων, Il. 11, 580; ὄϊστόν, Il. 15, 459; with gen. τινῶν αἰνύμενος, taking some of the cheeses, Od. 9, 223; metaph. πόθος αἴνυταί με, longing desire seizes me, Od. 14, 144.

αἰνῶς, adv. (αἰνός), *terribly, frightfully, τείρεσθαι*, Il. 5, 352; and genr. *greatly, exceedingly*, φιλεῖν, ἐοικέναι, τέρπεσθαι; also of wretchedness, *miserably*, Od. 17, 24.

αἴξ, αἰγός, ἡ (ἄϊσσω), dat. plur. αἴγεσιν, Il. 10, 486, *goat*; ἄγριος, wild goat, Il. 4, 105. and Od.

ἀΐξασκον, ες, ε, iter. aor. 1 fr. ἄϊσσω.

Αἰολίδης, ου, ὁ, son of Æolus = *Sisyphus*, Il. 6, 154; Cretheus, Od. 11, 237.

Αἰολίη νῆσος, ἡ, the *Æolian island*, the abode of Æolus, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the

Hom. Geog., Od. 10, 1. 25. The ancients made it one of the Lipari islands, and Strabo *Strongyle*, the largest of them, now *Stromboli*, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction with a west wind to Ithaca in the east, and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Völcker Hom. Geog. finds it in one of the Argades; Voss, on the other hand, explains the epithet πλωτη to mean *floating*, and gives it a double location, once east of Trinacria, and once west of Atlas; see πλωτός.

* *Αἰολίς, ίδος, ἡ, Æolian*, Ep. 4.

Αἰολίων, ωνος, ὁ, son of Æolus = *Macar*, 1. in Ap. 37.

Αἰόλλω, poet. (*αἰόλος*), *to move rapidly hither and thither, to turn;* with accus. *ραστέρα*, Od. 20, 27. †

αἰολοθώρηξ, κος, ὁ (*θώραξ*), *having a movable cuirass* or *coat of mail* (rapid or active in the cuirass, V.); or, having a changeable, variegated cuirass, Köp., Il. 4, 489. † see *αἰόλος*.

αἰολομίτρης, ου, ὁ (*μίτρα*), *having a movable belt* (active in the belt, V.); or, with a changeable, variegated belt, Il. 5, 707. † see *αἰόλος*.

αἰολόπωλος (*πῶλος*), *with rapid steeds*, Il. 3, 185. † and h. 3, 138; or, with piebald steeds, see *αἰόλος*.

αἰόλος, η, ον (prob. related to *ἄελλα*, fr. *ἴλλω, εἴλω*), moving or turning rapidly, *movable, active;* spoken of animals: *πόδας αἰόλος ἵππος*, the light-footed courser, Il. 19, 404. *αἰόλος ὄφις*, the lithe or writhing serpent, Il. 12, 208. *σφῆκες μέσον αἰόλοι*, wasps movable in the middle, Il. 12, 161; ('ring-streaked' cannot be reconciled with *μέσον*). *αἰόλος οἶστρος*, the flitting gad-fly, Od. 22, 300. *αἰόλαι εἰλαί*, swarming worms, Il. 22, 509; spoken of arms, *easily moved, rapid; τεύχεα*, arms which can be easily handled, Il. 5, 295; *σάκος*, Il. 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. II. p. 74. 2) Later it had the signif. *changeable, gleaming, variegated*, since rapid motion gives objects this appearance; *αἰόλον ὄστρακον*, the variegated shell of the turtle, h. Merc. 33. (Some annotators adopt this signif. in the case of the wasps, arms, etc. but Hom. for this uses *ποικίλος*.)

Αἴολος, ὁ (*the rapid*, adj. *αἰόλος*), 1) son of Hellen and the nymph Orseis, or of Jupiter, king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. Il. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Neptune and Arne, great-grandson of Hippotes, king of the Æolian island. He is represented as a friend of the gods and as steward of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance, Od. 10, 5–9. He entertained hospitably the wandering Ulysses, and even gave him the winds enclosed in a bag; and sent after him only the gentle Zephyr, Od. 10, 25 seq. (see Völck. Hom. Geogr. p. 115.)

Αἴπεια, ἡ, Æpea, a maritime town in Messenia, according to Strabo, the later *Thuria;* or, according to Paus., *Corone*, Il. 9, 152.

αἰπεινός, ή, όν, poet. (a form of *αἰπύς*), *high, loftily situated, eminent;* espec. epith. of towns situated upon mountains, *Γονόεσσα*, Il. 2, 573; *Ἴλιος*, Il. 13, 773; *κάρηνα*, lofty summits, Il. 2, 869. Od. 6, 123.

αἰπήεις, εσσα, εν (poet. form of *αἰπύς*), *lying high, lofty, Πήδασος*, Il. 21, 87. †

αἰπόλιον, τό (*αἰπόλος*), *a herd of goats;* genr. *αἰπόλια αἰγῶν*, Il. 2, 474; alone, Od. 17, 213. 20, 174.

αἰπόλος, ὁ (*αἴξ* and *πολέω*), prop. *goat-pasturing, ἀνήρ*, Il. 2, 474. As subst. *goat-herd*, generally with *αἰγῶν*, Od. 17, 247.

αἰπός, ή, όν, ep. form of *αἰπύς*, e. g. *πόλις*, Il. 13, 625. Od. 3, 130. *αἰπὰ ῥέεθρα*, Il. 8, 369.

Αἶπυ, τό (adj. *αἰπύ*), *Æpy*, a town in Elis on the borders of Messenia, prob. the later *Αἰπιόν*; according to Strab. VIII. p. 349, *Margalia* on the Selleis, Il. 2, 592. h. in Ap. 423.

αἰπύς, εῖα, ύ, poet. forms are *αἰπεινός, αἰπήεις, αἰπός*, 1) *high, loftily situated, eminent;* spoken of mountains and towns, *ὄρος, πτολίεθρον, Ἴλιον αἰπύ, τεῖχος*, Il.; *βρόχος*, a high depending cord, Od. 11, 278. 2) Metaph. *deep, dreadful, difficult, ὄλεθρος*, dreadful destruction, Il. 6, 57. According to Nitzsch, Od. 1, 11, *αἰπ. ὄλεθ.* is 'deep de-

struction in which it is easy to plunge;' [an epith. of death, where the discourse relates to escape from great danger, Nitzsch in loc.;] φόνος, dreadful slaughter, Il. 17, 365. Od. 4, 843; χόλος, Il. 15, 223. αἰπὺς πόνος, Il. 11, 601. αἰπύ οἱ ἐσσεῖται, hard will it be for him, Il. 13, 317.

Αἴπυτος, ὁ, *Æpytus*, son of Elatus, king of Phæsana in Arcadia. His monument was on the declivity of the Cyllenian mountain; from this, Αἰπύτιος, ον, the Æpytian; τύμβος, Il. 2, 604. cf. Paus. 8, 16, 2.

[Αἰπύτιος, ον, see Αἴπυτος.]

αἱρέω, fut. αἱρήσω, aor. 2 act. εἷλον, ep. ἕλον and ἕλεσκον, fut. mid. αἱρήσομαι, aor. mid. εἱλόμην, ep. ἑλόμην, 1) *to take, to catch, to grasp, to seize;* with accus. e. g. ζωὸν τινα, to take one alive, Il. 6, 38; *by what*, with gen. τινὰ κομῆς, to take one by the hair, Il. 1, 197; χειρός, by the hand, Il. 1, 323. 4, 542; *with what*, with dat. χαλκὸν ὀδοῦσιν, to hold the brass with the teeth; χερσὶ δόρυ, γαῖαν ἀγοστῷ; but, καθαρὰ χροῒ εἵματ' ἑλοῦσα, having taken or put clean attire upon her body, Od. 17, 58; metaph. χόλος αἱρει με, anger seizes me, Il. 4, 23. In like manner ἵμερος, δέος, λήθη, ὕπνος. 2) *to take away*, τὶ ἀπ' ἀπήνης, from the carriage, Il. 24, 579; ἀχλὺν ἀπ' ὀφθαλμῶν, the cloud from the eyes, Il. 5, 127; with two accus. τὸν ἄτη φρένας εἷλε, confusion took away his senses, Il. 16, 805. *b*) Espec. in war, *α*) Of things, *to take, to capture*, πόλιν, νῆας, Il. 2, 12. *β*) Of persons, *to overpower, to slay*, τινά, Il. 4, 457, and often; [spoken of enemies meeting in battle, it has always this meaning, unless accompanied by ζωόν or something equivalent in the context;] *to take, to seize*, ζωόν τινα, Il. 6, 38. II) Mid. 1) *to take for oneself, to seize*, ἔγχος, δόρυ, Il. 3, 338. 10, 31; the connected preposition to govern the translation: τόξα ἀπὸ πασσάλου, to take down the bow from the hook, Il. 5, 210; ἀπ' ὤμων τεύχεα, Il. 7, 122; ἐκ δίφροιο, to take out of the chariot, Il. 10, 501. 2) *to take, to obtain, to procure, to receive;* τί, Il. 18, 500; δόρπον, Od. 14, 347. Metaph. ὕπνου δῶρον, to enjoy the gift of sleep, Il. 7, 482; ἄλκιμον ἦτορ, to take bold heart, Il. 5, 529; ὅρκον τινός, to take an oath from any one, Od. 4, 746; also τινί, Il. 22, 119. 3) *to select, to choose*, τέμενος, γυναῖκας, Il. 9, 578. Od. 9, 334.

Ἄϊρος, ὁ (ῑ) from α and Ἶρος, a sportive play upon the name Irus: *not-Irus, unhappy Irus*, Od. 18, 73. †

αἴρω, contr. for ἀείρω, q. v. Hom. has of the common form only the pres. act. in εἶδον-το νέκυν αἴροντας, Il. 17, 724; the aor. 1 mid. ἠράμεθα, ἤρατο; of the aor. 2, the indic. without augm. ἀρόμην, and the other moods ἄρωμαι, ἀροίμην, ἀρέσθαι, see ἀείρω.

Ἄϊς, obsolete nom. of Ἄϊδος, q. v.

αἶσα, ἡ, ep. (from αἴω akin to δαίω), 1) *share*, in general, which one has of a thing; λῃΐδος, a share of the booty, Il. 18, 327. Od. 5, 40. Hence, *that which is fitting, justice, propriety.* κατ' αἶσαν, according to right, or propriety; often with εἰπεῖν. ἐν καρὸς αἴσῃ, see κάρ. 2) the assigned *lot of life, fate, destiny*, which the gods accord to men, *fortune* or *misfortune*, Il. 1, 416. Often in Hom. αἶσά μοι, with infin. following, εἰ δέ μοι αἶσα τεθνάμεναι, if it is my lot to die, Il. 24, 224. cf. 16, 707. Od. 5, 113. ἔτι γάρ μοι ἐλπίδος αἶσα, I have still some hope, Od. 16, 101. 19, 84; κακὴ αἶσα, evil fate, Il. 5, 209; com. in a bad signif. 3) *the fateful decree of a god; Ζεύς*, of Jupiter, Il. 9, 608. ὑπὲρ Διὸς αἶσαν, against the decree of Jupiter, Il. 17, 321. δαίμονος αἶσα κακή, Od. 11, 61.

Αἶσα, ἡ, the goddess of *Fate*, like Μοῖρα, who at birth, assigns to every one his lot, Il. 20, 127. Od. 7, 197. The poet thus personifies *eternal, unchangeable, governing fate*, the inviolable law of nature, without however giving a form to the deity.

Αἰσαγέης ὄρος, τό, an unknown mountain in Asia Minor, near Clarus, h. Ap. 40; see Αἰγαγέη.

Αἴσηπος, ὁ, *Æsepus*, 1) a river in Asia Minor, which falls into the Propontis near Cyzicus, Il. 2, 825. 12, 21. 2) son of Bucolion, a Trojan, slain by Euryalus, Il. 6, 21.

ἀΐσθω, ep. (ἄημι), only pres. part. and imperf. *to breathe out* (= ἀποπνέω), θυμόν, * Il. 16, 468. 20, 403.

αἴσιμος, ον, ep. (αἶσα), and ος, η, ον, 1) *fitting, right, proper, just.* φρένας αἰσίμη ἦσθα, thou wert sound in mind, Od. 23, 14. αἴσιμα ἔργα ἀνθρώπων, the just works of men, piety, Od. 14, 84. Often the neut. αἴσιμα with παρειπεῖν, to advise that which is suitable, Il. 6, 62. αἴσιμα πίνειν, to drink moderately, Od. 21, 294. φρεσὶν αἴσιμα εἰδέναι, to know in mind that which is right, i. e. *to be just, well-disposed*, Il. 15, 207. αἴσιμα πάντα

τίνειν, to pay every thing just, to make all due amends, Od. 8, 348. 2) *destined by fate*, only αἴσιμον ἦμαρ, the day of fate; and in the construction, αἴσιμον ἦεν, it was destined by fate, Il. 9, 245. Od. 15, 239.

αἴσιος, ον, ep. (αἶσα), *sent by fate, auspicious*; only in a good sense: αἴσ. ὁδοιπόρος, a traveller sent for good, Il. 24, 376. †

ἀΐσσω (ᾰ and ῐ), aor. 1 act. ἤϊξα, subj. ἀΐξω, part. ἀΐξας, aor. pass. ἠΐχθην, infin. ἀϊχθῆναι, 1) Intrans. *to move rapidly, to hasten, to run, to rush, to spring.* Spoken of things animate and inanimate; of gods: of Minerva, ἤϊξεν ἐπὶ χθόνα, she sprang to the earth, Il. 4, 78; often βῆ ἀΐξασα, rushing she went, Il. 2, 167; of men, mostly in a hostile sense: *to rush upon, to attack impetuously*, ἔγχεϊ, with the lance; φασγάνῳ, ἵπποις, the sword, the chariot; of the flitting motion of the shades in the lower world: τοὶ δὲ σκιαὶ ἀΐσσουσιν, Od. 10, 495; of animals: οἱ ἵπποι μάλ' ὦκα ἤϊξαν πεδίονδε, swiftly rushed the steeds to the plain, Od. 15, 183; of wild boars, Il. 12, 147; of birds: *to fly, to soar*, πρὸς οἰφανόν, Il. 23, 868; ὑπὲρ ἄστεος, Il. 24, 320. Od. 15, 164. *b*) Spoken of inanimate things; of missiles: δούρατα ἐκ χειρῶν ἤϊξαν, the spears flew from the hands, Il. 5, 657; of smoke: ἀπὸ χθονός, to rise from the earth. Metaph. of the soul: ὡς δ' ὅτ' ἄν (ὅταν) ἀΐξῃ νόος ἀνέρος, as when darts a man's thought, Il. 15, 80. 2) Pass. as depon. ἐκ χειρῶν ἡνία ἠΐχθησαν, the reins flew from his hands, Il. 16, 404.

ἄϊστος, ον, ep. (ἰδεῖν), prop. that of which nothing is known, *unseen, unknown, vanished, annihilated*, Il. 14, 258. ἄϊστον ποιεῖν τινα, to make one invisible, used of Ulysses, because it was not known whether he would return, Od. 1, 235.

ἀϊστόω, poet. (ἄϊστος), fut. ώσω, aor. optat. ἀϊστώσειαν, and aor. pass. ἀϊστώθην, *to make invisible, to destroy*, Od. 20, 79. Hence pass. *to be destroyed, to vanish*, Od. 10, 259. * Od.

αἰσῡητήρ, ῆρος, ὁ, poet. (related to αἰσυμνήτης), *princely, regal, royal*, κοῦρος, Il. 24, 347. † Instead of this word, whose signif. and derivation were unknown even to the ancients, the edition of Spitzner has αἰσυμνητήρ.

Αἰσῡήτης, ου, ὁ (αἰσυητήρ), a Trojan, father of Alcathous, Il. 2, 793. 13, 427.

αἰσυλοεργός, όν, *practising wickedness*, Il. 5, 403. † (Thus Spitzner, as the reading of Aristarchus for ὀβριμοεργός.)

αἴσυλος, όν (prob. from αἶσα), ep. *unjust, impious, improper.* αἴσυλα ῥέζειν, to practise impiety, Il. 5, 403; μυθήσασθαι, to speak impious things, Il.; εἰδέναι, h. Merc. 164.

Αἰσύμη, ἡ, a city in Thrace, Il. 8, 304. Αἰσύμηθεν, from Asyme.

αἰσυμνητήρ, ῆρος, ὁ = αἰσυμνήτης, Il. 24, 347; and the ancients explain it here by βασιλικός, royal.

αἰσυμνήτης, ου, ὁ, poet. (αἰσυμνάω), he who administers justice, *one who presides in a contest*, Od. 3, 258. †

Αἴσυμνος, ὁ, a Greek, Il. 11, 303.

αἴσχιστος, η, ον, superl. and αἰσχίων, compar. of αἰσχρός.

αἶσχος, εος, τό, *shame, indignity, insult*; in the plur. τὰ αἴσχεα, base deeds, Il. 3, 342. Od. 1, 229. ὃς ἦδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων, who felt the blame and many taunts of men, i. e. so felt them as to vindicate himself, Il. 6, 351.

αἰσχρός, ή, όν (αἶσχος), compar. αἰσχίων, ιον, superl. αἴσχιστος, η, ον, 1) *ugly, deformed, disfigured*; in a physical sense, αἴσχιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν, as the ugliest man came he to Troy, (under its walls), Il. 2, 216. h. Ap. 197. 2) *shameful, insulting*; αἰσχρὰ ἔπεα, shameful, insulting words, Il. 3, 38. The neut. with infin. Il. 2, 119.

αἰσχρῶς, adv., *shamefully, insultingly*, Il. 23, 473. Od. 18, 321.

αἰσχύνω (αἶσχος), aor. 1 ᾔσχῡνα, perf. pass. ᾔσχυμμαι, I) Act. 1) *to make ugly, to deform, to disfigure*; with accus. πρόσωπον, Il. 18, 24. νέκυς ᾐσχυμμένος, a disfigured corse, Il. 18, 180. 2) Metaph. *to insult, to dishonor, to disgrace*, γένος, Il. II) *to be ashamed, to stand in awe of, to be diffident, to fear*; absolute, Od. 18, 12; τί, to fear any thing, Od. 21, 323.

Αἴσων, ονος, ὁ (according to Herm. *Opportunus*, from αἶσα,), son of Cretheus and Tyro, grandson of Æolus I, father of Jason, king of Iolcus, in Thessaly. According to a later tradition Medea renewed his youth, Od. 11, 259.

αἰτέω, fut. αἰτήσω, aor. infin. αἰτῆσαι, h. Ven. 225, *to beg, to require, to demand*; absol. Od. 18, 49; with accus. of the pers. and thing, αἰτεῖν τι, Il. 5, 358; τινά, Od. 17, 365; also both, τινὰ δόρυ, to ask any one for a

spear, Il. 22, 295; *τινί*, for any one, *κούρῃσ' αἰτήσουσα τέλος θαλεροῖο γάμοιο*, soliciting blooming wedlock for the damsels, Od. 20, 74. *b*) With infin. following, Il. 6, 176.

αἰτιάασθαι, ep. form for *αἰτιᾶσθαι*, see *αἰτιάομαι*.

αἰτιάομαι (*αἰτία*), depon. mid. 3 sing., optat. *αἰτιόῳτο*, ep. for *αἰτιῷτο*, 3 pl. impf. *ἠτιόωντο*, ep. for *ἠτιῶντο*, *to blame, to accuse;* with accus. Il. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by a neut. pron. Od. 1, 32.

αἰτίζω, ep. (*αἰτέω*), *to ask earnestly, to beg;* absol. Od. 4, 651. 17, 228; with accus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

αἴτιος, ίη, ιον (*αἰτία*), having the blame of anything, *guilty, blameworthy;* used in Hom. only in a bad sense. *οὔτι μοι αἴτιοι εἰσιν*, they are not in my regard blameable, Il. 1, 153. Od. 1, 348.

αἰτιόῳτο, ep. for *αἰτιῷτο*, 3 sing. optat. pres. from *αἰτιάομαι*.

Αἰτώλιος, ίη, ιον, *Ætolian*, Il. 4, 399.

Αἰτωλοί, οἱ, the *Ætolians*, inhabitants of Ætolia, in Greece, between Acarnania and Thessaly, which received its name from Ætolus, son of Endymion, Il. 2, 638.

αἰχμάζω (*αἰχμή*), fut. *άσω*, ep. *άσσω*, *to brandish the lance;* constr. with *αἰχμάς*, Il. 4, 324. †

αἰχμή, ἡ (*ἀκμή* or *ἀΐσσω*), prop. *the point of the lance, χαλκείη*, Il. 4, 461; gener. *the lance, the spear.*

αἰχμητά, ό, ep. and Æol. for *αἰχμητής*, Il. 5, 197.

αἰχμητής, οῦ, ὁ, a lancer, a spearman, Il. 1, 152, and often. 2) As adj. *warlike*, Il. 1, 846; *ἀνήρ*, Il. 3, 49.

αἶψα, adv. *quickly, directly, immediately. αἶψα δ' ἔπειτα*, immediately thereupon; *αἶψα δέ* in the narration of a fact, Il. 2, 664. Od. 2, 6; and *αἶψα τε* in universal propositions, Il. 19, 221; see Herm. ad Hymn. in Cer. 485.

αἰψηρός, ή, όν (*αἶψα*), *hasty, quick. αἰψηρὸς κόρος γόοιο*, quick is the satiety of trouble, (one is quickly sated with trouble, V.) *λῦσεν ἀγορὴν αἰψηρήν* for *αἶψα*, quickly he dispersed the assembly; or with V. the busy council, Il. 19, 276. Od. 2, 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

ἄϊω, poet. only pres. and impf. without augm. *ἄϊον*, *to observe, to perceive*, like *sentire;* comm. *to hear*, with gen., seldom with accus. *φθογγῆς*, to hear the voice, Il. 16, 508; *πληγῆς*, to feel the blow, Il. 11, 532; or rather, to hear the lash, (i. e. the crack of the whip); *φίλον ἄϊον ἦτορ*, Il. 15, 252, I felt my heart, (viz. its pulsation, because *ἦτορ* occurs for the most part in a physical sense). Others: I knew it in my mind. Voss: I was breathing out my life, (with the Schol. *ἀπέπνεον*, from *ἄω, ἄημι*).

αἰών, ῶνος, ό, comm. ἡ, 1) *duration, long time.* 2) *an age, life*, connected with *ψυχή*: *αἰῶνος ἀμέρδεσθαι*, to be bereaved of life, Il. 22, 58; *ἀπ' αἰῶνος ὀλίσθαι*, to perish from life, Il. 24, 725. *b*) Spoken of animals: *ἀιῶνα ἐκτορεῖν*, to pierce the life, h. Merc. 42 (according to Ruhnken, the spinal marrow,) also plur. *δι' αἰῶνας τορεῖν*, spoken of cattle, h. Merc. 119.

ἀκάκητα, ep. for *ἀκακήτης, ου, ὁ* = *ἄκακος* (*κακός*), who is free from evil, *the bearer of happiness, the deliverer from evil*, epith. of Mercury, Il. 16, 185. Od. 24, 10.

ἀκαλαῤῥείτης, αο, ὁ (*ἀκαλός, ῥέω*), *gently-flowing, softly-flowing*, epith. of Oceanus, Il. 7, 422, and Od.

ἀκάμας, αντος, ὁ, ἡ, (*κάμνω*), *unwearied, untiring*, epith. of Sol, of Sperchius, and of the wild boar, Il. 18, 239. 484. 16, 176. * Il.

Ἀκάμας, αντος, ὁ, 1) son of Antenor and Theano, leader of the Dardanians, slain by Meriones, Il. 2, 823. 16, 342. 2) son of Eussorus, leader of the Thracians, slain by the Telamonian Ajax, Il. 2, 844. 6, 8. 3) son of Asius, Il. 12, 140.

ἀκάματος, ον = *ἀκάμας*, *unwearied*, epithet of fire, Il. 5, 4. Od. 20, 123.

ἄκανθα, ἡ (*ἀκή*), *thorn, thistle*, Od. 5, 328. †

* *Ἀκάστη, ἡ* (*greatly distinguished*, from *α* intens. and *κέκασμαι*), daughter of Oceanus and Thetis, h. Cer. 421.

Ἄκαστος, king of Dulichium, Od. 14, 336.

ἀκαχείατο, see *ἀκαχίζω*.

ἀκαχεῖν, see *ἀκακίζω*.

ἀκαχήμενος, see *ἀκαχίζω*.

ἀκαχήσω, see *ἀκαχίζω*.

ἀκαχίζω, ep. and Ion. (*ΑΧΩ*), aor. 2 *ἤκαχον*, fut. *ἀκαχήσω*, aor. 1 *ἠκάχησα*, mid. *ἀκαχίζομαι*, kindred form of *ἄχομαι* or *ἄχνυμαι*, aor. *ἠκαχόμην*, perf. *ἀκάχημαι* and *ἀκήχεμαι*, 3 pl. *ἀκηχέδαται*, (perhaps *ἀκηχέαται* is preferable), Il. 17, 637; 3 pl. plupf. *ἀκαχείατο* for

κάχητο; infin. perf. ἀκάχησθαι, part. ἀκαχμένος, fem. ἀκηχεμένη; (for the accent, see Buttm. § 111, note 2; Rost § 76. 3. c; Kühner I. § 128. c); also a part. pres. ἀχέων, ουσα. 1) Act. *to trouble, to afflict, to injure;* with accus. Od. 16, 432. 2) Mid. *to trouble oneself, to grieve,* θυμῷ, Il. 6, 486; τῷ μήτι ἄναων ἀκαχίζευ, grieve not that thou art dead, Od. 11, 486; in the perf. *to be troubled, afflicted,* often absolute with θυμόν and ἦτορ: τοὶ δ' ἀκαχείατο θυμόν, were troubled at heart, Il. 12, 179. *b*) With gen. and dat. of the object; ἵππων, about the steeds, Il. 11, 602. ὅ μοι πικινῶς ἀκάχηται, who is deeply troubled about me, Od, 23, 360.

ἀκαχμένος, η, ον, ep. *sharpened, pointed,* epith. of the lance, Il.; of the axe, Od. 5, 235; of the sword, Od. 22, 80; (prop. part. perf. pass. from theme *ΑΚΩ, acuo,* for ἀκαγμένος with Att. redupl.)

ἀκάχοιτο, see ἀκαχίζω.

ἀκείομαι, ep. for ἀκέομαι; but ἀκειάμενοι, a false reading for ἀκειόμενοι, from ἀκέομαι.

ἀκέομαι, depon. mid. ep. ἀκείομαι (ἀκήν), impf. 1 ἠκεσάμην, imperat. ἀκέσσαι, 1) *to heal;* with accus. ἕλκεα, wounds, Il. 16, 29; also τινά, any one, Il. 5, 448; metaph. *to calm, to allay, to help,* δίψαν, to allay thirst, Il. 22, 2; absol. Il. 13, 115. Od. 10, 69. 2) *to repair, to restore,* νῆας, Od. 14, 383.

ἀκερσεκόμης, ου, ὁ (κείρω, κόμη), *unshorn, having long hair,* epith. of Apollo, Il. 20, 39. †

Ἀκεσσαμενός, ὁ (part. ἀκεσάμενος), father of Peribœa, king of Thrace, founder of the city Acesamenæ, Il. 21, 142.

ἀκεστός, ή, όν (ἀκέομαι), *curable, that may be calmed,* φρένες, Il. 13, 115. †

ἀκέων, έουσα, dual ἀκέοντε, *silent, still, quiet.* ἀκέων is for the most part used as an adv. without distinction of gender or number, Il. 4, 22. 8, 459. Od. 21, 89; the feminine however ἀκέουσα occurs Il. 1, 565, and once the dual ἀκέοντε, Od. 14, 195, (prob. from α and χάω for ἄκαος, Ion. ἀκέων, see Buttm. Lexil. I. p. 12.)

ἀκήδεστος, ον, (κηδέω), *uncared for, neglected;* spoken of the dead, *unburied,* Il. 6, 60. †

ἀκηδέστως, adv. *in a cruel, pitiless manner,* * Il. 22, 465. 24, 417.

ἀκηδέω (κῆδος), aor. 1 ἀκήδεσα, *to neglect, to disregard;* with gen. * Il. 14, 427. 23, 70.

ἀκηδής, ές, gen. έος (κηδέω), *without care,* 1) Act. *free from care, at ease,* Il. 21, 123; spoken of the gods, Il. 24, 526; *negligent,* Od. 17, 319. 2) Pass. *uncared for, neglected, disregarded,* as Od. 6, 26. 19, 18. 20, 130. Il. 21, 123; of a corse: *unburied,* Il. 24, 554. Od. 24, 187.

ἀκήλητος, ον, (κηλέω), *not to be charmed, stubborn, unbending,* νόος, Od. 10, 329. †

ἄκημα, ατος, τό (ἀκέομαι), *a remedy, an alleviation,* ὀδυνάων, Il. 15, 394. †

ἀκήν, adv. (prop. accus. from obsol. ἀκή), *quietly, silently, still;* often πάντες ἀκὴν ἐγένοντο σιωπῇ, all were quiet and silent, Il. 3, 95; and ἀκὴν ἔσαν, Od. 2, 82.

ἀκηράσιος, ον, poet. (κεράννυμι), *unmixed, unadulterated, pure,* οἶνος, Od. 9, 205; † *uninjured, unmowed,* λειμών, h. Merc. 72.

ἀκήρατος, ον (κεράννυμι), *unmixed, pure,* ὕδωρ, Il. 24, 300. 2) Metaph. *uninjured, unwasted,* κλῆρος, Il. 15, 498. Od. 17, 532.

ἀκήριος, ον (κήρ), without misfortune, *uninjured, unharmed,* * Od. 12, 98. 23, 328. *b*) Act. *innocuous,* ῥάβδος, h. Merc. 530.

ἀκήριος, ον (κῆρ), without heart, 1) In physical signif. *lifeless, dead,* Il. 11, 392. 2) Metaph. *heartless, spiritless, cowardly,* Il. 7, 100; δέος, (disheartening fear, V.) Il. 5, 812. Il.

ἀκηχέδαται, see ἀκαχίζω.

ἀκηχεμένη, see ἀκαχίζω.

ἄκιδνος, η, ον, only compar. ἀκιδνότερος, *weak, inferior,* Od. 18, 130; with εἶδος, in appearance, * Od. 5, 217. 8, 169.

ἄκῑκυς, υος, ὁ, ἡ, ep. (κίκυς), without power, *weak, feeble,* * Od. 9, 515. 21, 131; (according to Thiersch § 199, 5, from α and κίω, unable to go.)

ἀκίχητος, ον, poet. (κιχάνω), *not to be attained, unattainable.* ἀκίχητα διώκειν, to pursue what is unattainable, Il. 17, 75.

ἄκλαυστος, ον, later form for ἄκλαυτος, Od. 11, 54. 72; [in some editions.]

ἄκλαυτος, ον (κλαίω), 1) *unwept, unlamented;* spoken of one dead, Il. 22, 386. 2) Act. *without tears, tearless,* Od. 4, 494. Voss, unwept.

ἀκλεής, έος, ὁ, ἡ, poet. (κλέος), ἀκλειής and ἀκλῆς, without fame, *fameless, inglorious;* accus. sing. ἀκλέα, for ἀκλεέα, Od. 4, 728; plur. nom. ἀκληεῖς, poet. strengthened for ἀκλεεῖς, Il. 12, 318. ἀκλεὲς αὖτως, prop. neut. is to be taken as adv. Il. 7, 100; see Buttm. Lexil. I. p. 42.

ἀκλειής, see ἀκλεής.

ἀκλειῶς, adv. *ingloriously*, Il. 22, 304. Od. 1, 241.

ἀκληεῖς, poet. for ἀκλεεῖς, see ἀκλεής.

ἄκληρος, ον (κλῆρος), without lot, without possessions, hence 1) *poor, needy*, Od. 11, 489. † 2) *unallotted, undivided, wild, γαῖα*, h. Ven. 123.

ἀκμή, ἡ (ἀκή), *edge*. ἐπὶ ξιφοῦ ἀκμῆς ἵσταται, it stands upon the edge of a razor, i. e. it is on the point of decision (an adage), Il. 10, 173. †

ἄκμηνος, ον, *fasting*, with σίτοιο or πόσιος, not strengthened by food or drink, * Il. 19, 163. 346. (ἀκμή is by some thought to be Æol. = νήστεια.)

ἀκμηνός, όν (ἀκμή), *full grown, grown up*, Od. 23, 191. †

ἀκμής, ῆτος, ὁ, ἡ (κάμνω), *unwearied, vigorous*, * Il. 11, 802. 15, 697.

* ἄκμητος, ον = ἀκμής, h. Ap. 520.

ἀκμόθετον, τό (τίθημι), the place where the anvil is placed, *anvil-block*, Il. 18, 410. Od. 8, 274.

ἄκμων, ονος, ὁ (κάμνω), *an anvil*, Il. 15, 19. Od. 8, 274.

ἄκνηστις, ιος, ἡ (ἄκανος), *the back-bone*, Od. 10, 161. †

ἀκοίτης, ου, ὁ (α copulat. and κοίτη), *bed-fellow, husband*, Il. and Od.

ἄκοιτις, ιος, ἡ, *bed-fellow, wife*, Il. ἀκοίτῐς, accus. plur. Od. 10, 7.

ἄκολος, ὁ (κόλον), *a bit, a crumb*, Od. 17, 222. †

* ἀκόλυμβος, ον (κόλυμβος), *who cannot swim*, Batr. 157.

ἀκομιστή, ἡ (κομίζω), *want of care, privation*, Od. 21, 284. †

ἀκοντίζω (ἄκων), aor. ἀκόντισα and ἀκόντισσα, prop. *to hurl the javelin*, but generally, *to cast*, δουρί, ἔγχει; also with accus. αἰχμάς, to hurl lances. The object at which the cast is made takes the gen. τινός, at any one; also κατά τι, ἐπί τινι, and εἴς τινα, Il. 4, 490. 16, 358. Od. 22, 282; later also, τινά, to hit any one, Batr. 209.

* ἀκόντιον, τό (dimin. of ἄκων), *a javelin*, h. Merc. 460.

ἀκοντιστής, ου, ὁ, poet. (ἀκοντίζω), *lancer, spear-man*, Il. and Od.

ἀκοντιστύς, ύος, ἡ, ep. for ἀκόντισις (ἀκοντίζω), *the act of casting spears, a contest with spears*. οὐδέ τ' ἀκοντιστὺν ἐσδύσεαι, thou shalt not enter the contest of spears, Il. 23, 622. †

ἀκόρητος, ον (κορέννυμι), *insatiable*; with gen. μόθου, πολέμου, ἀπειλάων, * Il. 7, 117. 12, 335. 14, 479; also h. Ven.

ἄκος, εος, τό (ἀκέομαι), *alleviation, remedy*. κακῶν ἄκος, Od. 22, 481. οὐδέ τι μῆχος ἰφθέντος κακοῦ ἔστ' ἄκος εὑρεῖν, it will be impossible to find a remedy when the evil is done, Il. 9, 250.

ἄκοσμος, ον (κόσμος), without order, *indecent, unbecoming*, ἔπεα, Il. 2, 213. †

ἀκοστάω or ἀκοστέω, aor. 1 ἀκόστησα, Il. 6, 506. 15, 263; in the phrase: ἵππος ἀκοστήσας ἐπὶ φάτνῃ, *full fed at the manger*. The best derivation is from ἀκύστη i. q. κρίθη, *barley*; hence, to consume barley, to be fed with barley, cf. Buttm. Lex. II. p. 171.

ἀκουάζω, h. Merc. 423; and ἀκουάζομαι, depon. mid. ep. form of ἀκούω, *to hear*; with gen. Od. 9, 7. πρώτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο, for ye first hear from me of feast, i. e. are first invited, Il. 4, 343.

ἀκουή, ἡ (ἀκούω), ep. for ἀκοή, properly, *hearing*; spoken of the crash of a tree when felled: ἔκαθεν δέ τε γίγνετ' ἀκουή, there is hearing from afar, i. e. it is heard in the distance, Il. 16, 634; others give here the signif. *echo, noise*. 2) *that which is heard, information*, μετὰ πατρὸς ἀκουὴν ἱκέσθαι, to go in quest of intelligence of a father, Od. 2, 308; βῆναι, Od. 4, 701. 5, 19.

ἄκουρος, ον (κοῦρος), *without son, childless*, Od. 7, 64. †

* ἀκουστός, ή, όν, *heard, audible*, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, aor. 1 ἤκουσα, 1) *to hear*, with the gen. of the person heard; ἀοιδοῦ; the thing generally in accus. μῦθον, the discourse, and τί τινος, any thing from any one (*ex aliquo*), Od. 12, 389; yet also in gen. μυκηθμοῦ ἤκουσα, I heard the roar or bellowing, Od. 12, 265. The person about whom any thing is heard is put generally in the gen. Od. 1, 287. 289, rarely in accus. and with περί τινος, Od. 19, 204. 2) *to hear to* any one, *to listen*, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέρι κηδομένῳ, to hearken to a suffering man; of subjects, *to obey*, Od. 7, 11. 3) The pres. in the signif. of the past, *have heard, know*, (cf. Rost Gr. p. 539.) Od. 3, 193. 4, 688. The mid. as depon. τινός *to hear*, Il. 4, 331.

ἀκράαντος, ον, poet. (κραιαίνω), *unfinish-*

ed, unaccomplished, ἔργον, Il. 2, 138; spoken of a prophecy: *unfulfilled, not to be fulfilled*, Od. 2, 202. 19, 565.

ἀκραής, ές, gen. έος (ἄκρος, ἄημι), prop. high-blowing, *strong-blowing*, epith. of a favorable wind, * Od. 2, 421. 14, 253.

ἄκρη, ἡ (prop. fem. from ἄκρος), the extreme, especially *height, summit, citadel* or *fortress, promontory*, Il. 14, 36. 4, 425. κατ' ἄκρης, downwards, from above, Od. 5, 313; and hence *utterly, from the summit*, = from the foundation, Il. 15, 557. cf. Virg. Æn. II, 290.

ἄκρητος, ον, Ion. for ἄκρατος (κεράννυμι), *unmixed, pure*, οἶνος, spoken of wine unmixed with water, Od. 2, 341; γάλα, Od. 9, 297. 2) σπονδαὶ ἄκρητοι, a libation of pure wine, because, in compacts, unmixed wine was offered to the gods, Il. 2, 341. 4, 159.

ἄκρις, ιδος, ἡ, *a grasshopper*, Il. 21, 12. †

ἄκρις, ιος, ἡ, Ion. and ep. for ἄκρη, *point, summit*; always in the plur. accus. δι' ἄκριας, through the mountain-summits, Od. 10, 281; nom. plur. h. Cer. 383.

Ἀκρίσιος, ὁ (*unjudged*, from α and κρίνω, *Inseparatinus*, Herm.), son of Abas and Ocelia, great grandson of Danaus, father of Danaë. He expelled his brother Prœtus; after his return they divided the kingdom, so that Acrisios reigned in Argos, and Prœtus in Tiryns, Apd. 2, 21.

Ἀκρισιώνη, ἡ, daughter of Acrisius = *Danaë*, Il. 14, 319.

ἀκριτόμῦθος, ον (μῦθος), *speaking in a confused manner, prating foolishly*, ὄνειροι, senseless dreams, or hard of explanation, Od. 19, 560. Il. 2, 246.

ἄκριτος, ον (κριτός), 1) *not separated, confused*, τύμβος, a common grave, in which the multitude were thrown indiscriminately, Il. 7, 337; μῦθοι, confused discourse, prating, Il. 2, 796. ἄκριτα πόλλ' ἀγορεύειν, Od. 8, 505. 2) *undecided, unadjusted*, νείκεα, unadjusted contentions, Il. 14, 205. 304. 3) not to be decided, *enduring, perpetual*; ἄχος, Il. 3, 412; adv. ἄκριτον, endlessly. πενθήμεναι, Od. 18, 174.

ἀκριτόφυλλος, ον (φύλλον), *furnished with thick leaves, thickly leaved, thickly wooded*, ὄρος, Il. 2, 868. †

ἀκροκελαινιάω, ep. (κελαινός), only part. ἀκροκελαινιόων, ep. for ἀκροκελαινιῶν, *becoming dark on the surface, dark-flowing*, epith. of a river, Il. 21, 249. †

ἀκρόκομος, ον, poet. (κόμη), *having hair on the crown, crown-haired*, epith. of the Thracians, because they wore the hair bound in a knot on the crown, or wore hair on the crown only, Il. 4, 533. †

ἄκρον, τό (neut. from ἄκρος), *the extreme, the summit, the point*; Ἴδης, the summit of Ida, Il. 16, 292; Ἀθηνέων, the promontory [head-land, Cowp.] of Athens, * Od. 3, 278; ποδός, Batr. 253.

Ἀκρόνεως, ὁ, a Pheacian, Od. 8, 111.

ἀκροπολις, ιος, ἡ (πόλις), a city having a lofty site, *a citadel, a fortress*, * Od. 8, 494. 505; in the Il. ἄκρη πόλις, Il. 6, 88.

ἀκροπόλος, ον, ep. (πολέω), *being high, lofty*, epith. of mountains, Il. 5, 523. Od. 19, 205.

ἀκρόπορος, ον, ep. (πείρω), *penetrating with the point, sharp-pointed*, ὀβελοί, Od. 3, 463. †

ἄκρος, η, ον (ἀκή), superl. ἀκρότατος, η, ον, *extreme, highest, ending in a point*; in Hom. only in a physical sense: ἐπ' ἄκρῳ χείλει ἑφεσταότες, standing on the extreme brink, Il. 12, 51; ἄκρη χείρ, the point of the hand, Il. 5, 336. ἐς πόδας ἄκρους, to the points (toes) of the feet, Il. 16, 640. The neut. ἄκρον, as adv. Il. 20, 229.

ἀκρωτήριον, τό (ἄκρος), *the extremity* of a thing; hence ἀκρωτήρια πρύμνης, the top of a ship's poop, h. 33, 10.

Ἀκταίη, ἡ (ἀκτή), prop. she who dwells on the coast, a Nereid, Il. 18, 41.

ἀκτή, ἡ (ἄγνυμι, prop. fem. of ἀκτός, broken, crushed), 1) Poet. *corn broken* or *ground in the mill*, comm. with ἱεροῦ ἀλφίτου or Δημητέρος, Il. 13, 322. Od. 2, 355; see ἄλφιτον. 2) the place where the waves break, *shore, coast*, Il. and Od.

ἀκτήμων, ονος, ὁ, ἡ (κτῆμα), *without possessions, poor*; with gen. χρυσοῖο, in gold, * Il. 9, 126. 268.

* **ἀκτήρ, ῆρος** = ἀκτίν, the former reading, h. 22, 6.

ἀκτίς, ῖνος, ἡ, dat. ἀκτίνεσσιν and ἀκτῖσιν, Od. 5, 479. 11, 16; *a beam*, with Ἠελίοιο.

* **ἄκτιτος, ον** (κτίζω), poet. for ἄκτιστος, *unbuilt*, h. Ven. 123.

Ἀκτορίδης, ου, ὁ, a descendant of Actor = *Echecles*, Il. 16, 189.

Ἀκτορίς, ίδος, ἡ, a female servant of Penelope, Od. 23, 228.

Ἀκτορίων, ωνος, ὁ, son of Actor. τὼ Ἀκτορίωνε, the sons of Actor, *Eurytus* and *Cteatus*, who from their mother were also called the *Moliones*, Il. 2, 621; see *Μολίων*. [See Jahrbüch, Jahn and Klotz, März, 1843, p. 250.]

Ἄκτωρ, ορος, ὁ (from ἄγω leader), 1) son of Deion, in Phocis, and Diomede, husband of Ægina, father of Menœtius, grandfather of Patroclus, Il. 11, 785. Apd. 1, 9. 4. 2) son of Phorbas and Hyrmine, brother of Augeas, husband of Molione, father of Eurytus and Cteatus, Il. 11, 785. Apd. 3) son of Azeus, father of Astyoche, grandfather of Ascalaphus and Ialmenus of Orchomenus, Il. 2, 513.

ἄκυλος, ἡ, *the edible acorn*, fruit of the evergreen-oak (ilex), Od. 10, 242. †

ἀκωκή, ἡ (ἀκή), *point, edge*, ἔγχεος, δουρός, Il. and Od.

ἄκων, οντος, ὁ, *a javelin, a spear*. ἔρκος ἀκόντων, see ἔρκος.

ἄκων, ουσα, ον (ᾱ contr. from ἀέκων q. v.), only in τὼ δ' οὐκ ἄκοντε πετέσθην, Il. and Od.

ἄλαδε, adv. *into the sea, to the sea*, also εἰς ἅλαδε.

ἀλάλημαι, ep. perf. with pres. signif. from ἀλάομαι, q. v.

ἀλάλητος, ὁ (ἀλαλή), generally, *a loud cry, a battle-cry, a shout of victory*, Il. 4, 436. Od. 24, 463; but also *a cry of distress*, Il. 21, 10.

ἄλαλκε, ἀλαλκών, ἀλαλκεῖν, see ἀλέξω.

Ἀλαλκομενηΐς, ΐδος, epith. of Minerva, probably from the town *Alalcomenæ*, in Bœotia, where she had a temple; according to others, from ἀλαλκεῖν, *the protectress*, Il. 4, 8. 5, 908.

ἀλαλύκτημαι, *to toss oneself around restlessly, to be agitated with anxiety*, Il. 10, 94. † (prop. perf. from ἀλυκτέω, with pres. signif.)

* ἀλάμπετος, ον (λάμπω), *without brightness, dark*, h. 32, 5.

ἀλάομαι, depon. mid. impf. ἠλώμην, aor. 1 ἠλήθην, ep. ἀλήθην, perf. ἀλάλημαι, infin. ἀλάλησθαι, part. ἀλαλήμενος, *to wander about without aim, to rove, to stray, to roam*; with the prep. κατά, ἐπί, περί τι, Il. 6, 201. Od. 4, 91. The perfect part. ἀλαλήμενος has the accent retracted on account of its pres. signif. Il. 23, 74. Od. 11, 167. 14, 122.

ἀλαός, ον (λάω), *not seeing, blind*, (prop. ⏑⏑⏑, Od. 8, 195; but in μάντιος ἀλαοῦ, Od. 10, 493. 12, 267, ⏑⏑⏑; cf. Thiersch Gram. § 190, 22. * Od.

ἀλαοσκοπιή, ἡ (σκοπίη), *a blind inspection, a vain watch*, Il. 13, 10. ἀλαοσκοπίῃ is the reading Il. 10, 515.

ἀλαόω, poet. (ἀλαός), aor. ἀλάωσα, *to make blind, to blind*. τινὰ ὀφθαλμοῦ, to blind one's eye, * Od. 1, 69. 9, 516.

ἀλαπαδνός, ή, όν (ἀλαπάζω), poet. compar. ἀλαπαδνότερος, Il. 4, 305; *easy to vanquish*. σθένος οὐκ ἀλαπαδνόν, insuperable strength, Il. 5, 783; spoken of cattle, Od. 18, 373. 2) *powerless, weak, unwarlike*, Il. 2, 675; μῦθος, h. Merc. 334.

ἀλαπάζω, poet. (λαπάζω), fut. ἀλαπάξω, aor. ἀλάπαξα without augm.; prop. *to empty, to exhaust*; πόλιν, to plunder a city, to sack, Il. 2, 367, and often. 2) *to overpower, to vanquish, to destroy*, φύλαγγας, στίχας, Od. 17, 424. 19, 80; absol. Il. 12, 67.

ἀλαστέω, poet. (ἄλαστος), part. aor. ἀλαστήσας, prop. not to forget a thing; but generally, *to be displeased, to be angry*, * Il. 12, 163. 15, 21.

Ἀλαστορίδης, ου, ὁ, son of Alastor = *Tros*.

ἄλαστος, ον (λήθω or λάζομαι), *not to be forgotten, intolerable, immeasurable*, πένθος, Il. 24, 105; ἄχος, Od. 4, 108. ἄλαστον ὀδύρεσθαι, to lament unceasingly, Od. 2) not to be forgotten, *abominable, accursed*, Il. 22, 261. Achilles thus calls Hector: whose deed to Patroclus I can never forget, Il. 22, 261.

Ἀλάστωρ, ορος, ὁ (one burdened with the guilt of blood, or who does not forget to take vengeance), 1) father of Tros, Il. 20, 463. 2) a companion of Sarpedon from Lycia, slain by Ulysses, Il. 5, 677. 3) a Greek, who bore the wounded Teucer from the battle, Il. 8, 333. 13, 422. 4) an Epean, Il. 4, 295. 7, 333.

ἀλαωτύς, ύος, ἡ, poet. (ἀλαόω), *a blinding, a bereaving of sight*, Od. 9, 503. †

ἀλγέω (ἄλγος), fut. ἀλγήσω, 1) *to feel pain, to be distressed by pain*, primarily of the body; ὀδύνῃσι, Il. 12, 206; with accus. κεφαλήν, Batr. 193. 2) Spoken of the mind: *to be troubled, to be pained*, Od. 12, 27.

ἀλγίων, ον compar., ἄλγιστος superl. of ἀλεγεινός, q. v.

ἄλγος, εος, τό, *pain, suffering*, primarily of the body; then of the mind, *trouble, distress*; comm. in plur. ἄλγεα πάσχειν, to en-

dure sufferings, pain, distress; spoken of the sufferings of war, Il. 2, 667. 9, 321; by sea, Od. 1, 4.

ἀλδαίνω, poet. (ἄλδω), aor. 2 ἤλδανον, *to nourish, to make great, to enlarge, τί τινι.* μέλε᾽ ἤλδανε ποιμένι λαῶν, she dilated the limbs of the shepherd of the people, Od. 18, 70. 24, 768.

ἀλδήσκω, ep. (ἀλδαίνω), *to grow, to grow up;* spoken of a harvest, Il. 23, 599. †

ἀλέασθαι, see ἀλέομαι.

ἀλεγεινός, ή, όν, poet. for ἀλγεινός (ἄλγος), irreg. compar. ἀλγίων, ον, superl. ἄλγιστος, η, ον, *painful, sad, oppressive, burdensome,* Il. 2, 787. Od. 3, 206. 2) *difficult, hard;* with infin. ἵπποι ἀλεγεινοὶ δαμῆναι, hard to break, to be subdued, Il. 10, 402; spoken of a mule: ἀλγίστη δαμάσασθαι, Il. 23, 655. The compar. occurs only in the neut. ἄλγιον, comm. in the signif. *the sadder, the worse,* Il. 18, 278. Od. 4, 292; where some regard it as used for the positive, cf. Kühner Schul-Gram. § 627.

Ἀλεγηνορίδης, ου, ὁ, son of Alegenor = *Promachus,* [Il. 14, 503.]

ἀλεγίζω, poet. (ἀλέγω), only in pres. and imperf. *to trouble oneself about a thing, to care for;* with gen. and always with a negat. οὐκ ἀλεγίζειν τινός, Il. 1, 160. 8, 477; once absol. * Il. 15, 106.

ἀλεγύνω (= ἀλέγω), *to trouble oneself about;* with accus. always with δαῖτα, to provide a meal, * Od. 1, 374. 2, 139; δολοφροσύνην, to practise deceit, h. Merc. 361; ἀγλαΐας, h. Merc. 476; absol. h. Merc. 557.

ἀλέγω, poet. (α, λέγω), only pres.; kindred forms ἀλεγίζω and ἀλεγύνω, prop. to compute, to reckon together; hence, *to value, to esteem, to be careful;* comm. with negat. absol. Il. 11, 389; absol. κύνες οὐκ ἀλέγουσαι, careless sluts, in appos. with δμωάς, Od. 19, 154. *a*) With gen. of the person: *to trouble oneself about one, to care for him,* Il. 8, 483. Od. 9, 115. 275. *b*) With accus. of the thing: ὄπιν θεῶν, to regard the vengeance of the gods, Il. 16, 388; νηῶν ὅπλα, to keep, to secure the tackle of ships, Od. 6, 268. *c*) With a part. spoken of the *Litæ* (Prayers): αἵ—μετόπισθ᾽ Ἄτης ἀλέγουσι κιοῦσαι, who take care to walk behind Ate, Il. 9, 504.

ἀλεείνω, ep. form of ἀλέομαι (ἀλέη), only pres. and imperf. *to escape, to shun, to flee;* with accus. absol. κερδοσύνῃ ἀλέεινεν, with craft (craftily) he turned away, avoided me, Od. 4, 251. *b*) With infin. κτείνειν, ἀλεξέμεναι ἀλέεινεν, Il. 6, 167. 13, 356.

ἀλεή, ή, poet. (ἄλη), *the act of avoiding, escaping,* Il. 22, 301. †

ἀλέη, ἡ (ἄλω), *warmth, the heat of the sun,* Od. 17, 23.

ἄλειαρ, ατος, τό, poet. (ἀλέω), prop. that which has been ground, *flour, wheaten flour;* in plur. Od. 20, 108. †

ἀλείς, εῖσα, εν, part. aor. pass. from εἴλω.

Ἀλείσιον, τό (λεῖος), *Alesium,* a place in Elis, no longer in existence in the time of Strabo, who however mentions a region near Olympia called τὸ Ἀλεσιαῖον, Il. 2, 617.

Ἀλείσιον κολώνη, ἡ, either a hill near Alesium, or a monument of Alesius, who according to Eustath. on Il. 2, 617, was a son of Scillus, suitor of Hippodamea, Il. 11, 757.

ἄλεισον, τό (prob. from λεῖος that which is not smoothly or highly wrought), *a goblet,* always costly, and for the most part of gold, Il. 11, 774; and Od. 3, 53.

ἀλείτης, ου, ὁ, poet. (ἀλιταίνω), *a seducer, a vile wretch;* spoken of Paris, and of the suitors of Penelope, Il. 3, 28. Od. 20, 121.

ἄλειφαρ, ατος, τό (ἀλείφω), *salve, unguent, balsam,* with which the dead were anointed before burning, Il. 18, 351. Od. 3, 408.

ἀλείφω (λίπος), aor. ἤλειψα, aor. mid. ἠλειψάμην, 1) Act. *to anoint,* for the most part with λίπ᾽ ἐλαίῳ, olive oil, Il. 18, 350; also λίπ᾽ alone, Od. 6, 227, see λίπα; spoken particularly of anointing after the bath, Od. 19, 505; κηρὸν ἐπ᾽ ὠσίν, to rub wax upon the ears, Od. 12, 200. 2) Mid. *to anoint oneself,* with λίπ᾽ ἐλαίῳ, and with accus. χρόα, to anoint one's body, Il. 14, 175.

Ἀλεκτρυών, όνος, ὁ (= ἀλέκτωρ), father of the Argonaut Leïtus, Il. 17, 602; Ἀλέκτωρ, Apd. 1, 9. 16.

* ἀλέκτωρ, ορος, ὁ (α, λέγω), prop. the sleepless, *the cock,* Batr. 193.

Ἀλέκτωρ, ορος, ὁ, son of Pelops and Hegesandra, whose daughter Iphiloche married Megapenthes, son of Menelaus, Od. 4, 10.

ἀλέκω, assumed theme of ἀλέξω.

ἄλεν, Dor. and ep. for ἐάλησαν, see εἴλω.

ἀλέν, neut. part. aor. pass. from εἴλω.

Ἀλέξανδρος, ὁ (man-repelling, from ἀλέξω and ἀνήρ), an honorary name of *Paris* son of Priam, because according to the

Schol. when a shepherd he often bravely defended himself against robbers, Il. 3, 16.

ἀλεξάνεμος, ον (ἄνεμος), *wind-repelling*, epith. of a thick mantle, Od. 14, 529. †

ἀλέξασθαι, ἀλεξάμενος, see ἀλέξω.

ἀλεξέω furnishes tenses to ἀλέξω.

ἀλεξητήρ, ῆρος, ὁ (ἀλέξω), *repeller, defender, helper*, μάχης, protector in battle, Il. 20, 396. †

ἀλεξίκακος, ον (κακός), *averting evil, repelling misfortune*, epith. of Nestor, Il. 10, 20. †

ἀλέξω (theme ΑΛΕΚ), infin. ἀλεξέμεναι, fut. ἀλεξήσω, aor. 1 optat. ἀλεξήσειεν, Od. 3, 346; ep. aor. 2 ἤλαλκον, infin. ἀλαλκεῖν, part. ἀλαλκών (from theme ΑΛΚΩ), whence an ep. fut. ἀλάλκησει, Od. 10, 288, where Wolf reads ἀλάλκησι; mid. aor. subj. ἀλεξώμεσθα, infin. ἀλέξασθαι, 1) Act. *to ward off, to avert*, τί τινι, any thing from any one; κακὸν ἦμαρ Δαναοῖσιν, the evil day from the Greeks, Il. 9, 251; νήεσσι πῦρ, Il. 9, 347. *b*) With dat. only: *to defend* any one, *to help*, Il. 3, 9. 5, 779. 2) Mid. *to repel from oneself*, τινά, any one, Il. 13, 475. Od. 18, 62; absol. *to defend oneself*, Il. 11, 348. Od. 9, 57.

ἀλέομαι and ἀλεύομαι, ep. and poet. (ἄλη), kindred form ἀλεείνω, aor. 1 ἠλευάμην and ἀλευάμην, subj. ἀλέηται, optat. ἀλέαιτο, imper. ἀλέασθε, infin. ἀλεύασθαι and ἀλέασθαι, part. ἀλευάμενος, *to shun, avoid, flee*; with accus. ἔγχεα, μῆνιν, and absol. Il. 5, 28. *b*) With infin. ὄφρα καὶ ἄλλος ἀλεύεται (poet. for ἀλεύηται), ἠπεροπεύειν, that another also may be cautious about deceiving, Od. 14, 400. Il 23, 340.

ἄλεται, ep. with shortened mood vowel for ἄληται; subj. aor. where elsewhere we find ἄλεται, Il. 11, 192; see ἄλλομαι.

ἀλετρεύω (ἄλετος), *to grind*; with accus. καρπόν, Od. 7, 104. †

ἀλετρίς, ίδος, ἡ (ἀλέω), *grinding*, γυνή, a grinding woman, the female slave who grinds the corn, Od. 20, 105. †

ἀλεύομαι = ἀλέομαι, q. v.

ἀλέω, aor. 1 ἠλέσα, ep. ἄλεσσα, *to grind*, Od. 20, 109. † In Tmesis.

ἀλεωρή, ἡ (ἀλέομαι), poet. *the act of avoiding, retreating, flight*, Il. 24, 216. 2) *defence, protection*; spoken of the cuirass, Il. 12, 57. 15, 533.

ἄλη, ἡ, *the act of wandering* or *roaming about*, * Od. 10, 464. 21, 284.

ἀληθείη, ἡ (ἀληθής), *truth*; only ἀληθείην μυθεῖσθαι, καταλέγειν. Il. 24, 407. Od. 11, 507.

ἀληθείς, see ἀλάομαι.

* ἀληθεύω (ἀληθής), fut. σω, *to speak the truth, to be sincere*. Batr. 14.

ἀληθής, ές (λήθω), *undisguised, sincere, true, upright*, γυνή, Il. 12, 433. 2) *true*, often neut. plur. ἀληθέα εἰπεῖν, Il. and Od.

Ἀλήϊον πεδίον, τό, the Aleian plain in Asia Minor, where Bellerophontes, hated by the gods, wandered solitarily about, Il. 6, 201. According to a later tradition, proud of having slain Chimæra, he here attempted to soar upon Pegasus to the abode of the gods; he was however thrown, and perished from grief. According to Herod. it was near the city Mallus in Cilicia, between the rivers Pyramus and Synarus, Hdt. 6, 85. (Signif. prob. from ἄλη, the field of wandering, or from λήϊον, harvestless, uncultivated.)

ἀλήϊος, ον (λήϊον), without possessions, *poor, destitute of an estate*, * Il. 9, 125. 267.

ἄληκτος, ον, ep. ἄλληκτος (λήγω), *unceasing, endless, incessant*, θυμός, Il. 9, 636; νότος, Od. 12, 325. The neut. sing. as adv. incessantly, πολεμίζειν, Il. 11, 12. Hom. has only the ep. form.

ἀλήμεναι, ep. for ἀλῆναι, see εἶλω.

ἀλήμων, ονος, ὁ (ἀλάομαι), *wandering about*, Od. 19, 74; subst. *a vagrant*, * Od. 17, 376.

ἀλῆναι, see εἶλω.

ἄλητο (ἄλητο ed. Wolf), 3 sing. aor. 2 subj. from ἄλλομαι, Il. 21, 536.

ἀλητεύω (ἀλήτης), only pres. *to wander about, to roam*; often in Od., comm. spoken of vagrants, *to beg*, Od. 14, 126. 16, 101; but also of hunters, Od. 12, 338.

ἀλήτης, ου, ὁ, *a vagrant, a beggar*, * Od. 14, 124.

Ἀλθαία, ἡ, daughter of Thestius and Erythemis, sister of Leda, wife of Œnius of Calydon, who bore to him Meleager, Dejanira, etc. She slew Meleager by burning the fire-brand upon which, according to the prediction of the Parcæ his life depended, because in a contest concerning the prize in the Calydonian chase, he slew her two brothers, Il. 9, 555. [In part post-Homeric. cf. Jahrbüch, Jahn and Klotz. März. 1843, p. 250.]

ἄλθομαι, ep. mid. *to heal, to be healed, to*

get well, Il. 5, 417. † ἄλθω, akin to *alo*, to make grow.

ἁλιᾱής, ές (ἄημι), gen. *ios*, *blowing over* or *on the sea*, epith. of a favorable wind, Od. 4, 361. †

Ἅλίαρτος, ὁ (situated on the sea, from ἅλς and ἄρω), *Haliartus*, a town in Bœotia, on the shore of the Copaic gulf, now *Mazi*, Il. 2, 503; also ἡ, Diod.

ἀλίαστος, ον, poet. (λιάζομαι), *unyielding, not to be stayed, incessant, immense*, μάχη, πόλεμος, ὅμαδος. The neut. as adv., ἀλίαστον ὀδύρεσθαι, to lament incessantly, Il. 24, 549. * Il.

* ἀλειγείτων, ον, poet. (γείτων), *near to the sea*, Ep. 4.

ἀλίγκιος, ον (ἦλιξ), prop. of equal age, but generally, *like, equal, similar*, τινί, Il. 6, 401. Od. 8, 174.

ἁλιεύς, ῆος, ὁ (ἅλς), *a fisherman*, Od. 12, 251. 22, 384, and generally, 2) *a seaman, a sailor*, Od. 24, 418; as adj. ἐρέται ἁλιῆες, rowers at sea, Od. 16, 349. * Od.

Ἁλιζῶνες, οἱ, sing. Ἁλιζών, ῶνος, ὁ (encircled by the sea, from ἅλς and ζώνη), the *Halizones*, a people on the Euxine, in Bithynia, neighbors of the Paphlagonians, Il. 2, 856. Steph. According to Strabo, prob. the later Chalybians, who in his time were called Chaldæi. Eustath. and Strabo also cite the nom. Ἁλίζωνος. (They must not be confounded with Ἀλαζῶνες, a nomadic people in Scythia.)

Ἁλίη, ἡ (fem. of ἅλιος), daughter of Nereus and Doris, Il. 18, 40.

Ἁλιθέρσης, ου, ὁ, son of Mastor, a faithful friend of Ulysses in Ithaca, Od. 2, 157. 17, 68.

ἁλιμυρήεις, εσσα, εν, poet. (μύρω), *flowing into the sea, rushing seaward*, ποταμός, Il. 21, 190. Od. 5, 460.

ἅλιος, ίη, ιον (ἅλς), *belonging to the sea, dwelling in the sea; γέρων ἅλιος*, the old man of the sea = *Nereus*, Il. 1, 556; ἅλιαι θεαί, sea-goddesses, Il. 24, 84; ἀθάναται ἅλιαι, Il. 18, 84; also ἅλιαι alone, Il. 18, 432. 2) *fruitless, idle, vain*, βέλος, μῦθος, ὀδός, ὄρκιον, Il. and Od. (The second signif. is comm. derived from ἄλη, but unnecessarily, since the earliest language connected with the sea the idea of unfruitfulness.)

Ἅλιος, ὁ, 1) a Lycian, Il. 5, 678. 2) son of Alcinous, Od. 8, 119.

ἁλιοτρεφής, ές, poet. (τρέφω), gen. *ios*, *nourished in the sea, sea-fattened*; epith. of seals, Od. 4, 442. †

ἁλιόω (ἅλιος), aor. ἁλίωσα, without augm. *to make vain, to frustrate, to render void*, νόον Διός, Od. 5, 104; βέλος, to shoot an arrow without effect, Il. 16, 737.

ἁλίπλοος, ον (πλέω), *whelmed in the sea*. τείχεα ἁλίπλοα θεῖναι, to sink the walls into the sea, Il. 12, 26. †

ἁλιπόρφυρος, ον (πορφύρα), *colored with the purple of the sea-snail, sea-purple*, ἠλάκατα, φάρεα, * Od. 6, 53. 13, 108.

ἅλις, adv. (ἁλής), 1) *in heaps, in multitudes, in crowds, in swarms*, Il. 2, 90. Od. 13, 136. Hom. never has a seq. gen. 2) *sufficiently, enough*, Il. 14, 121. ἦ οὐκ ἅλις, is it not enough? with a seq. ὅτι or ὡς, Il. 5, 349. 23, 670. ὅθι ἔκειτο ἅλις εὐῶδες ἔλαιον, where was in abundance fragrant oil, Od. 2, 339.

ἁλίσκομαι (in the act. obsol. theme Ἁλο-). fut. ἁλώσομαι only Batr. 236, aor. 2 ἑάλων, ἤλων only Od. 22, 230, subj. ἁλώω ep. for ἁλῶ, optat. ἁλοίην ep. ἁλῴην, Il. 9, 592, infin. ἁλῶναι, part. ἁλούς (ἁλόντε with ᾰ, Il. 5, 487), 1) *to be caught, seized, captured*; spoken of men and cities. 2) Metaph. θανάτῳ ἁλῶναι, to be snatched away by death, Il. 21, 281. Od. 5, 312; hence also alone *to be killed*, Il. 12, 172. 14, 81. 17, 506. Od. 18, 265. * μήπως, ὡς ἀψῖσι λίνου ἁλόντε πανάγρου—κύρμα γένησθε, lest ye, as if caught in the meshes of a linen net, become a prey, Il. 5, 487. (According to Buttm. Gr. Gram. § 33. 3. 1, the dual stands here as an abbreviated form of the plur.; it is more satisfactorily explained on the ground that the discourse relates to two objects, viz.: Hector, and the remainder of the people (see v. 485); or with the Schol.: ye and the women.) [To avoid the anomalous ᾰ in ἁλόντε, Bothe proposes to read ἀλύοντε, from ἀλύω, *trepide erro*.]

ἁλιταίνω, poet., aor. 2 ἤλιτον once, Il. 9, 375; aor. mid. ἁλιτόμην, infin. ἁλιτέσθαι, with like signif. *to do wrong, to sin*; always with accus. τινά, to sin against any one, Il. 9, 375. 19, 265; ἀθανάτους, Od. 4, 378; Διός ἐφετμάς, to violate the commands of Jupiter, Il. 24, 570.

ἀλιτήμενος, η, ον, an ep. perf. part. with accent of pres. for ἠλιτημένος from ἁλιταίνω with active signif. *doing wrong, sinning*; with dat. θεοῖς, against the gods, Od. 4, 807. † According to Rost Vollst. Lexik. under ἁλι-

ταίνω, the dat. in this passage indicates the person in whose estimation the predicate is not true of the subject: 'for he is no sinner in the eyes of the gods.'

ἀλιτήμων, ονος, ὁ (ἀλιταίνω), *sinning, wicked,* * Il. 24, 157. 186.

ἀλιτρός, ὁ, contr. for ἀλιτήριος, *a wicked man, a sinner,* Il. 8, 361; δαίμοσιν, against the gods, Il. 23, 595; also in a softer signif. *knave, rogue,* Od. 5, 182.

Ἀλκάθοος, ὁ (quick in defence, from ἀλκή and θόος), son of Asyetes and [husband] of Hippodamea the sister of Æneas, and his foster-father; Idomeneus slew him, Il. 12, 93. 13, [427.] 465.

Ἀλκάνδρη, ἡ, wife of Polybus, in the Egyptian Thebæ, with whom Menelaus lodged, Od. 4, 126.

Ἄλκανδρος, ὁ (man-repelling, from ἀλκή and ἀνήρ), a Lycian, slain by Ulysses, Il. 5, 678.

ἄλκαρ, τό (ἀλκή), gen. and dat. obsol. *defence, protection;* with gen. Ἀχαιῶν, of the Achians, Il. 11, 823; and dat. Τρώεσσι, for the Trojans, Il. 5, 644; but γήραος ἄλκαρ, a protection against age, h. Ap. 193. * Il.

ἀλκή, ἡ, with metaplast. dat. ἀλκί, also ἀλκῇ, Od. 24, 509. 1) *strength, physical power,* Il. 3, 45. 6, 263. Od. 22, 237. 2) *defence, protection, help,* ὅ τοι ἐκ Διὸς οὐχ ἕπετ' ἀλκή, that help from Jupiter follows thee not, Il. 8, 140. 14, 786. Od. 12, 120. 3) the power to defend, whether of body or mind, *strength, courage, boldness,* Il. 2, 234. ἐπιειμένος ἀλκήν, clothed with courage, Il. 7, 164. μίδεσθαι θουρίδος ἀλκῆς, to remember, think of impetuous courage, Il. 5, 718. 4) Personified as a goddess and represented in the ægis, Il. 5, 740.

* ἀλκήεις, εσσα, εν, poet. (ἀλκή), *defending, courageous, brave, bold,* h. 28, 3.

Ἄλκηστις, ιος, ἡ, *Alcestis,* daughter of Pelias and Anaxibia, wife of Admetus king of Pheræ in Thessaly. By a decree of the Fates, according to later mythology, Admetus was to be delivered from death, if some one should die for him. Alcestis laid down her life for him, but Proserpine sent her back, Il. 2, 715.

ἀλκί, ep. dat. of ἀλκή, from the obsol. root ἄλξ; always ἀλκὶ πεποιθώς, trusting to his strength, Il. 5, 299.

Ἀλκιμέδων, οντος, ὁ (meditating defence, from ἀλκή and μέδων), son of Laerces, leader of the Myrmidons under Achilles; after the death of Patroclus, his charioteer, Il. 16, 197.

Ἀλκιμίδης, ου, ὁ, son of Alcimus = *Mentor,* Od. 21, 235.

ἄλκιμος, ον (ἀλκή), *strong,* ἔγχος, δόρυ. 2) Spoken of warriors, *courageous, brave;* also of animals, Il. 20, 169.

Ἄλκιμος, ὁ, 1) father of Mentor. 2) a Myrmidon, friend of Achilles, Il. 19, 392.

Ἀλκίνοος, ὁ (of a spirited disposition, from νόος), son of Nausithoüs, grandson of Neptune, king of the Phæaces in Scheria, by whom Ulysses having suffered shipwreck, was hospitably received, Od. 6, 12 seq. 8, 118.

Ἀλκίππη, ἡ, a female slave of Helen in Sparta, Od. 4, 124.

Ἀλκμαίων, ονος, ὁ (from ἀλκή and μαίομαι striving for defence), son of Amphiaraus and Eriphyle, brother of Amphilocus, and leader of the Epigoni against Thebes, Od. 15, 248. [According to later mythology, Apd. 3, 7,] when Amphiaraus, betrayed by his wife, was obliged to go to the Theban war, he directed him, in case of his death, to slay his mother. He did it, and was on this account persecuted by the furies, till at last he found rest in an island of the Achelous.

Ἀλκμάων, ονος, ὁ, ep. for Ἀλκμαίων, son of Thestor, a Greek, slain by Sarpedon before Troy, Il. 12, 394.

Ἀλκμήνη, ἡ, daughter of Electryon king of Mycenæ, wife of Amphitryon in Thebes, mother of Hercules by Jupiter, and of Iphicles by Amphitryon. Juno hated her, delayed the birth of Hercules and accelerated that of Eurystheus, that the latter might have the dominion over the former, Il. 14, 323. 19, 119. Od. 11, 266.

ἀλκτήρ, ῆρος, ὁ (ἀλκή), *defender, helper;* ἀρῆς, avenger of a curse, [i. e. of calamity injury, death,] Il. 14, 485. 18, 100; spoken of a javelin: κυνῶν καὶ ἀνδρῶν, a defence against dogs and men, Od. 14, 531. 21, 340.

Ἀλκυόνη, ἡ, a name of *Cleopatra* wife of Meleager; so named from *Alcyone* daughter of Æolus, who after the death of her husband Ceyx, plunged into the sea, and was changed by Thetis into a kingfisher. The point of comparison would then consist only in this, that Marpessa, like Alcyone, separated from her husband wept. More naturally and probably, Heyne and Spitzner under-

stand by ἀλκυών the kingfisher (see ἀλκυών), Il. 9, 562.

Ἀλκυών, όνος, ἡ, as prop. name = Ἀλκυόνη, Il. 9, 563, ed. Wolf.

ἀλκυών, όνος, ἡ, Ion. for ἀλκυών, the *sea-kingfisher*, alcedo (from ἅλς and κύειν, because it was thought to brood in the sea). Heyne and Spitzner write Il. 9, 563 ἀλκυόνος instead of Ἀλκ. because Hom. knew nothing of the transformation of Alcyone. They therefore refer the words πολυπενθέος οἶτος ἔχουσα to the tender wailings of the kingfisher, which is often mentioned by the poets. These form a good point of comparison for the sad voice and tender complaints of Marpessa, separated by Apollo from her beloved.

ἄλκω, obsol. root of ἀλαλκεῖν, ἀλέξω.

ἀλλά, conj. (prop. neut. from ἄλλος), *but, still, yet, however, notwithstanding;* it indicates in general a greater or less opposition in the thought. It is used: 1) For connecting with the foregoing an entirely opposite idea; in which case after a negative proposition, it is translated *but*, Il. 1, 94; it indicates the antithesis after οὐδέ, Il. 2, 754. 2) For annexing a different thought of such a character, that the force of the preceding clause is but partially removed. This takes place both after affirmative and negative clauses, and is translated by *but, however, still;* and the antithesis is prepared by μέν, ἤτοι, γέ, etc. Il. 1, 24. 16, 240. The antithesis also often consists in a hypothetic protasis, εἰ—ἀλλά, Il. 1, 281; εἴπερ—ἀλλά, Il. 8, 154; εἴπερ τε,—ἀλλά τε, Il. 1, 82. 3) To mark an exception after a negative clause. After οὔτις ἄλλος, ἀλλά is translated *than*, Il. 21, 275. Od. 3, 377; also after οὔτι ἄλλος, Od. 8, 311 seq. cf. 12, 403 seq. 4) It stands at the beginning of a clause adverbially, to indicate the transition to a different thought; hence in exhortations, exclamations, etc., ἀλλ' ἄγε, ἀλλ' ἄγε δή, *but come on! but up now!* 5) It is often connected with other particles: ἀλλ' ἄρα, *but indeed*, after a negative; ἀλλὰ γάρ, *but certainly, still indeed* (prop. each particle retains its original signif., the first marking the antithesis, the second the reason; still the antithesis must often be supplied from the connection,); ἀλλ' οὐ γάρ, *but not indeed*, Od. 14, 334. 19, 591; ἀλλ' ἤτοι, *still indeed;* ἀλλὰ καὶ ὥς, *but even thus;* ἀλλ' οὐδ' ὥς, *but not even thus.*

ἄλλεγεν, ἀλλέξαι, ep. for ἀνέλεγεν, ἀναλέξαι from ἀναλέγω.

ἄλλη, adv. (prop. dat. sing. from ἄλλος), 1) *in another way, elsewhere*, Il. 13, 49; *in another manner*, φρονεῖν, h. Ap. 469. 2) *away, to some other place;* that my reward is going away, Il. 1, 120; τρέπειν τι, Il. 5, 187. 3) *otherwise*, Il. 15, 51.

ἄλληκτος, ον, ep. for ἄληκτος, q. v.

ἀλλήλων (from ἄλλοι ἄλλων, prop. ἀλλάλων), only in gen. dat. accus. of plur. and dual (the nom. is from the signif. impossible), *one another, mutually, reciprocally.* ἴδμεν δ' ἀλλήλων γενεήν, we know each other's race, Il. 20, 203; ἀλλήλοιϊν ep. for ἀλλήλοιν as gen. Il. 10, 65.

ἀλλόγνωτος, ον (γιγνώσκω), *known to others*, hence *strange to us, foreign*, δῆμος, Od. 2, 366. †

ἀλλοδαπός, ή, όν (from ἄλλος, either lengthened, or contracted with ἔδαφος), *from another land, strange, foreign*, Od. 14, 231. 2) Subst. *a stranger*, Il. 3, 48.

ἀλλοειδής, ές (εἶδος), *of a different form, of different appearance*, Od. 13, 194. † (ἀλλοειδέα is to be read as trisyllabic.)

ἄλλοθεν, adv. (ἄλλος), *from another place, from a different place*, Od. 3, 318; often ἄλλοθεν ἄλλος, which, like the Latin *alius aliunde*, expresses a double clause, see ἄλλος; *one from one place, another from another*, Il. 2, 75. Od. 9, 401.

ἄλλοθι, adv. (ἄλλος), *elsewhere*, sometimes with gen. ἄλλοθι γαίης, elsewhere upon earth, Od. 2, 131; πάτρης, far from one's country, * Od. 17, 318.

ἀλλόθροος, ον (θρόος), *sounding differently, speaking strangely, speaking in a foreign tongue*, * Od. 1, 183. 3, 302.

ἀλλοῖος, η, ον (ἄλλος), *of different quality, differently formed*, Il. 4, 258; always with the idea of comparison, ἀλλοῖός μοι ἐφάνης ἠὲ πρόσθεν, thou appearest now to me otherwise than before, Od. 16, 181.

ἄλλομαι, aor. 1 ἠλάμην, only Batr. 252, comm. aor. 2 ἠλόμην, of which only subj. ἄληται, ep. ἄλεται (ἄλεται ed. Wolf cf. Spitzner on Il. 11, 192), ep. 2 and 3 sing. of sync. aor. 2 ἅλσο, ἅλτο, part. ἅλμενος, 1) *to leap*, ἐξ ὀχέων, from the chariot, Il. εἰς ἵππους. 2) Spoken of any vehement motion, *to rush, to run*, ἐπί τινι, upon any one, Il. 13, 611; *to fly*, spoken of an arrow, Il. 4, 125.

ἀλλοπρόσαλλος (πρός, ἄλλος), *turning from one to another, alternately with both parties, fickle, inconstant*, epith. of Mars, Il. 5, 831. 889. [* Il.]

ἄλλος, η, ον, 1) *another*, with gen. ἄλλος Ἀχαιῶν; it seems to stand pleonastically with πλήσιος, ἕκαστος, Il. 4, 81. 16, 697; ἄλλος μέν, ἄλλος δέ, *the one, the other*. 2) οἱ ἄλλοι and ἄλλοι, *the rest*, Il. 2, 1. 17, 280. τὰ ἄλλα, contr. τἆλλα, better τἄλλα, (cf. Buttm. Gram. § 29. note 2.) the rest, cætera, Il. 1, 465. 3) *another*, i. e. different, not like the preceding, Il. 13, 64. Od. 2, 93; with ἀλλὰ following, Il. 21, 275; or εἰ μή, h. Cer. 78; hence 4) Poet. = ἀλλότριος, *strange, foreign*, Od. 23, 274. 5) τὰ ἄλλα, and τὸ ἄλλο, *in other respects, besides*, Il. 23, 454. 6) Hom. often connects ἄλλος with another case, or with an adv. of the same root, so that, like the Lat. *alius*, it contains a double clause: ἄλλος δ' ἄλλῳ ἔρεζε θεῶν, one sacrificed to one, another to another of the immortal gods, Il. 2, 400. cf. Il. 2, 804. Od. 14, 228. 7) Sometimes ἄλλος, like the French *autre*, is apparently superfluous, marking something diverse from the thing mentioned. It may often be translated, *on the other hand*, Il. 21, 22. Od. 1, 132. 2, 412.

ἄλλοσε, adv. (ἄλλος), *to another place, in another place*, * Od. 23, 184. 204.

ἄλλοτε, adv. (ὅτε), 1) *another time, once, formerly*. 2) Often ἄλλοτε—ἄλλοτε, or ὅτε μέν—ἄλλοτε δέ, Il. 11, 566; *now—then, now—now*. 3) In connection with ἄλλος: ἄλλοτε ἄλλῳ Ζεὺς ἀγαθόν τε κακόν τε διδοῖ, Jupiter gives good and evil now to one, now to another, Od. 4, 237.

ἀλλότριος, η, ον (ἄλλος), 1) *strange*, i. e. belonging to another, βίοτος, to be free of others' property, Od. 17, 452; οἱ δ' ἤδη γναθμοῖσι γελοίων ἀλλοτρίοισι, they laughed now with strange jaws, i. e. either *immoderately*, (they spared their jaws in laughing as little as if they belonged to others,) or with *distorted* countenance, Od. 20, 347. 2) *strange*, i. e. from another land, φώς, a foreigner, Od. 18, 218; = hostile, Il. 5, 214. Od. 16, 102.

ἄλλοφος, ον, ep. for ἄλοφος.

ἀλλοφρονέω (φρονέω), prop. to be of another opinion, hence 1) *to think on something else, to be in thought*, Od. 10, 374. 2) *to be of absent mind, to be senseless*, Il. 23, 698, only particip.

ἄλλυδις, ep. adv. (ἄλλος), *to another place*; with ἄλλος added, διὰ τ' ἔτρεσεν ἄλλυδις ἄλλος, they fled one to one place, another to another, Il. 11, 486. 17, 729. ἄλλυδις ἄλλῃ, one in this way, another in that, Od. 5, 71. τοῦ κακοῦ τρέπεται χρὼς ἄλλυδις ἄλλῃ, the color of the dastard changed now in this way, now in that, Il. 13, 279.

ἀλλύεσκεν, poet. for ἀνελύεσκεν, iterat. imperf. fr. ἀναλύω.

ἄλλως, adv. (ἄλλος), 1) *otherwise, in another manner*, Il. 5, 218; sometimes in a good sense, *otherwise*, i. e. better, Il. 11, 391. 14, 53. 19, 401. Od. 8, 176. 20, 211. 2) *otherwise* (than we believe), i. e. *vainly, in vain*, Il. 23, 144. 3) *without aim, without object*, Od. 14, 124. 4) in another view, *in other respects, for the rest, besides*, ὁ δ' ἀγήνωρ ἐστὶ καὶ ἄλλως, Il. 9, 699. Od. 17, 577. 21, 87.

ἅλμα, ατος, τό (ἅλλομαι), *the act of leaping, springing*, * Od. 8, 103. 129.

ἅλμη, ἡ (ἅλς), 1) *salt water, brine*, especially of the sea, Od. 5, 53. 2) *the dirt* from dried sea-water, * Od. 6, 137.

ἁλμυρός, ή, όν (ἅλμη), *salt, briny*; only with ὕδωρ, salt water, the briny flood, * Od. 4, 511.

ἀλογέω (λόγος), without care, *to take no heed, to disregard, to despise*, Il. 15, 162. †

ἁλόθεν, adv. (ἅλς). *from the sea*; ἐξ ἁλόθεν, from the sea, Il. 21, 335.

ἀλοιάω, poet. for ἀλοάω (ἀλωή), *to beat, to strike*; with acc. γαῖαν χερσίν, Il. 9, 568. †

ἀλοιφή, ἡ (ἀλείφω), what is used for anointing, *fat, ointment*, to make any thing supple, Il. 17, 390; also oil for the human body, Od. 6, 220. 2) *fat*, especially *hog's fat*, connected with the flesh, Il. 9, 208. Od. 8, 476.

Ἀλόπη, ἡ, a town in Phthiotis (Thessaly), near Larissa, under the dominion of Achilles, Il. 2, 682 (otherwise unknown).

Ἅλος, ἡ, a town in Achaia Phthiotis (Thessaly) on mount Othrys, not far from Pharsalus, belonging to Achilles's realm, Il. 2, 682. (Better Ἄλος, as Dem. Strab. from ἅλς, named from the salt-pits.)

ἁλοσύδνη, ἡ, *one living in the sea*, name of *Thetis*, Il. 10, 607. 2) pr. n. appellation of *Amphitrite*, Od. 4, 404 (from ἅλς and ὕδνης, nourished from the sea; or poet. for

ἁλοσύνη, from ἅλς and σύω = σεύομαι, with epenthetic δ, moving in the sea).

ἄλοφος, ον, ep. ἄλλοφος (λόφος), *without crest*, Il. 10, 258. †

ἄλοχος, ἡ (λέχος), *bed-fellow*, *wife*. 2) *concubine*, Il. 9, 336. Od. 4, 623.

ἀλόω, ep. for ἀλάον, imper. pres. from ἀλάομαι, Od.

ἀλόωνται, see ἀλάομαι, Od.

ἅλς, ἁλός, ὁ, *salt*, sing. only Ion. and poet. Il. 9, 214; comm. plur. ἅλες; εἰδαρ ἅλεσσι μεμιγμένον, food seasoned with salt, Od. 11, 123. 23, 270. οὐδ' ἅλα δοίης, prov., thou wouldst not give even a grain of salt, i. e. not the smallest portion, Od. 17, 455. 2) ἡ ἅλς, poet. *the briny deep*, the sea, Il. 1, 141; and often opposed to γῆ, Od. [The latter is the primary idea; cf. Od. 11, 122. 123.]

ἅλσο, ep. syncop. 2 sing. aor. 2 of ἄλλομαι.

ἄλσος, εος, τό (ἄλδω), *a sacred grove*, or *wood*, and generally a region consecrated to a deity, Il. 2, 506.

Ἄλτης, ao and εω, ὁ, a king of the Leleges of Pedasus, father of Laothoe, Il. 21, 85. 86. 22, 51.

ἅλτο, ep. syncop. 3 sing. aor. 2 from ἄλλομαι.

Ἀλίβας, αντος, ἡ, a town of uncertain situation, according to Eustath. the later *Metapontum*, in Lower Italy, according to others = Ἀλύβη, Od. 24, 304.

Ἀλύβη, ἡ, a town on the Pontus Euxinus, whence silver comes, Il. 2, 858. According to Strabo the later Chalybes dwelt here, from whom the Greeks first procured their metals.

ἀλυσκάζω, only pres. and imperf. poet. lengthened form fr. ἀλύσκω, 1) *to avoid*, *to flee*; with accus. ὕβριν, Od. 17, 581. 2) Absol. *to flee*, *νόσφιν πολέμοιο*, from the war, Il. 5, 253. 6, 443.

ἀλυσκάνω, poet. form of ἀλύσκω in the imperf. Od. 22, 330. †

ἀλύσκω (ἀλεύομαι), poet. form, fut. ἀλύξω, aor. ἤλυξα, *to avoid*, *to escape*, *to shun*; with accus. ὄλεθρον, to escape destruction, Il. 10, 371; θάνατον, Od. 2, 353. ἤλυξα ἑταίρους, I had withdrawn myself from my companions, Od. 12, 335. 2) Absol. *to fly*, *to escape*, πρὸτὶ ἄστυ, to the city, Il. 10, 348. Od. 22, 460.

*ἀλύσσω (ep. form from ἀλύω), *to be confused in mind*, *to be insane*; spoken of dogs which have tasted blood, *to be fierce*, Il. 22, 70. †

ἄλυτος, ον (λύω), *indissoluble*, πέδαι, Il. 13, 37; πεῖραρ, Il. 13, 360; δεσμοί, Od. 8, 275.

ἀλύω, poet. (akin to ἄλη), *to be beside oneself*, *a*) from pain, *to be greatly distressed*, Il. 5, 352. 24, 12. Od. 9, 398. *b*) from joy: ἦ ἀλύεις, ὅτι Ἶρον ἐνίκησας, art thou beside thyself, that thou hast conquered Irus, Od. 18, 333 (ῠ, once ῡ, Od. 9, 398).

ἀλφαίνω, poet. ἦλφον, optat. ἄλφοι, prop. to find; in Hom. *to gain*, *to procure*, τινί τι, as μυρίον ὦνον, a prodigious price, Od. 15, 453; βίοτον πολύν, Od. 17, 250. 20, 383: ἑκατόμβοιον, Il. 21, 79.

Ἀλφειός, ὁ, *Alpheus*, a river in Elis, which rises in Arcadia, and flows into the Ionian sea near Pitane, now *Alfeo*, Il. 2, 592. 2) *the river-god*, Il, 5, 545. Od. 3, 489.

ἀλφεσίβοιος, η, ον (ἀλφεῖν, βοῦς), prop. *cattle-finding*, epith. of virgins who have many suitors that bring cattle as presents (ἕδνα), to purchase them from their parents; hence *much-wooed*, Il. 18, 593. †

ἀλφηστής, οῦ, ὁ (ἀλφεῖν), *the inventor*, *the finder*; adj. in the Od. ἄνδρες ἀλφησταί, *inventive*, *gainful men*, (accord. to Eustath. epith. of man, who thus distinguishes himself from the beasts; or better with Nitzsch on Od. 1, 349, industrious, intent upon gain, and therefore also inventive,) * Od. 1, 349. h. Ap. 458.

ἄλφι, τό, indeclin. poet. shorter form for ἄλφιτον, h. Cer. 208.

ἄλφιτον, τό (ἀλφεῖν), *raw* or *baked barley*, because this was the earliest general food, reduced by a hand-mill to meal or a coarse powder; hence sing. ἀλφίτου ἱεροῦ ἀκτή, the ground of the sacred barley, [a periphrasis for ἄλφιτα or ἄρτον, Schol.] Od. 14, 429. Il. 11, 631, and μυλήφατον ἄλφ., Od. 2, 355. Oftener in the plur. ἄλφιτα, *barley-flour*, from which bread, cakes, soup, etc. was prepared, Il. 11, 631. Od. 10, 234. Also in sacrifices it was sprinkled on the flesh, Od. 2, 290.

ἄλφοι, see ἀλφαίνω.

Ἀλωεύς, ῆος, ὁ (thresher, from ἀλωή), son of Neptune and Canace, husband of Iphimedia, father of the Aloides, Otus, and Ephialtes, Il. 5, 386.

ἀλωή, ἡ (ἀλοάω), poet. *a threshing-floor*, a level place in the field for threshing grain,

Il. 5, 499. 20, 496. 2) a cultivated piece of ground, sowed with grain or planted with trees, *fruit-garden, vineyard, corn-field*, Il. 9, 534. Od. 1, 193.

ἀλώῃ, ep. for ἀλῷ, 3 sing. subj. aor. 2, but ἀλῴη, ep. for ἀλοίη, 3 sing. optat. from ἀλίσκομαι.

ἀλώμενος, part. pres. from ἀλάομαι.

ἀλώμεναι, ep. for ἀλῶναι, see ἀλίσκομαι.

ἀλώω, ep. for ἀλῶ, see ἀλίσκομαι.

ἄμ, abbrev. for ἀνά, before β, π, φ: ἄμ πεδίον, ἄμ φόνον.

ἅμα, adv. 1) *together with, simultaneously*, spoken of time; as prepos. with dat. ἅμα δ' ἠελίῳ καταδύντι, together with the setting sun, Il. 1, 592. 2) Of persons; *together with, in company with, along with*; ἅμα λαῷ θωρηχθῆναι, to arm with the people. 3) Of likeness, or similarity, prop. *together with*; then, *like*. ἅμα πνοιῇς ἀνέμοιο, like the blasts of wind, Il. 16, 149. Od. 1, 98.

Ἀμαζόνες, αἱ (from ἀ and μάζος, breastless), *the Amazons*, warlike women of mythic antiquity, who allowed no man among them, and amputated the right breast in infancy, to allow a freer use of the bow. Their abode, according to most poets, was on the river Thermodon, in Cappadocia, or in Scythia, on the Mæotic lake. According to Il. 6, 186, they invaded Lycia, but were destroyed by Bellerophontes, and according to Il. 3, 189, they also attacked Phrygia in the kingdom of Priam. Obscure traditions of armed Scythian women were probably the origin this fable.

Ἀμάθεια, ἡ (living in the downs, from ἄμαθος), daughter of Nereus and Doris, Il. 18, 48.

ἄμαθος, ἡ, poet. = ψάμαθος, *sand, dust*, Il. 5, 586. † Plur. the downs on the sea-coast, h. in Ap. 439.

ἀμαθύνω (ἄμαθος), *to reduce to dust, to destroy, πόλιν*, Il. 9, 593. 2) *to conceal* [in the sand], *κόνιν*, h. Merc. 140.

ἀμαιμάκετος, η, ον, *very great, monstrous, prodigious*, epith. of Chimæra, and of a mast, Il. 6, 179. Od. 14, 311 (of uncertain derivation, comm. from α and μῆκος, or according to Passow, from ἄμαχος, μαιμαχος, with reduplic. *invincible*, cf. δαίδαλος).

ἀμαλδύνω (ἀμαλός), aor. ἠμάλδῦνα, prop. to render soft; hence *to destroy, to demolish; τεῖχος*, to tear down a wall, * Il. 7, 463. 12, 18.

ἀμαλλοδετήρ, ῆρος, ὁ (ἄμαλλα, δέω), *the sheaf-binder*, * Il. 18, 553. 554.

ἀμαλός, ή, όν, ep. for ἁπαλός, *tender, weak*, Il. 22, 310. Od. 20, 14.

ἄμαξα, ἡ, ep. and Ion. for ἅμαξα (ἄγω), *wagon, freight-wagon*, in distinction from the two-wheeled war-chariot, ἅρμα, Il. 7, 426. Od. 9, 241. 2) the *Wagon*, a constellation in the northern sky, a name of the Great Bear in the heavens, [cf. Charles's Wain]; see Ἄρκτος, Il. 18, 487. Od. 5, 273.

ἀμαξιτός, ἡ (ἅμαξα), sc. ὁδός, *a wagon-road, a street*, Il. 22, 146. † h. Cer. 177.

ἀμάρη, ἡ, *a channel for water, a ditch*, Il. 21, 259. †

ἁμαρτάνω, fut. ἁμαρτήσομαι, aor. ἥμαρτον, ep. also ἤμβροτον, (by metathesis, changing α into ο, with β epenthetic, and a change of the breathing,) 1) *to fail, to miss*, not to hit the mark, τινός, any one; spoken especially of missiles, Il. 10, 372; hence 2) metaph. *to fail, to err, to deviate; νοήματος ἐσθλοῦ*, she swerved not from a noble mind, Od. 7, 292. οὐχ ἡμάρτανε μύθων, he mistook not the words, i. e. he always selected the right words, Od. 11, 511; also absol. *to fail, err, mistake*, Il. 9, 501. Od. 21, 155. 3) to fail of what one has, *to lose, to be deprived of*, ὀπωπῆς, Od. 9, 512. 4) *to make a failure in any thing; δώρων*, failed not to bring gifts, Il. 24, 68.

ἁμαρτῇ or ἁμαρτῆ, adv. (ἅμα, ἀρτάω), *together, at the same time*, Il. 5, 656. Od. 22, 81. Others write ἁμαρτή or ὁμαρτῇ.

ἁμαρτοεπής, ές, ep. (ἔπος), *missing the proper words, idly prating*, Il. 13, 824. †

* ἀμαρυγή, ἡ (μαίρω), poet. for μαρμαρυγή, *the glimmering, flashing, gleaming* of the eyes, h. Merc. 45.

Ἀμαρυγκείδης, ου, ὁ, son of Amarynceus = *Diores*, Il. 2, 622. 4, 517.

Ἀμαρυγκεύς, ῆος, ὁ (ἀμαρύσσω), son of Alector, a brave warrior who went from Thessaly to Elis, and aided Augeas against Hercules. As a reward, Augeas shared with him the throne. His funeral is mentioned, Il. 23, 631.

* ἀμαρύσσω, fut. ξω, *to shine, to gleam, ἀπὸ βλεφάρων*, h. Merc. 278. 415.

ἁματροχάω, poet. (τρέχω), only part. pres. ἁματροχόων, ep. for ἁματροχῶν, *running with*, Od. 15, 451. †

ἁματροχίη, ἡ, ep. (τρέχω), *the running*

together of chariots, [a clash of chariots Cowp.] Il. 23, 422. †

ἀμαυρός, ή, όν, poet. (*μαίρω*), not shining, *dark, indistinct*, εἴδωλον, * Od. 4, 824. 835.

ἀμαχητί, adv. (*μάχη*), *without battle, without contest*, Il. 21, 437. †

ἀμάω (ἄμα), aor. ἄμησα, ep. for ἤμησα, aor. mid. ἀμησάμενος, prop. to gather; hence 1) Act. *to mow, to reap;* absol. Il. 18, 551; with accus. Il. 24, 451. Od. 9, 135. 2) *to collect for oneself;* with accus. *γάλα ἐν ταλάροισι*, the milk curd in baskets, Od. 9, 247.

ἀμβαίνω, ἀμβάλλω, and other words with *ἀμβ*; see *ἀναβαίνω, ἀναβάλλω*, etc.

ἀμβατός, όν, poet. for *ἀναβάτος*.

ἀμβλήδην, see *ἀναβλήδην*.

ἀμβολάδην, adv., see *ἀναβολάδην*.

ἀμβροσίη, ή (prop. fem. from *ἀμβρόσιος*, sc. according to the ancients *ἑδωδή*), *ambrosia*, 1) *the food of the gods*, which was agreeable in taste, and secured immortality, Od. 5, 93. 199. 9, 359. 2) *the oil of the gods*, with which the immortals anointed themselves, Il. 14, 170; cf. 172. 3) used as food for the horses of Juno, Il. 5, 777, and Od. 4, 445. Eidothea gives ambrosia to Menelaus to remove a disagreeable smell. According to Buttm., Lexil. I. 133, it is a subst. and signifies *immortality*, for the gods eat immortality, they anoint themselves with it, and it is also the food of their steeds.

ἀμβρόσιος, η, ον (*βροτός*), *immortal, of divine nature, νύμφη*, h. Merc. 230. 2) Spoken of what belongs to the gods: *ambrosial, divine*, as *χαῖται, πέδιλα, ἔλαιον*, Il. 1, 529. 3) Of what comes from the gods: *divine, sacred*, as *νύξ, ὕπνος*, Il. 2, 19. 57.

ἄμβροτος, ον (*βροτός*) = *ἀμβρόσιος, immortal, divine, θεός*, Il. 20, 358; and spoken of whatever belongs to the gods: *ambrosial, αἷμα*, Il. 5, 539; *κρήδεμνον*, Od. 5, 347. 2) *divine, sacred*, and generally *excellent, lovely;* spoken of whatever comes from the gods, *νύξ*, Od. 11, 330.

ἀμέγαρτος, ον (*μεγαίρω*), prop. not to be envied; hence 1) Spoken of things: *sad, dreadful, severe, πόνος*, Il. 2, 420; *ἀϋτμὴ ἀνέμων*, Od. 11, 400. 2) Of persons, as epith. of contempt; *wicked, vile, miserable*, Od. 17, 219 (cf. Buttm. Lexil. I. p. 261).

ἀμείβοντες, see *ἀμείβω*.

ἀμείβω, fut. *ἀμείψω*, fut. mid. *ἀμείψομαι*, aor. 1 *ἠμειψάμην*, I) Act. *to alternate, to change, to exchange*, *a*) Intrans. only in part. *οἱ ἀμείβοντες, the alternating*, i. e. *the rafters*, Il. 23, 712. *b*) Comm. trans. *to change, to exchange;* with accus. *ἕντεα*, Il. 17, 192; *τί τινος*, one thing for another; *τεύχεα χρύσεα χαλκείων πρός τινα*, to exchange golden weapons for brazen with any one, Il. 6, 235; *γόνυ γοινός*, one knee with the other, i. e. to walk slowly, Il. 11, 547. II) Mid. *to change for oneself, to exchange;* hence 1) *to interchange, to alternate;* in part. *ἀμειβόμενος*, alternating, Il. 1, 604. 9, 471. *ἀμείβεσθαι κατὰ οἴκους*, to change by houses, i. e. to go from house to house, Od. 1, 375. *b*) Often *ἐπέεσι, μύθοισι τινά*, to alternate with words with any one, i. e. to reply. 2) Spoken of place: *to exchange, to leave;* with accus. *ψυχὴ ἀμείβεται ἕρκος ὀδόντων*, the soul passes over the wall of the teeth, i. e. the lips, Il. 9, 409; and spoken of drink, which goes over the lips into the mouth, Od. 10, 328. 3) *to requite, to compensate; δώροισι*, to requite with presents, i. e. to make compensatory gifts, Od. 24, 285.

ἀμείλικτος, ον (*μειλίσσω*), *not gentle, harsh, inexorable, ὄψ*, * Il. 11, 137; also h. Cer. 260.

ἀμείλιχος, ον = *ἀμείλικτος, Ἄϊδης*, Il. 9, 159; *ἦτορ*, v. 572.

ἀμείνων, ον, gen. *ονος*, irreg. compar. of *ἀγαθός*; spoken of persons: *braver, more valiant;* of things: *better, more profitable*, Il. 1, 116 (prob. originally *more pleasant*, from a root related to the Latin posit. *amœnus;* see Kühner I. § 325. 2).

ἀμέλγω, only pres. and imperf. *to milk*, *μῆλα*, Od. 9, 238. Mid. *ὄϊες ἀμελγόμεναι γάλα*, sheep yielding milk, Il. 4, 434.

ἀμελέω (*μέλει*), aor. *ἀμέλησα*, ep. for *ἠμέλ. to be free from trouble, to neglect, to forget*, with gen. always with neg. *κασιγνήτοιο*, not to forget a brother, * Il. 8, 330. 13, 419.

ἴμεναι, ep. for *ἀέμεναι*, infin. pres. see *εἶΑΠ*.

ἀμενηνός, ον (*μένος*), *without power, weak, feeble*, epith. of the wounded and dead, Il. 5, 887. Od. 10, 521; of dreams, Od. 19, 562. h. Ven. 189.

ἀμενηνόω (*ἀμενηνός*), aor. *ἀμενήνωσα, to render weak, inefficacious;* with accus. *αἰχμήν*, to make the lance inefficacious, Il. 13, 562. †

ἀμέρδω (fr. *ἀμείρω*, cf. *κείρω, κέρδος*), aor.

act. ἤμερσα, ep. ἄμερσα, aor. pass. ἀμέρθην, prop. to deprive of a share; but generally, *to deprive, to bereave;* with accus. of the person: τὸν ὁμοῖον ἀμέρσαι, to rob an equal, i. e. one having equal claims, Il. 16, 53. *b*) With accus. of the person and gen. of the thing: τινὰ ὀφθαλμῶν, to deprive any one of eyes, Od. 8, 64; pass. αἰῶνος, Il. 22, 58; δαιτός, Od. 21, 290. 2) *to blind, to obscure;* with accus. αὐγὴ ἄμερδεν ὄσσε, the brightness blinded their eyes, Il. 13, 340. καπνὸς ἀμέρδει καλὰ ἔντεα, the smoke injured the beautiful weapons, Od. 19, 18.

ἀμέτρητος, ον (μετρέω), *immeasurable, prodigious,* πόνος, * Od. 19, 512. 23, 249.

ἀμετροεπής, ές, *immoderate in words, endlessly prating, loquacious,* Il. 2, 212. †

ἀμητήρ, ῆρος, ὁ (ἀμάω), *mower, reaper,* Il. 11, 67. †

ἄμητος, ὁ (ἀμάω), *the act of mowing* or *reaping, the harvest,* Il. 19, 223. † (ᾰ).

* ἀμηχανής, ές, poet. for ἀμήχανος, h. Merc. 447.

ἀμηχανίη, ἡ (ἀμήχανος), *embarrassment, hesitation, perplexity, despair* [*inopia consilii*], Od. 9, 295. †

ἀμήχανος, ον (μηχανή), without means, i. e. 1) *helpless, unfortunate, at a loss,* τινός, about any one, Od. 19, 363. 2) Pass. against which there is no expedient; spoken of things: *difficult, impossible;* ὄνειροι, inexplicable dreams, Od. 19, 560; ἔργα, deeds not to be averted, (Eustath. δεινά), Il. 8, 130. *b*) Of persons: *not to be subdued, unyielding, hard-hearted,* absol. Il. 16, 29; but ἀμήχανός ἐσσι παραῤῥητοῖσι πιθέσθαι, it is hard for thee to obey exhortations, Il. 13, 726.

Ἀμισώδαρος, ὁ, king of Caria, father of Atymnius, Il. 16, 328.

ἀμιτροχίτωνες, οἱ, poet. epith. of the Lycians, Il. 16, 419; † either, *without a girdle,* (from α privat. μίτρα and χιτών, those who wear no girdle under the cuirass, cf. μίτρα,) or *having the girdle about the cuirass,* (from α copulat. μίτ. and χιτ.)

ἀμιχθαλόεις, εσσα, εν, poet. (μίγνυμι), *inaccessible, inhospitable,* epith. of Lemnos, Il. 24, 753. † h. Ap. 36, (prob. lengthened from ἄμικτος, and not from μίγνυμι and ἅλς).

ἄμμε, ἄμμες, ἄμμι, Æol. and ep. for ἡμᾶς, ἡμεῖς etc.

ἀμμίξας, poet. for ἀναμίξας.

ἀμμορίη, ἡ, ep. for ἀμορία (μόρος), *misfortune, misery,* Od. 20, 76. †

ἄμμορος, ον, ep. for ἄμορος (μόρος), 1) *not participating, not enjoying,* with gen. λουτρῶν Ὠκεανοῖο, but deprived of the bath *of* the ocean; spoken of the Great Bear, which is always visible to the Greeks, Il. 18, 489. Od. 5, 275. 2) From μόρος, i. q. μοίρη, *unfortunate, miserable,* Il. 6, 408. 24, 773.

ἀμνίον or ἄμνιον, τό (αἷμα), *a vessel* for receiving the blood of victims, *a sacrificial vase,* Od. 3, 444. †

Ἀμνῖσός, ὁ, a haven in Crete, at the river *Amnisus,* north from Cnosus, founded by Minos, Od. 19, 188.

ἀμογητί, adv. (μογέω), *without trouble, easily,* Il. 11, 637. †

* ἀμόγητος, ον (μογέω), *unwearied,* h. 7, 3.

ἀμόθεν, adv. ep. (ἀμός, poet. = τὸς) *from any place, in part.* τῶν ἀμόθεν εἰπὲ καὶ ἡμῖν, tell to us also something of them, Od. 1, 10. † Schol. Τῶν περὶ τὸν Ὀδυσσέα ὁπόθεν θέλεις πράξεων ἀπό τινος μέρους ἀρξαμένη διηγοῦ ἡμῖν.

ἀμοιβάς, άδος, ἡ, poet. fem. of ἀμοιβαῖος (ἀμοιβή), *serving for a change.* χλαῖνα, ἣ οἱ παρεκέσκετ' ἀμοιβάς, a mantle which lay by him for a change, Od. 14, 521. † Others read παρεχέσκετ' ἀμοιβάς, and explain it as accus. plur. of ἀμοιβή.

ἀμοιβή, ἡ (ἀμείβω), *return, recompense, compensation, restitution, requital;* in a good and bad signif. καρίεσσα ἀμοιβὴ ἑκατόμβης, the grateful requital for the hetacomb, Od. 3, 59. τίειν βοῶν ἀμοιβήν, to make restitution for the cattle, Od. 12, 382. * Od.

ἀμοιβηδίς, adv. ep. (ἀμοιβή), *changing alternately, successively,* Il. 18, 506. Od. 18, 310.

ἀμοιβός, ὁ (ἀμείβω), *that exchanges with another, a substitute.* οἱ ἦλθον ἀμοιβοί, who came in exchange, Il. 13, 793; † [in requital of former aid from Priam, Eustath.]

ἀμολγός, ὁ (ἀμέλγω), *milking, milking-time;* with Hom. always νυκτὸς ἀμολγῷ, at the hour of milking, according to V. The milking-time of the night is two-fold, one at evening, as Il. 22, 317; the other in the morning, as Od. 4, 841; therefore: *evening* and *morning twilight;* and generally, the *obscurity of the night,* Il. 11, 173. Buttm. in Lex. II. 40, with Eustath. Il. 15, 324, with great probability regards ἀμολγός as an old Achai-

an word meaning ἀκμή, and translates it, *in the height* or *middle of the night.*

Ἀμοπάων, ονος, ὁ (ἅμα, ὀπίων, companion), son of Polyæmon, a Trojan slain by Teucer, Il. 8, 276.

ἀμός, ή, όν, Æol. and ep. = ἡμέτερος, *our.* ἀμός, ή, όν is adopted by Spitzner on the authority of Apoll. de pron. and Etym. Mag. cf. Spitzner ad Il. 6, 414.

ἄμοτον, adv. (from ἄμεναι, ΑΛΩ), *insatiably, incessantly, continually, unceasingly,* Il. 4, 440. 13, 46. Od. 6, 83.

ἄμπ. ep. abbrev. for ἀναπ.; as ἀμπείρας for ἀναπείρας.

ἀμπελόεις, εσσα, εν (ἄμπελος), once ἀμπελόεις, as fem. Il. 2, 561, *full of vines, abounding in grapes, viny;* epith. of countries and towns, Il. 3, 184.

ἄμπελος, ή, *the grape-vine,* * Od. 9, 110. h. 6, 39.

ἀμπεπαλών, ep. for ἀναπεπαλών, see ἀναπάλλω.

ἀμπερές, adv. only in tmesis, διὰ δ' ἀμπερές, Od. 21, 422; for διαμπερές, q. v.

ἀμπέχω (ἀμφί, ἔχω), impf. ἄμπεχον, *to embrace, to surround, to cover;* only ἅλμη, ἥ οἱ νῶτα καὶ εὐρέας ὤμους ἄμπεχεν ὤμους, the brine, which covered his back and broad shoulders, Od. 6, 225. †

ἀμπηδήσε, see ἀναπηδάω.

ἀμπνεῦσαι, see ἀναπνέω.

ἄμπνυε, see ἀναπνέω.

ἀμπνύνθη, see ἀναπνέω.

ἄμπνῡτο, see ἀνπνέω.

ἄμπυξ, υκος, ἡ (ἀμπέχω), *a head-band* or *fillet,* a female ornament, Il. 22, 469. †

ἄμυδις, adv. Æol. from ἅμα, *together;* spoken of time, Od. 12, 415. 2) *together, in a crowd,* of place, Il. 10, 300; καθίζειν, to sit down together, Od. 4, 659.

Ἀμυδών, ῶνος, ἡ, a town in Pæonia, on the Axius, Il. 2, 849.

Ἀμυθάων, ονος, ὁ, 1) son of Cretheus and Tyro, brother of Æson, husband of Idomene, father of Bias and Melampus; he is said to have founded Pylus in Messenia, Od. 11, 259. 2) Il. 17, 348, the reading of Bothe for Ἀπισάων e Cdd.

Ἀμύκλαι, αἱ, a town in Laconia, on the Eurotas, residence of Tyndareus, famed for the worship of Apollo, now *Slavo-Chorion,* Il. 2, 584.

ἀμύμων, ον, gen. ονος (μῶμος, with a change of ω into υ; after Æol. dial.), *blameless, irreprehensible,* an honorary epith. of persons in reference to birth, rank, or form, without regard to moral worth: *noble, high-born,* and thus even the adulterer Ægisthus is called, Od. 1, 29. *b*) Spoken also of things, = *excellent, glorious,* οἶκος, μῆτις, Il. 10, 19; νῆσος, Od. 1, 232. 9, 414. 12, 261.

ἀμύντωρ, ορος, ὁ (ἀμύνω), *defender, helper, protector,* Il. 13, 284. Od. 2, 326.

Ἀμύντωρ, ορος, ὁ, son of Ormenus, Il. 10, 266. [Probably there were two of this name, cf. Il. 9, 447. 10, 266.]

ἀμύνω (μύνη), ἀμυνῶ, aor. ἤμῦνα, ἠμυνάμην, ep. infin. pres. ἀμυνέμεναι for ἀμύνειν. 1) Act. *to avert, to ward off;* generally τί τινος, something from some one, λοιγὸν Δαναοῖσιν, destruction from the Greeks, Il. 1, 341; ἄστεϊ νηλεὲς ἦμαρ, to remove the day of destruction from the city, Il. 11, 588. *b*) More rarely τί τινος; Κῆρας τινὸς, to repel the fates from any one, Il. 4, 11; Τρῶας νεῶν, the Trojans from the ships, Il. 15, 731; also the gen. alone, νηῶν, to defend the ships, Il. 13, 109; περί τινος, to fight for any one, i. e. avenge him, Il. 17, 182; sometimes without dat. of person, φόνον κακὸν, Il. 9, 599. 13, 783. Od. 22, 208; absol. Il. 13, 312. 678. *c*) Oftener the dat. stands alone: to fight for any one, i. e. *to help, to assist* him, Il. 5, 486. 6, 262. 2) Mid. *to avert, to remove* from oneself, with accus. νηλεὲς ἦμαρ, Il. 11, 484. *b*) *to defend oneself, to fight for oneself,* often absol. and with gen. τινὸς, and with περί τινος, to fight for any one, to defend him; νηῶν, to defend the ships, Il. 12, 179; σφῶν αὐτῶν, Il. 12, 155, or περὶ πάτρης, to fight for one's country, Il. 12, 243.

ἀμύσσω, fut. ἀμύξω, *to scratch, to tear, to scarify;* with accus. στήθεα χερσὶν, to tear the skin from the breast with the hands, i. e. nails, Il. 19, 284; metaph. θυμὸν ἀμύξεις, thou wilt tear (distress) thy heart, spoken of one in anger, Il. 1, 243. * Il.

ἀμφαγαπάζω (ἀγαπάζω), poet. form, *to embrace with love, to treat with affection, to receive hospitably;* with accus. Od. 14, 381. 2) Mid. as depon. Il. 16, 192; h. Cer. 291.

* ἀμφαγαπάω = ἀμφαγαπάζω; whence ἀμφαγάπησα, h. Cer. 439.

ἀμφαγερέσθαι, better ἀμφηγερέσθαι, q. v.

ἀμφαγείρομαι (ἀγείρω), aor. 2 ἀμφαγ-

φοντο, *to collect*, τινά, about any one, Il. 18, 37. †

ἀμφαδά, adv. see ἀμφαδός.

ἀμφαδίην, adv. see ἀμφάδιος.

ἀμφάδιος, η, ον, ep. for ἀναφάδιος (ἀναφαίνω), *open, manifest, public*, γάμος, a real marriage, Od. 6, 288; comm. accus. ἀμφαδίην, as adv. *publicly, unconcealed*, Il. 7, 196. 13, 356.

ἀμφαδός, όν, ep. for ἀναφαδός (ἀναφαίνω), *open, public, notorious*. ἀμφαδὰ ἔργα γένοιτο, the thing should be manifest [i. e. his secret be disclosed], Od. 19, 391; comm. neut. sing. ἀμφαδὸν, as adv. in opposit. to λάθρη, Il. 7, 243; to δόλῳ, Od. 1, 296. 11, 120; to κρυφηδόν, Od. 14, 330. 19, 299.

ἀμφαΐσσομαι (ἄΐσσω), *to rush up from all sides*; spoken of the mane of horses with dat. ἀμφὶ δὲ χαῖται ὤμοις ἀΐσσονται, the mane floated about their shoulders, * Il. 6, 510. 15, 267, only in tmesis.

ἀμφαλείφω (ἀλείφω), infin. aor. ἀλεῖψαι, only in tmesis, *to anoint round about*, Il. 24, 582. †

ἀμφαραβέω (ἀραβέω), aor. ἀράβησα, *to rattle, to resound round about*; spoken of arms, Il. 21, 408. †

* ἀμφανέειν, poet. for ἀναφανεῖν, see ἀναφαίνω.

ἀμφασίη, ἡ, ep. for ἀφασίη, *speechlessness*, comm. with ἐπέων, prop. a pleonasm. δὴν δέ μιν ἀμφασίη ἐπέων λάβε, for a long time speechlessness held him, Il. 17, 695. Od. 4, 704.

ἀμφαϋτέω (ἀϋτέω), *to resound all around*, only in tmesis, Il. 12, 160. † (ῡ).

ἀμφαφάω (ἀφάω), part. pres. ἀμφαφόων, ep. for ὑμφαφῶν, infin. pres. mid. ὑμφαφάασθαι for ἀμφαφᾶσθαι, *to handle all about, to feel all over*; with accus. λόχον, spoken of the Troj. horse, Od. 4, 277. 8, 196; τόξον, to handle the bow, Od. 19, 586. 2) Mid. as depon. ἦ μάλα δὴ μαλακώτερος ὑμφαφάασθαι, indeed, far easier is Hector now to handle, Il. 22, 373.

ἀμφεποτᾶτο, see ἀμφιποτάομαι.

ἀμφέπω = ἀμφιέπω.

ἀμφέρχομαι, depon. (ἔρχομαι), aor. ἀμφήλυθον, *to go around*, with accus. anything; metaph. only in Hom. μὲ ἀμφήλυθε ἀϋτή, a cry surrounded me, Od. 6, 122, and κνίσσης ἄϋτμή, the fume of the fat surrounded me, Od. 12, 369. * Od.

ἀμφέχανε, from ἀμφιχαίνω.

ἀμφέχυτ' for ἀμφέχυτο, see ἀμφιχέω.

ἀμφηκής, ές (ἀκή), gen. έος, *sharp on both sides, double-edged*, epith. of the sword, Il. 10, 256. Od. 16, 80.

ἀμφήλυθε, see ἀμφέρχομαι.

ἄμφημαι (ἧμαι), *to sit round about*, only in tmesis, ἀμφὶ δ' ἑταῖροι εἵατο, Il. 15, 10. †

ἀμφηρεφής, ές (ἐρέφω), gen. έος, *covered all around, well covered*, epith. of the quiver, Il. 1, 45. †

ἀμφήριστος, ον (ἐρίζω), *contested on both sides, undecided*. 2) *equal in fight*; ἀμφ. τιθέναι τινά, to place one upon an equality (in the race), Il. 23, 382. †

ἀμφὶ, 1) Prepos. with three cases; *round about, around*, like περὶ, except that ἀμφὶ, rather Ion. and poet., expresses prop. enclosing on two sides: 1) With gen. *about, on account of, for the sake of*, to indicate the object about which the action is performed. ἀμφὶ πίδακος μάχεσθαι, to fight for a fountain, Il. 16, 825; metaph. ἀμφὶ φιλότητος ἀείδειν, to sing about (of) love, Od. 8, 267. 2) With dat. *a*) Of place, *around, upon, about*, with the idea of rest: τελαμὼν ἀμφὶ στήθεσσιν, Il. 2, 388. 3, 328. ἧρπε δ' ἀμφ' αὐτῷ, he sank upon it, Il. 4, 493; also genr. spoken of nearness in place, Il. 12, 175. τὴν κτεῖνε ἀμφ' ἐμοί, at my side, near me, Od. 11, 422. Il. 9, 470. ἀμφ' ὀβελοῖσιν κρέα πείρειν, in the construc. prægnant. to pierce the flesh with the spits, so that it is on them round about, Il. 2, 427; in like manner, στῆσαι τρίποδα ἀμφὶ πυρί, Od. 8, 434. ἀμφ' ὀχείεσσι βαλεῖν κύκλα, to put the wheels upon the chariots, Il. 5, 722. *b*) Indicating the cause; *about, on account of*, ἀμφὶ νέκυϊ μάχεσθαι, Il. 16, 565. ἀμφὶ γυναικὶ ἄλγεα πάσχειν, Il. 3, 157. 3) With accus. *a*) Of place, with the idea of motion about, to, or into; *about, to, along, around in*; ἀμφὶ ῥόον Ὦρα, along the waves, Il. 2, 461. ἀμφὶ ἄστυ ἔρδειν ἱρὰ, round about in the city, Il. 11, 706. Of persons: οἱ ἀμφ' Ἀτρείωνα βασιλῆες, the princes about Atrides, Il. 2, 445. cf. 5, 781. In Hom. however the chief person is included in the sense; οἱ ἀμφὶ Πρίαμον, Priam and his followers, Il. 3, 146. *b*) Indicating *cause, occupation*, about an object, μνήσασθαι ἀμφί τινα, to mention about any one, h. 6, 1. In Hom. ἀμφί sometimes stands after the dependent cases. II) Adv. *round*

about, around, Il. 4, 328. Od. 2, 153; it is often separated from the verb in compos. by a particle and is to be taken in tmesis: ἀμφὶ περί, as adv. Il. 21, 10. In composition with verbs it has the same signif. and sometimes also, *from both sides.*

ἀμφίαλος, ον (ἅλς), *surrounded by the sea, sea-girt*, epith. of Ithaca, * Od. 1, 386. 395.

Ἀμφίαλος, ὁ, a Phæacian, Od. 8, 114. 128.

Ἀμφιάρᾱος, ὁ (from ἀμφὶ and ἀράομαι, prayed for by both sides), son of Oicles or of Apollo, husband of Eriphyle, father of Alcmæon and Amphilochus, a noted prophet and king of Argos. He took part in the Calydonian chase, in the Argonautic expedition, and in the Theban war. Because, as prophet, he knew that he should perish before Thebes, he concealed himself; but was betrayed by his wife for a necklace. He was swallowed with his chariot, in the Theban war, by the earth. Subsequently he had a temple at Oropus, Od. 15, 244.

ἀμφιάχω (ἰάχω), part. pf. ἀμφιαχυῖα, *to cry round about, to scream*, v. a. Il. 2, 316. †

ἀμφιβαίνω (βαίνω), perf. ἀμφιβέβηκα, 1) *to go around, to travel around*; with accus. ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει, but when the sun was travelling around in the midst of heaven, i. e. had reached the midst of heaven, Il. 8, 68; spoken of gods: Χρύσην, to walk about Chryse as tutelary god, i. e. to protect, Il. 1, 37. Od. 9, 198. 2) Gener. *to surround, to encircle*, espec. in the perf. νεφέλη μιν ἀμφιβέβηκεν, Od. 12, 74; with dat. Il. 16, 66; metaph. πόνος φρένας ἀμφιβέβηκεν, trouble has occupied thy heart, Il. 6, 355.

ἀμφιβάλλω (βάλλω), aor. 2 ἀμφέβαλον, fut. mid. ἀμφιβαλεῦμαι, ep. for ἀμφιβαλοῦμαι, aor. 2 ἀμφεβαλόμην, 1) Act. *to cast about, to put on*, one thing upon another, τί τινι: ὤμοισι αἰγίδα. to cast the ægis over the shoulders, Il. 18, 204. *b*) Spoken of putting on clothing, it takes two accus., but in this case the prepos. is always separated from the verb; φᾶρός τινα, Il. 24, 538; χιτῶνά τινα, Od. 3, 467; with dat. of person only in ἀμφὶ δέ μοι φάρος βάλον, Od. 14, 342; metaph. κρατερὸν μένος ἀμφιβάλλειν, to equip oneself with great strength, Il. 17, 742. *c*) *to embrace, to clasp, to throw around*, in full χεῖρας γούνασι, throw the hands (arms) about any one's knees, Od. 7, 142; ἀλλήλους, Il. 23, 97. ὥς οἱ χεῖρες ἐχάνδανον ἀμφιβαλόντι, as much as the hands of him grasping held [i. e. what he grasping could hold], Od. 17, 344; hence generally, *to surround, to enclose.* 2) Mid. *to cast about oneself, to put on*, with reference to the subject, τί τινα: ὤμοισι ξίφος, to hang the sword over one's shoulders, Il. 2, 45; πήρην, Od. 17, 197.

ἀμφίβασις, ιος, ἡ (βαίνω), *the act of going around, of encircling* [espec. for a defence, as of a corse, cf. Passow, s. v. and ἀμφιβαίνω], Il. 5, 623. †

* ἀμφίβιος, ον (βίος), living both in water and on land, *amphibious; νομή*, a double abode, Batr. 59.

ἀμφίβροτος, η, ον (βροτός), *encompassing the man*, protecting the man, always ἀμφιβρότη ἀσπίς, * Il. 2, 389. 11, 32.

ἀμφιβρύχω, see βρυχάομαι.

Ἀμφιγένεια, ἡ, a town in Messenia, prob. the later Ἄμφεια, Il. 2, 593. Steph. after Strab. in Elis.

* ἀμφιγηθέω (γηθέω), part. perf. ἀμφιγεγηθώς, *to rejoice around*, i. e. greatly, h. Ap. 273.

Ἀμφιγυήεις, ὁ (γυιός), *lame in both feet, halting*, epith. of Vulcan, Il. 1, 607. 14, 239.

ἀμφίγυος, ον, ep. (γυῖον), prop. having limbs on both sides, epith. of the spear, probably *furnished with iron on both ends* for fighting and sticking in the earth. According to others, *double-cutting*, wounding with both ends, or to be handled with both hands, Il. 13, 147. Od. 16, 474. [But see Jahrbüch. Jahn und Klotz, März. 1843, p. 252.]

ἀμφιδαίω, ep. (δαίω), perf. ἀμφιδέδηα, *to kindle around*, in the perf. intrans. *to burn around*; only metaph. πόλεμος ἄστυ ἀμφιδέδηε, the contest burned around the city, * Il. 6, 329; μάχη, 12, 35.

Ἀμφιδάμας, αντος, ὁ (from ἀμφί and δαμάω, subduing round about), a hero from Scandia in Cythera, table-friend of Molus, Il. 10, 269. 2) father of Clysonomus from from Opus, Il. 23, 87.

ἀμφίδασυς, εια, υ (δασύς), *rough round about, roughly bordered*, epith. of the ægis surrounded with tufts. [Others, *woolly, shaggy all over, impenetrable*, cf. Schol. and Passow.] Il. 15, 309. †

ἀμφιδινέω (δινέω), perf. pass. ἀμφιδίνημαι, *to turn or put around*, κολεὸν νεοπρίστου

ἐλέφαντος ἀμφιδεδίνηται, the scabbard is encompassed with polished ivory [or rather, about (which) is put a scabbard, etc.], Od. 8, 405; also spoken of metal: ᾧ πέρι χεῦμα κασσιτέρου ἀμφιδεδίνηται, about which a casting of tin is put, Il. 23, 562.

ἀμφιδρυφής, ές, poet. (δρύπτω), gen. έος, *lacerated all around*, ἄλοχος, a wife who tears the skin from her cheeks from grief at the death of her husband, Il. 2, 700. †

ἀμφίδρυφος, ον = ἀμφιδρυφής, Il. 11, 393. †

ἀμφίδυμος, ον (δύω), *accessible all around*, or *having a double entrance*, epith. of a haven, Od. 4, 847.

ἀμφιελαύνω (ἐλαύνω), only in tmesis, *to draw* or *trace round about*, Il. τεῖχος πόλει, a wall about a city, Od. 6, 9.

ἀμφιέλισσος, ον, poet. (ἑλίσσω), *impelled onward on both sides*, *double-oared*, epith. of ships, Il. 2, 165. It occurs only in the fem. ἀμφιέλισσα; for which reason, according to Rost Vollst. Lex., the Gramm. falsely assumed an adj. ἀμφιέλισσος, η, ον. This Lexicog. also prefers, after the use of the later epic writers, the signif. *straying from this side to that*, *unsteady*.

ἀμφιέννυμι (ἕννυμι), fut. ἀμφιέσω, aor. ep. ἀμφίεσα (σσ), aor. mid. ἀμφιεσάμην (σσ), 1) Act. *to put around*, *to put on*, εἵματα, clothes (upon another), Od. 5, 167. 264. 2) Mid. *to put upon oneself*, any thing, with accus. χιτῶνας, Od. 23, 142. cf. Il. 14, 178.

ἀμφιέπω and ἀμφέπω (ἕπω), only impf. poet. *to be around* any thing, *to surround*; with accus. τὴν πρύμνην πῦρ ἄμφεπεν, the flame surrounded the stern, Il. 16, 124. Od. 8, 437. 2) *to be engaged about* any thing, *to prepare*, *to attend to*; with accus. τινά, Il. 5, 667; βοὸς κρέα, to dress ox-flesh, Il. 17, 776; στίχας, to arrange the ranks, Il. 2, 525. The part. is often absol. in the sense of an adv.: *earnestly*, *carefully*, *busily*, Il. 19, 392. Od. 3, 118.

ἀμφιεύω (εὖω), *to singe round about*, only in tmesis, Od. 9, 389. †

ἀμφιζάνω (ἵζάνω), *to sit round about* [*to settle upon*]; χιτῶνι, upon his tunic, Il. 18, 25. †

ἀμφιθαλής, ές, poet. (θάλλω), gen. έος, *blooming*, *flourishing on both sides*; spoken of a child whose parents are both living (a child of blooming parents, V.), Il. 22, 496. †

Ἀμφιθέη, ἡ (on both sides of divine origin), mother of Anticlea, wife of Antolycus, and grandmother of Ulysses, Od. 19, 416.

ἀμφίθετος, ον, poet. (τίθημι), *that may be placed on either end*; φιάλη, either, with Aristarchus, a goblet that can be placed on either end, or having handles on both sides; *a double goblet*, * Il. 23, 270. 616.

ἀμφιθέω (θέω), *to run around*; with accus. μητέρα, about the mother, Od. 10, 413. †

Ἀμφιθόη (θοός), daughter of Nereus and of Doris, Il. 18, 42.

ἀμφικαλύπτω (καλύπτω), fut. ἀμφικαλύψω, ἀμφεκάλυψα, 1) Act. *to cover round about*, *to conceal*; with accus. prim. spoken of clothes, Il. 2, 262; of the arm: ὄστεα, Il. 23, 91. δόμος ἀμφεκάλυψέν με, the house concealed me, received me, Od. 4, 618; πόλις ἵππον, Od. 8, 511. *b*) Metaph. ἔρως φρένας ἀμφεκάλυψε, love obscured my mind, Il. 3, 442. θάνατός μιν ἀμφ., death embraced him, Il. 5, 68. 2) *to surround*, *to put around*, to cover as with a veil; τί τινι, to put any thing around one, to cover him with it: φάκος κεφαλῇ, Od. 14, 349; σάκος τινι, to place a shield before any one (for protection), Il. 8, 331; ὄρος πόλει, to put a mountain over the city, Od. 8, 569; νύκτα μάχῃ, to draw the veil of night around the battle, Il. 5, 507.

ἀμφικεάζω (κεάζω), aor. ἐκέασα, ep. σσ, *to hew on all sides*, *to split*; τὸ μέλαν δρυός, Od. 14, 12. †

Ἄμφικλος, ὁ (famed round about, fr. κλέος), a Trojan, slain by Achilles, Il. 16, 313.

ἀμφίκομος, ον (κόμη), *having hair all around*, *thick-leaved*, epith. of a tree, Il. 17, 677. †

ἀμφικοναβέω, only by tmesis, see κοναβέω.

ἀμφικύπελλος, ον (κύπελλον), always with τὸ δέπας, the *double goblet*, according to Aristot. Hist. An. 9. 40; a goblet which formed a cup on both ends, Il. 1, 584; see Eustath. and Buttm. Lexil. I. p. 160.

ἀμφιλαχαίνω (λαχαίνω), *to dig round about*, φυτόν, Od. 24, 242. †

Ἀμφίλοχος, ὁ, son of Amphiaraus and Eriphyle, a prophet of Argos, who took part in the expedition of the Epigoni against Thebes, and then in the Trojan war. After his return, he founded with Mopsus the

town of Mallus in Cilicia, and was killed in a duel with Mopsus, Od. 15, 248.

ἀμφιλύκη, ἡ (from the obsol. λύξ, akin to λευκός), only in connection with νύξ; *the twilight, the gray of the morning*, Il. 7, 433. †

ἀμφιμαίομαι, depon. (μαίομαι), aor. impf. ἀμφιμάσασθε, *to touch round about, to wipe off*; τραπέζας σπόγγοις, Od. 20, 152. †

ἀμφιμάσασθε, see ἀμφιμαίομαι.

ἀμφιμάχομαι, depon. mid. (μάχομαι), *to fight about* a place, *to assail*; with accus. Ἴλιον, πόλιν, to attack, Il. 6, 461. 9, 412. 2) With gen. *to fight* for any one, to defend him, νέκυος, Il. 18, 20; τείχεος, Il. 15, 391. * Il.

Ἀμφίμαχος, ὁ (from μάχομαι, *fighting round about*), 1) son of Cteatus, grandson of Actor, leader of the Epeans from Elis, Il. 2, 260. Hector slew him, Il. 13, 187. 2) son of Nomion, leader of the Carians, slain by Achilles, Il. 2, 870.

Ἀμφιμέδων, οντος, ὁ (from μέδων, ruling round about), son of Melaneus, suitor of Penelope, whom Telemachus slew, Od. 24, 103.

ἀμφιμέλας, αινα, αν (μέλας), *black round about*, always with φρένες, prob. from the nature of the diaphragm, which is situated in the inmost darkness of the body; *the darkly-enveloped diaphragm* (V. *the black heart*). Others explain it, *angry, gloomy*, Il. 1, 103. Od. 4, 661.

ἀμφιμέμυκε, from the following.

ἀμφιμῡκάομαι, depon. (μυκάομαι), aor. ἀμφέμυκον, perf. ἀμφιμέμῡκα, *to bellow all around, to low, to resound, to echo*. δάπεδον ἀμφιμεμύκει, Od. 10, 227; in tmesis spoken of the gates: *to creak*, Il. 12, 460.

ἀμφινέμομαι, mid. (νέμω), prop. to pasture round about, *to dwell, to inhabit*; with accus. Il. 2. 521. Od. 19, 132.

Ἀμφινόμη, ἡ (pasturing round about), daughter of Nereus and Doris, Il. 18, 44.

Ἀμφίνομος, ὁ, son of Nisus from Dulichium, a suitor of Penelope, slain by Telemachus, Od. 16, 394.

Ἄμφιος, ὁ (from ἀμφί going about), 1) son of Selagus of Pæsus, an ally of the Trojans, slain by the Telamonian Ajax, Il. 5, 612. 2) son of Merops, brother of Adrastus, leader of the Trojans, Il. 2, 830 (with lengthened ι).

ἀμφιξέω (ξέω), aor. ἀμφέξεσα, *to scrape round about, to polish*, Od. 23, 196. †

ἀμφιπέλομαι, depon. mid. poet. (πέλω), *to move around* any one, *to surround* him; with dat. ἀοιδὴ ἀκουόντεσσι ἀμφιπέλεται, the song resounded around the hearers, Od. 1, 352. †

ἀμφιπένομαι, depon. mid. (πένομαι), *to be occupied about* any one; with accus. Od. 15, 467; hence comm. in a good signif. *to provide for, to take care of, to wait upon*, Il. 4, 220; in a bad sense, *to assail*, Il. 23, 184.

ἀμφιπεριστέφω (στέφω), *to wreathe round about*; only in mid. with dat. metaph. χάρις οὐκ ἀμφιπεριστέφεται ἐπέεσσιν, grace is not entwined with his words, Od. 8, 175. †

ἀμφιπεριστρωφάω, poet. (στρωφάω a form of στρέφω), *to turn round about*; with accus. ἵππους, to drive around the steeds, Il. 8, 348. †

* ἀμφιπεριφθινύθω, poet. (φθινύθω), *to perish round about, to dry up utterly*, h. Ven. 272.

ἀμφιπεσοῦσα, see ἀμφιπίπτω.

ἀμφιπίπτω, poet. (πίπτω), aor. 2 ἀμφέπεσον, *to fall round about, to embrace*, τινά, any one; spoken of a wife who, in anguish throws herself upon her dead husband, Od. 8, 523. †

ἀμφιπολεύω (ἀμφίπολος), to be occupied about an object, *to provide for, to attend to, to wait upon*; with accus. ὄρχατον, Od. 24, 244; βίον, to provide for, protect life, Od. 18, 254. 19, 127. 2) Intrans. *to be about* any one, *to serve* him, Od. 20, 78. * Od.

ἀμφίπολος, ἡ (πέλω), prop. an adj., busied about any one; with Hom. always subst. fem. *handmaid, female companion*, in distinction from a female slave; also ἀμφίπολος ταμίη, Il. 24, 302.

ἀμφιπονέομαι, ep. = ἀμφιπένομαι, fut. ἀμφιπονήσομαι, *to be busy about* any one, τινά, Il. 23, 681; spoken of things, *to take care of*, τί, Il. 23, 159; τάφον, Od. 20, 307.

ἀμφιποτάομαι, depon. mid. (ποτάομαι), poet. form, *to fly round about*; with accus. τέκνα, to flutter around the young, Il. 2, 315. †

ἀμφίῤῥυτος, η, ον, ep. ἀμφίρυτος (ῥέω), *having a current all around*, epith. of islands, * Od. 1, 50. 98, only in ep. form.

ἀμφίς (ἀμφί), poet. 1) Adv. 1) *about, round about, on both sides*. βαθὺς δέ τε Τάρταρος ἀμφίς, Il. 8, 481. ἀμφὶς εἶναι, to be round about, to dwell, Il. 9, 464. 24, 488. ἀμφὶς ἔχειν, to clasp about, spoken of bonds, Od. 8, 340. 2) *upon, on both sides*. ζυγὸν

ἀμφὶς ἔχειν, to have the yoke on both sides, to have it on, Od. 3, 486. ὀλίγη ἦν ἀμφὶς ἄρουρα, a little ground was on both sides (of the armies), i. e. between, Il. 3, 115. 3) *apart.* γαῖαν καὶ οὐρανὸν ἀμφὶς ἔχειν, to hold earth and heaven apart, Od. 1, 54. τὼ μὲν ζυγὸν ἀμφὶς ἔέργει, them (the cattle) the yoke parts asunder, Il. 13, 706. ἀμφὶς ἀγῆναι, to break in two, Il. 11, 559. 4) *separate, remote.* ἀμφὶς εἶναι, Od. 19, 221; hence often = *each for himself*, Od. 22, 57. ἀμφὶς φρονεῖν, φράζεσθαι, to think differently, to be of different sentiments, Il. 2, 13. II) Prepos. like ἀμφί, comm. after the dependent case, 1) With gen. *about.* ἅρματος ἀμφὶς ἰδεῖν, to look about the chariot, Il. 2, 384. *b) far from.* ἀμφὶς φιλόπιδος, Od. 16, 267. ἀμφὶς ὁδοῦ, out of the road, Od. 19, 221. 2) With dat. ἄξονι ἀμφίς, about the axle-tree, Il. 5, 723. 3) With accus. Κρόνον ἀμφίς, about Saturn, Il. 14, 203. εἴρεσθαι ἀμφὶς ἕκαστα, to ask about every thing, i. e. one thing after another, Od. 19, 46.

* ἀμφιστεφανόω (στέφανος), *to wreathe around*, like winding a garland; pass. *to be wound round*, like a garland; trop. ὅμιλος ἀμφιστεφάνωτο, the crowd had collected in a circle, h. Ven. 120.

ἀμφιστεφής, ές, *placed about in a circle*, Il. 11, 40, an old reading for ἀμφιστρεφής, q. v.

[ἀμφιστέφω, Il. 18, 205, explained by Damm as a case of tmesis; see στέφω.]

ἀμφίστημι (ἵστημι), aor. 2 ἀμφέστην, trans. *to place around.* 2) Intrans. in mid. and aor. 2 act. *to stand around;* absol. Il. 18, 233. 24, 712; with accus. ἀμφίστασθαι ἄστυ, to invest the city, Il. 18, 233. Od. 8, 5. (Hom. only intrans.)

ἀμφιστρατάομαι (στρατός), to invest with an army, *to beleaguer;* with accus. πόλιν, Il. 11, 713. †

ἀμφιστρεφής, ές poet. (στρέφω), gen. έος, turned to different sides, *twined about*, Il. 11, 40. †

ἀμφιτίθημι (τίθημι), aor. 1 ἀφέθηκα, aor. 2 mid. ἀμφεθέμην, aor. pass. part. ἀμφιτεθείς, 1) Act. *to place around, to put around* or *on;* κεφαλῇ κυνέην, to put the helmet on the head; hence pass. κυνέη ἀμφιτεθεῖσα, Il. 10, 271. 2) Mid. *to put upon oneself;* with accus. ξίφος, Od. 21, 431.

ἀμφιτρέμω (τρέμω), *to tremble all over*, Il. 21, 507. † in tmesis.

Ἀμφιτρίτη, ἡ (according to Herm. *Amfractua*, broken in every part), daughter of Nereus, [and accord. to later mythology] wife of Neptune, who ruled with him the Mediterranean sea. She bore to him Triton, Od. 5, 422. 12, 60.

Ἀμφιτρύων, ωνος (molesting all around, from τρύω), son of Alcæus and Hipponoe, husband of Alcmene, father of Iphicles and foster father of Hercules. He reigned first in Tiryns and later in Thebes, Il. 5, 392. (s comm. without position.)

* ἀμφιτρομέω, ep. = ἀμφιτρέμω, *to tremble all over, to be very much afraid*, τινός, on account of any one, Od. 4, 820. †

* ἀμφιφαείνω, ep. form for ἀμφιφαίνω, *to shine about*, τινά, h. Ap. 202.

ἀμφίφαλος, ον (φάλος), *furnished with knobs* or *studs round about*, according to the comm. explanation; accord. to Köppen, *having a strong crest;* or accord. to Buttm. Lexil. II. 242, *entirely covered with knobs;* epith. of the helmet, * Il. 5, 743. 7, 41; see φάλος.

ἀμφιφοβέω (φοβέω), aor. pass. ἀμφεφοβήθην, *to terrify round about.* 2) Pass. *to be terrified round about, to fly from*, τινά, Il. 16. 290. †

ἀμφιφορεύς, ῆος, ὁ (φέρω), a large vessel which is carried by both sides, *a double-handled vase* for wine, honey, Od. 2, 290. 2) *an urn*, Il. 23, 99.

ἀμφιφράζεσθαι, mid. (φράζω), to consider on both sides, *to weigh well*, Il. 18, 254. †

ἀμφιχαίνω (χαίνω), aor. 2 ἀμφέχἄνον, *to yawn around, to swallow with greediness*, τινά, Il. 23, 79. †

ἀμφιχέω (χέω), aor. 1 act. ep. ἀμφέχευα, ep. syncop. aor. 2 mid. ἀμφεχύμην (3 sing. ἀμφέχυτο), aor. 1 pass. ἀμφεχύθην, 1) Act. prop. *to pour around;* metaph. *to spread around;* ἠέρα τινί, obscurity, mist around any one, Il. 17, 270. 2) Mid. and aor. 1 pass. *to become diffused, to be poured about, to surround;* with accus. trop. θεῖη μιν ἀμφέχυτο ὀμφή, a divine voice sounded around him, Il. 2, 41. τὴν ἄχος ἀμφεχύθη, distress poured itself over her, Od. 4, 716. 2) Spoken of persons, *to embrace;* with accus. Od. 16, 214; absol. Od. 22, 498.

ἀμφιχυθείς, see ἀμφιχέω.

ἀμφίχυτος, ον (χέω) *poured around;* τεῖχος, a wall cast up all around, an earth-mound, Il. 20, 145.

Ἀμφίων, ίονος (part. ἀμφιών walking around), 1) son of Jasius and Proserpina (according to Eustath.), father of Chloris, king of Orchomenus in Bœotia, Od. 11, 285. 2) son of Jupiter and Antiope, brother of Zethus, distinguished for his skill in song and in performing on the harp. When he was surrounding Thebes with a wall, the stones joined themselves together at the sound of his lyre. His wife Niobe bore him several children, Od. 11, 262. Homer distinguishes the two, though later tradition often confounds them, cf. O. Müller Gesch. hell. Stämme I. S. 231. 3) a leader of the Epeans, Il. 13, 692.

ἀμφότερος, η, ον, (ἄμφω), *both*. Of the sing. in Hom. only the neut. as adv. ὀμφότερον βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής, both at once, a good king and a brave spearman, Il. 3, 179; often in the dual and plur. Il. 5, 156. 17, 395.

Ἀμφοτερός, ὁ, a Trojan slain by Patrocles, Il. 16, 415.

ἀμφοτέρωθεν, adv. *from both sides, on both sides*, Il. 5, 726. Od. 7, 113.

ἀμφοτέρωσε, adv. *towards both sides*, γεγωνέμεν, * Il. 8, 223.

ἀμφουδίς, adv. (prob. from ἀμφίς and οὖδας), *from the ground*; κάρη ἀείρειν, to raise the head from the ground, Od. 17, 237. †

ἀμφραάσσαιτο, see ἀναφράζομαι.

ἄμφω, τώ, τά, τώ, gen. ἄμφοιν, *both*; spoken of single persons, and also of two parties, as Il. 2, 124. Hom. has only the nom. and accus. Sometimes indecl. h. Cer. 15.

ἄμφωτος, ον (οὖς), *two-eared, two handled*, ἄλεισον, Od. 22, 10. †

ἀμῶσεν, ep. for ἀμάοιεν, see ὁμάω.

ἀμώμητος, ον (μωμέομαι), *irreproachable, blameless*, Il. 12, 109. †

ἄν, a particle, ep. and enclit. κέ, before a vowel κέν, (κέ is prop. only a dialectic variation of ἄν, and in use generally agrees with ἄν, although it does not indicate the conditional relation so distinctly, and hence admits a more frequent use, cf. Rost. Gr. p. 580). These particles indicate a conditional proposition or sentence, i. e. they show that the predicate of the sentence is not absolutely true, but is to be considered as depending upon certain circumstances or conditions. The English language has no word perfectly equivalent to ἄν, (though it may sometimes be translated by *perhaps, possibly*, Lat. *forte*,) but expresses its meaning by the mood of the verb, (I *may, can, might, could*, etc. write). It cannot therefore stand in sentences which express an unconditional affirmation, but only in the following cases: I) With the indicat. 1) With the indicat. pres. and perf. ἄν cannot stand, because that which is represented as actually passing or past can be subjected to no condition. The same, according to Herm. de partic. ἄν [see Steph. Thesaur. VII, 11189–11198], holds true of κέ; and the passages in which κέ is connected with these tenses are changed by him, e. g. τῷ καί κέ τις εὔχεται ἀνὴρ—λιπέσθαι, where according to Cod. Vrat. τέ is to be read for κέ, Il. 14, 484; δῶρον δ', ὅ τι κέ μοι δοῦναι φίλον ἠτορ ἀνώγει, where we must read ἀνώγῃ, Od. 1, 316; τάδε κ' αὐτὸς ὄΐεται, where Herm. reads γ' αὐτός, Od. 3, 255; ὅτε κέν ποτ'—ζώννυνταί τε νέοι, καὶ ἐπεντύνονται ἄεθλα, Od. 24, 87, where we must with Thiersch Gr. Gram. § 322, 11 read ὅτε περ, or take ζώννυνται as subjunct. and read ἐπεντύνωνται. According to Rost Gram. p. 584, however, κέ may accompany the indicat. pres. wherever the discourse relates to things which are to be derived from others as natural consequences, as Il, 14. 484. Od. 3, 255. 2) With the fut. indicat. stands frequently the ep. κέ (ἄν rarely), when the proposition expressed in the fut. is dependent upon a condition; εἰ δ' Ὀδυσσεὺς ἔλθοι—αἰψά κε—βίας ἀποτίσεται ἀνδρῶν, Od. 17, 540. conf. Il. 22, 66. Commonly, however, the conditional clause is wanting: εἴρεαι, ὁππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω, I will (if thou wilt hear) tell thee, Od. 3, 80. cf. Il. 4, 176. 7, 273. 22, 42. 3) It stands with the indicat. histor. tenses (impf. plupf. and aor.), *a*) to indicate that the proposition would prove true, or would have proved true, only on a certain condition; but as that condition has not been, or cannot be fulfilled, so the proposition has not proved, or will not prove true; καὶ νύ κ' ἔτι πλείονας Λυκίων κτάνε—Ὀδυσσεύς, εἰ μὴ ἄρ' ὀξὺ νόησε Ἕκτωρ, and now would Ulysses have slain still more Lycians, if Hector had not immediately observed it, Il. 5, 679. The condition is often wanting, and must be supplied from the connection. ἦ τέ κεν ἤδη λύϊνον ἔσσο χιτῶνα, indeed, thou wouldst be al-

ready clothed with a stony tunic, Il. 3, 56. *b*) To denote repetition in past time, the action being represented by ἄν as conditional, viz. as repeated only in certain cases. In Hom. however, this use is exceeding rare, Od. 2, 104. (19, 149. 24, 139); ἔνθα κεν ἠματίη ὑφαίνεσκεν μέγαν ἱστόν, she was wont to weave (because we believed her, cf. v. 103), where Wolf needlessly reads καὶ. μάλιστα δέ κ' αὐτὸς ἀνέγνω, Il. 13, 734, chiefly himself is wont to experience it, where some take κ' as καί abbrev. and Herm. de part. ἄν, for δέ κ' proposes δέ τ'. Likewise οἵ κε τάχιστα ἔκριναν, Od. 18, 263, where Herm. would read οἵ τε. A peculiar case is Od. 4, 546, ἦ γάρ μιν ζωόν γε κιχήσεαι ἦ κεν Ὀρέστης κτεῖνεν ὑτοῦ θύμενος. Nitzsch on this passage says: This aor. with κέν is to be compared with no other sentence of this form; ἦ κεν are closely connected, and the whole is equivalent to κιχήσεαι· εἰ δὲ μή, κτεῖνεν, or otherwise has Orestes slain him, cf. Rost Gram. p. 587, and Thiersch § 353, 1. II) With the subjunct. ἄν serves to define more closely the idea expressed by it. It indicates, viz. the external circumstances and relations upon which the decision of the idea presented by the subjunct. depends. 1) In the epic language the subjunct. with ἄν stands instead of the fut. indicat.; with a certain difference however, the indicat. fut. representing the future event as already decided; the subjunct. on the other hand representing the future event as one which it is possible may sooner or later occur. τάχ' ἄν ποτε θυμὸν ὀλέσσῃ, he will, it is probable, soon lose his life, Il. 1, 205. οὐκ ἄν τοι χραίσμῃ κίθαρις, not then should thy harp avail thee, Il. 3, 54. 2) In dependent clauses, in connection with conjunctions and pronouns, to represent the event as conditional, i. e. as depending upon circumstances; ὄφρα ἴδητ' αἴ κ' ἔμμιν ὑπέρσχῃ χεῖρα Κρονίων, whether—would protect you, Il. 4, 249. In like manner, εἴ κε, ἤ κε; ἐπεί κε, ἐπεὶ ἄν; ὅτε κεν, ὅτ' ἄν, ὁπότε κεν, etc., ὅς ἄν or κε, οἷος ἄν; comp. the several conjunctions and the relative. III) With the optative, ἄν expresses the fact that the supposition expressed by this mood is conditional; εἰ καὶ ἐγώ σε βάλοιμι—αἶψά κε—εὖχος ἐμοὶ δοίης, thou wouldst afford me renown, Il. 16, 625; hence it stands, 1) To express an undetermined possibility. κείνοισι δ' ἄν οὔτις—μαχέοιτο, no one would be able to contend, Il. 1, 271. 2) The ἄν with the optat. often stands as a softer mode of expressing a command or entreaty, Il. 2, 250, and with οὐ in the question οὐκ ἂν ἐρύσαιο, couldst thou not hold back? instead of hold him back, restrain him, Il. 5, 456. 3) In interrogative sentences, where the optative can be generally translated by *can* or *could*. On the optat. with ἄν in dependent clauses, e. g. with relative pronouns, see under the relative and conjunctions. IV) ἄν with the infin. and particip. expresses also a condition, which will be clearly seen by resolving these forms of the verb into clauses expressed by the finite verb, Il. 9, 684. V) Repetition of ἄν and κε. Hom. never repeats ἄν, but he unites 1) ἄν with κε to give greater stress to the condition, Il. 11, 187. 13, 127. In other cases the reading is doubtful, as Od. 6, 259, where Nitzsch would read καί for κέν. 2) The repetition of κε is rare, Od. 4, 733. VI) ἄν is properly short; however it seems long in Il. 8, 21. 406. cf. Kühner Gram. § 393 seq. Thiersch § 335–337. § 345 seq. Rost p. 585. seq.

ἄν, 1) Poet. abbrev. for ἀνά, (better ἀν) before ν, τ; becomes before labials ἀμ, before palatals ἀγ. 2) Poet. abbrev. for ἄνα i. e. ἀνέστη, he arose, Il. 3, 268. cf. ἄνα.

ἀνά, abbrev. ἀν, ἀμ, ἀγ, I) Preposition *up, upon, on*, opposed to κατά, comm. with accus. ep. also with gen. and dat. 1) With gen. only in the phrase ἀνὰ νηὸς βαίνειν, to go on shipboard, Od. 2, 416. 9, 177. 15, 284 where, however, according to Rost Gr. p. 495, a tmesis would better be assumed, so that the gen. appears to depend upon ἄνα βαίνειν. 2) With dat. *on, upon*, ἀνὰ σκήπτρῳ, upon the sceptre, Il. 1, 15. ἀνὰ ὤμῳ, Od. 11, 128. ἀνὰ χερσίν, on the hands, h. Cer. 286. 3) With accus. *a*) Of place to indicate a direction to a higher object, *up, upon*; τιθέναι τι ἀνὰ μυρίκην, Il. 10, 466, ἀναβαίνειν ἀνὰ ῥωγᾶς, to ascend the steps, Od. 22, 143; to denote extension, *through, throughout, along*. ἀνὰ νῶτα, along the back, Il. 13, 547. ἀνὰ δῶμα, through the house, Il. 4, 670; in like manner, ἀνὰ στρατόν, μάχην, ὅμιλον: ἀνὰ στόμα ἔχειν, to have in the mouth, Il. 2, 250. φρονέειν ἀνὰ θυμόν, to revolve in the mind, Il. 2, 36. πάσων ἀν' ἰθύν, in every undertaking, Od. 4, 434. ἀν'

ἰθύν, upwards, Od. 8, 377. *b*) Of time, only ἀνὰ νύκτα, through the night, Il. 14, 80. *c*) Of number, *to, up to.* ἀνὰ εἴκοσι μέτρα χεῦεν, Od. 9, 209. II) Adv. *thereon, thereupon.* ἀνὰ βότρυες ἦσαν, grapes were thereon, Il. 18, 562. It stands pleonastically with a verb compounded with ἀνὰ, Il. 23, 709. In composition it has the same signification, and besides it indicates direction towards the point of starting, *back again* [the Lat. *re-* denoting repetition, e. g. ἀναφράζομαι].

ἄνα is 1) A preposition with retracted accent, and stands as interj. for ἀνάστηθι: *up then;* comm. ἀλλ' ἄνα, Il. 6, 331. 2) A vocat. from ἄναξ, only in the construct. ὦ ἄνα, Ζεῦ ἄνα.

ἀναβαίνω, ep. ἀμβαίνω (βαίνω), aor. 1 ἀνέβησα, aor. 2 ἀνέβην, aor. 1 mid. ἀνεβησάμην (once part. ἀναβησάμενοι, transit. Od. 15, 475), 1) Trans. in aor. 1 act. *to lead up, to cause to ascend* = τινά, any one (the ship), once in the mid. II) Intrans. in the aor. 2 act. *to ascend, to go up;* with accus. οὐρανόν, to mount to heaven, Il. 1, 497; ὑπερῷϊα, to ascend to the upper apartments, Od. 23, 1; more frequently with εἰς, ἐπί τι; once with dat. νεκροῖς, over the dead bodies, Il. 10, 493; most generally, α) *to ascend the ship* (embark), often with the omission of νῆα (twice with gen. νηός, Od. 2, 416. 9, 177; see ἀνά). β) *to ascend upon land, to land,* Od. 14, 353. γ) *to go from land to sea, to sail away* ἀπὸ Κρήτης, Od. 14, 252; especially, ἐς Τροίην, to sail from Greece to Troy, Od. 1, 210. *b*) Metaph. φάτις ἀνθρώπους ἀναβαίνει, fame spreads among men, Od. 6, 29.

ἀναβάλλω, ep. ἀμβάλλω (βάλλω), 1) Prop. to throw up. 2) to throw back, hence *to put off, to delay,* ἄεθλον, Od. 19, 584. II) Mid. to lift oneself, hence *to begin;* with infinit. ἀείδειν, to begin to sing, Od. 1, 155. 8, 256 (according to the old Gramm. from the strong elevation of the voice). 2) *to put off, defer, delay* (with reference to the subject). μηδ' ἔτι ἔργον ἀμβαλλώμεθα, let us no longer delay our work, Il. 2, 436.

ἀνάβατος, ον, ep. ἄμβατος (ἀναβαίνω), *that may be ascended, easy of ascent,* Il. 6, 434. Od. 11, 316.

ἀναβέβρυχε, 3 sing. perf., the pres. does not occur, Il. 17, 54. † in connect. with ὕδωρ: *the water gushes forth.* Some Gramm. assume in the pres. ἀναβρύχω or ἀναβρύζω; others, as Buttm. Lex. II. p. 15, trace it by comparison with ὑπόβρυχα to ἀναβρέχω, whence the reading ἀναβέβροχεν; still others to the root βρυχάομαι, from which occurs the perf. βέβρῡχα, but with ῡ. Cf. Buttm. p. 271. Rost p. 292.

Ἀναβησίνεως, ὁ (that travels by ship), a Phæacian, Od. 8, 113.

ἀναβλησθήν, ep. ἀμβλησθήν (ἀναβάλλομαι 1.), *rising* with a sudden impulse, *vehemently,* γοᾶν, Il. 22, 476. † [to lament with vehement outcry, Passow; *alte petitis suspiriis,* Heyne; cf. ἀναβολάδην].

ἀνάβλησις, ιος, ἡ (βάλλω), *a delaying, procrastination,* κακοῦ, * Il. 2, 380. 24, 655.

ἀναβολάδην, ep. ἀμβολάδην (ἀναβάλλω), *throwing up, boiling up.* λέβης ζεῖ ἀμβολάδην, the caldron boils bubbling up, Il. 21, 364. †

ἀναβράχω (βράχω), only ep. aor. ἀνέβραχον, *to rattle, to clash, to creak;* spoken of arms, Il. 19, 13; of doors, Od. 21, 48.

ἀναβρόχω, occurring only in the optat. aor. 1 ἀναβρόξειε, and in the part. aor. 2 pass. ἀναβροχέν, *to swallow up, to absorb;* spoken of Charybdis: ὅτε ἀναβρόξειε θαλάσσης ὕδωρ, when she swallows back the water, Od. 12, 240; and ὕδωρ ἀπολέσκετ' ἀναβροχέν, the water absorbed vanished, Od. 11, 586. cf. Buttm. Lex. II. p. 121. * Od.

ἀναβρύχω, see ἀναβέβρυχε.

ἀναγιγνώσκω (γιγνώσκω), only aor. 2 ἀνέγνων, *to know accurately, to perceive clearly,* with accus. Il. 13, 734; σήματα, Od. 19, 250. 23, 206; absol. *to perceive clearly,* Il. 13, 734. [According to Passow, the signif. *to recognize* is post-Homeric, but? Eustath. gives as its synonym, Od. 19, 250, ἀναγνωρίζω; cf. also Od. 23, 206. 24, 345 et seq.]

ἀναγκαίη, ἡ (prop. fem. from ἀναγκαῖος), ep. *compulsion, necessity,* dat. ἀναγκαίῃ, by force, Il. 4, 300. Od. 19, 73.

ἀναγκαῖος, αίη, αῖον (ἀνάγκη), *compulsory, urgent, coercive, necessary;* μῦθος, a compulsory word, i. e. a decree, an authoritative sentence, Od. 17, 399. ἦμαρ ἀναγκαῖον, the day of force, of slavery, Il. 16, 836, = δούλιον ἦμαρ. 2) *coerced, of necessity,* πολεμισταί, Od. 24, 499.

ἀνάγκη, ἡ (ἀνάγω), *force, violence, necessity,* often in the dat. ἀνάγκῃ, from necessity, *forced,* ἀείδειν, πολεμίζειν; also act. *with violence, vehemently;* ἴσχειν, κελεύειν, ὑπ' ἀνάγκης, by force, Od. 19, 156.

ἀναγνάμπτω (γνάμπτω), aor. 1 ἀνέγναμψα, aor. 1 pass. ἀνεγνάμφθην, *to bend back; to loose*, δεσμόν, to loose the bond, Od. 14, 348; pass. αἰχμὴ ἀνεγνάμφθη, the point bent back, Il. 3, 348. 7, 259.

ἀνάγω (ἄγω), fut. ἀνάξω, aor. 2 act. ἀνήγαγον, 1) *to lead up, to lead to a high place*, from the sea-coast into the country, τινά, Od. 4, 534, or into the high seas, thus often spoken of the voyage to Troy; to take any one to sea, γυναῖκα ἐξ ἀπίης γαίης, Il. 3, 48; Ἑλένην, Il. 6, 292; λαὸν ἐνθάδε, (to Troy,) Il. 9, 338; also gener. of sea-voyages, Il. 13, 627. *b) to conduct home*, γυναῖκα δομόνδε, Od. 3, 272; often, generally, *to conduct to, to bring*, spoken of persons and things: δῶρα, to bring presents, Il. 8, 203; τινὰ ἐς μέσσον, Od. 18, 89. 2) Mid. prop. to conduct oneself up, *to put out to sea, to sail away*. τοὶ δ' ἀνάγοντο, they sailed back, Il. 1, 478. Od. 19, 202.

ἀναδέδρομα, see ἀνατρέχω.

ἀναδέρκω, ep. (δέρκω), aor. 2 ἀνέδρακον, *to look up, to look upwards*; ὀφθαλμοῖσιν, to open the eyes again, Il. 14, 436. †

ἀναδέσμη, ἡ (δέω), *a fillet, a head-band*, of females, Il. 22, 469. †

ἀναδέχομαι, depon. mid. (δέχομαι), aor. 1 ἀναδεξάμην, aor. sync. ἀνεδέγμην, *to take up*, σάκος, Il. 5, 619. 2) *to take upon oneself, to bear, to endure*, ὀϊζύν, Od. 17, 563.

*ἀναδίδωμαι (δίδωμι), aor. 1 ἀνέδωκα, *to proffer, to present, to give*, with accus. h. Merc. 111.

*ἀναδύνω (δύνω) = ἀναδύομαι, Batr. 90.

ἀναδύω (δύω), only mid. and aor. 2 ἀνέδυν, infinit. ἀναδῦναι, aor. 1 mid. ἀνεδυσάμην, [ἀνεδύσετο or ἀνεδύσατο, Buttm. § 96. note 9,] intrans. *to emerge, to come forth out of*; with gen. ἁλός, from the sea, Il. 1. 359; and with accus. κῦμα, v. 496, to emerge from the wave. 2) *to withdraw*; ἐς ὅμιλον, to retreat into the crowd, Il. 7, 218; and with accus. πόλεμον, to avoid the war, Il. 13, 225; absol. Od. 9, 377. (ἀνδύεται poet. for ἀναδύεται.)

ἀνάεδνος, ον (ἕδνον), 1) *ungifted*, i. e. for whom the bridegroom presents no gifts to the parents, Il. 9, 146. 2) *without dowry*, with whom the bridegroom receives nothing from the parents, Il. 13, 366. This explanation is, however, justly rejected by Spitzner on Il. 9, 146. * Il.

ἀναείρω (ἀείρω), aor. 1 ἀνάειρα ep. for ἀνήειρα, 1) *to raise, to lift up*; with accus. χεῖρας ἀθανατοῖσι, to lift up the hands to the gods, Il. 7, 130; τινά, any one, spoken of wrestlers who mutually strove to raise and throw each other. 2) *to lift, to bear away* (as a prize), δύω τάλαντα, Il. 23, 614; κρητῆρα, Il. 23, 882.

ἀναθηλέω, ep. (θηλή), fut. ἀναθηλήσω, *to become verdant again, to bloom* or *bud again*, Il. 1, 236. †

ἀνάθημα, τό (τίθημι), that which is placed up, especially *a votive offering to a deity* which is put up in a temple. 2) any present of value; hence, *ornament, decoration*. Thus Homer calls dancing and singing ἀναθήματα δαιτός, decorations of the feast or table, Od. 1, 152. 21, 430.

ἀναθρώσκω (θρώσκω), *to leap up, to rebound*. ὕψι ἀναθρώσκειν, to spring up high, spoken of a descending rock, Il. 13, 140. †

ἀναιδείη, ἡ (ἀναιδής), *shamelessness, impudence, effrontery*. ἀναιδείην ἐπιειμένος, clad in impudence, Il. 1, 149. ἐπιβῆναι ἀναιδείης, to have given up, devoted oneself to wantonness, Od. 22, 424.

ἀναιδής, ές (αἰδέομαι), *shameless, impudent*, as the suitors of Penelope. 2) *ungovernable, dreadful*, as κυδοιμός, Il. 5, 593; λᾶας, the terrible stone, Od. 11, 597.

ἀναίμων, ον (αἷμα), gen. ονος, *bloodless, without blood*, spoken of the gods, Il. 5, 342. †

ἀναιμωτί, adv. *without bloodshed*, Il. 17, 363. Od. 18, 149.

ἀναίνομαι, aor. 1 ἠνηνάμην, ep. ἀνηνάμην, *to deny, to refuse, to reject, to spurn*; with accus. δῶρα, to spurn gifts, Il. 9, 679; ἔργον αἰκές, a shameful act, Od. 3, 265; δόσιν, Od. 4, 651. 10, 18; τινά, to reject any one, Od. 8, 212; with infin. *to deny*, ὁ δ' ἀναίνετο μηδὲν ἑλέσθαι, Il. 18, 500. cf. 450; absol. Il. 7, 93. 9, 510.

ἀναιρέω (αἱρέω), aor. 2 ἀνεῖλον, and its part. ἀελών, fut. mid. ἀναιρήσομαι, aor. 2 ἀνειλόμην, ep. ἀνελ., 1) *to lift up, to take away, to remove*; βοῦν ἀπὸ χθονός, to lift an ox from the earth, Od. 3, 453; ἀέθλια, to bear off prizes, Il. 23, 736; πόλλα, to receive much, said of a beggar, Od. 18, 16. 2) Mid. oftener, *to take up for oneself, to receive, to bear away*; κούρην, to take a child in the arms, Il. 16, 8; οὐλοχύτας, to take the sacred barley, Il. 2, 410; ἐπιφροσύνας, to assume reason, to become prudent, Od. 19, 22.

ἀναΐσσω (ἀΐσσω), aor. 1 ἀνήϊξα, *to leap up, to rise suddenly* from a sitting posture, Il. 3, 216. Od. 1, 410. πηγαὶ ἀναΐσσουσι, the fountains gush forth, Il. 22, 148; once with accus. ἅρμα, to leap upon the chariot, Il. 24, 40.

ἀναίτιος, ον (αἰτία), *without guilt, blameless.* ἀναίτιον αἰτιᾶσθαι, to impeach a guiltless individual, Il. 11, 653. Od. 20, 135.

ἀναιθαίω (καίω), *to kindle*, πῦρ, * Od. 7, 3. 9, 251.

* **ἀνακεκλόμεναι**, see ἀνακίλομαι.

* **ἀνακέλομαι**, poet. (κέλομαι), aor. 2 with edupl. ἀνεκεκλόμην, *to call upon, to invoke*, ἀνά, h. Pan. 18, 5.

ἀνακεράννυμι (κεράω), aor. ἀνεκέρασα, ep. σσ, *to mix again; κρητῆρα οἴνου*, to mix the mingling vessel again full of wine, Od. 3, 390. †

ἀνακηκίω (κηκίω), *to gush forth*, spoken of sweat and blood, * Il. 7, 262. 13, 705.

ἀνακλίνω (κλίνω), aor. 1 ἀνέκλῖνα, part. κλίνας ep. for ἀνακλίνας, aor. 1 pass. ἀνεκλίνθην, 1) *to incline, to lean back, to cause to rest; τόξον ποτὶ γαίῃ*, to let the bow rest against the earth, Il. 4, 113. [The Schol. refers the action of ἀγκ. in Il. 4, 113, to the object, ἐπήρεισεν ἑαυτόν.] πρός τι, Od. 18, 103; pass. aor. to lean oneself back, spoken of those rowing and of those sleeping. ἀνακλιθεὶς πέσεν ὕπτιος, leaning back he sank supine, Od. 9, 371. 2) *to lean back, to open*, as opposed to ἐπιθεῖναι; θύρην, to open the door, Od. 22, 156; so also νέφος, Il. 5, 571; ἴχορ, Od. 11, 525.

* **ἀνακλύζω** (κλύζω), *to wash*, or *dash up*, Hp. 3.

ἀνακοντίζω (ἀκοντίζω), *to spout out, to dart forth, to gush out*, spoken of blood, Il. 5, 13. †

ἀνακόπτω (κόπτω), *to strike back, to undo, to open*, ὀχῆας, the door-bolts, Od. 21, 47. †

ἀνακράζω (κράζω), aor. 2 ἀνέκραγον, *to cry out, to speak aloud, to prate*, Od. 14, 467. †

ἀνακρεμάννυμι (κρεμάννυμι), aor. 1 ἀνεκρέμασα, part. ἀγκρεμάσας, *to hang up; τὶ ἀσσάλῳ*, to hang up any thing upon a hook or peg, Od. 1, 440. h. Ap. 8.

* **ἀνακτορίη**, ἡ (ἀνάκτωρ), *rule, command*, the direction of steeds, h. Ap. 234.

ἀνακτόριος, ίη, ιον (ἀνάκτωρ), *belonging to the master*, Od. 15, 397. †

ἀνακυμβαλιάζω (κύμβαλον), *to be overturned with a rattling noise.* δίφροι ἀνεκυμβαλίαζον, the chariots rattling upset, Il. 16, 379. †

ἀναλέγω and **ἀλλέγω** (λέγω), aor. 1 ἀνέλεξα, infin. ἀλλέξαι, ep. for ἀναλέξαι, *to gather, to collect*, ἕντεα, Il. 11, 755; ὀστέα, Il. 21, 321. * Il.

ἀναλκείη, ἡ (ἀλκή), *powerlessness, weakness, cowardice*, always in the plur. Il. 6, 74. * Il.

ἄναλκις, ιδος, ὁ, ἡ (ἀλκή), *powerless, weak, cowardly*, comm. connected with ἀπτόλεμος, accus. ἀνάλκιδα and ἄναλκιν once, Od. 3, 375.

ἄναλτος, ον (ἄλθω), not to be satiated, *insatiable*, γαστήρ, Od. 17, 228. 18, 114. * Od.

ἀναλύω and **ἀλλύω** (λύω), ep. iterative impf. ἀλλύεσκεν, aor. 1 ἀνέλῡσα, *to loose, to unravel; ἱστόν*, to unravel the web, Od. 2, 109. 19, 150; τινὰ ἐκ δεσμῶν, to deliver any one from bonds, Od. 12, 100; πριμνήσια, Od. 9, 178. 2) Mid. *to loose for oneself; τινὰ ἐς φάος*, to bring any one to the light, h. Merc. 258. (υ elsewhere short in the pres., but in Od. 2, 110, long through the accent.)

ἀναμαιμάω (μαιμάω), *to rage through, to roar through*; with accus. πῦρ ἀναμαιμάει ἄγκεα, the fire rages through the valleys, Il. 20, 490. †

ἀναμάσσω (μάσσω), fut. ξω, prop. *to rub on, to anoint*, hence ὃ (viz. μέγα ἔργον) σῇ κεφαλῇ ἀναμάξεις, according to Damm: *facinus, quod capiti tuo allines ut maculam mortiferam*, i. e. which thou shalt expatiate with thy head, Od. 19, 92. † Eustath. derives the metaph. from the wiping of the sword upon the head of the slain, to show that he deserved death. Several modern annotators, however, suppose that the word ἀναμάσσειν properly signifies, *to wipe off, to to cleanse*, and thus stands simply for *to expiate*, as in English: to wash away a crime (according to Bothe), or in French: *se laver d'un crime* (Dugas Montbel).

ἀναμένω, poet. ἀναμίμνω (μένω), aor. 1 ἀνέμεινα), *to expect, to await, τί, Ἰλῶ δῖαν*, Od. 19, 342. †

ἀναμετρέω (μετρέω), *to measure again, to measure back; Χάρυβδιν*, to float back through Charybdis, Od. 12, 428. †

* **ἀναμηλόω** (μηλόω), part. aor. ἀναμηλώσας, prop. to examine with the probe; according to Ruhnken's conjec. for ἀναπηλήσας, h. Merc. 41.

ἀναμίγνῡμι, poet. ἀναμίσγω (μίγνυμι), aor. 1 ἀνέμιξα, part. ἀμμίξας, *to mix up, to mingle together;* κρῖ λευκόν, to mix therewith white barley, Od. 4, 41; τί τινι, Il. 24, 529. Od. 10, 536.

ἀναμιμνήσκω (μιμνήσκω), aor. ἀνέμνησα, *to remind,* τινά τι, any one of any thing, Od. 3, 211. †.

ἀναμίμνω (μίμνω), poet. for ἀναμένω, *to await,* with the accus. 2) Absolut. *to wait, to persist,* * Il. 16, 363.

ἀναμίσγω = ἀναμίγνυμι, Od.

ἀναμορμύρω, (μορμύρω), ep. iterative impf. ἀνεμορμύρισκε, *to roar,* spoken of Charybdis, Od. 12, 238. †

ἀνανέομαι, ep. ἀννέομαι, depon. mid. (νέομαι), *to rise, to ascend,* spoken of the sun, Od. 10, 192. †

ἀνανεύω (νεύω), aor. ἀνένευσα, prop. to throw the head up and move it back, the token amongst the Greeks of refusal, opposed to κατανεύω; hence, to refuse by a nod, *to deny, to repel,* absol. Il. 6, 311; with accus. Il. 16, 250; with infin. Il. 16, 252; ὀφρύσι, to refuse by drawing up the eyebrows, *to forbid by a sign with the eye-brows,* Od. 9, 468.

* ἀνανέω (νέω), aor. ἀνένευσα, to swim up, *to recover,* like *emergere,* Batr. 223.

ἄναντα, adv. *upwards, up hill,* Il. 23, 116. †

ἄναξ, ακτος, ὁ (from ἀνά, as πέριξ from περί), dat. plur. ep. ἀνάκτεσιν, Il. 15, 557; voc. ἄνα, spoken only of gods. 1) Prop. every *ruler, master, lord,* the master of a family, οἶκοιο, Od. 1, 397; master of slaves, Il. 24, 734. Od. 4, 87. 10, 559. 2) Especially, *sovereign, king.* *a*) Spoken of all *gods;* especially of Apollo, Il. 1, 36. 75. *b*) Of *earthly princes and kings,* prop. the chief of a nation (cf. βασιλεύς). Thus Hom. calls all heroes, but Agamemnon as commander-in-chief he calls ἄναξ ἀνδρῶν, Il. once spoken of Orsilochus, ἄναξ ἀνδρεσσιν, Il. 5, 546. [This formula is still more extensive, cf. Il. 15, 532. 23, 288.] *c*) Of other noble and principal men, as Tiresias, Od. 11, 143; of the sons of kings, Od. 17, 186.

ἀναξηραίνω (ξηραίνω), aor. 1 ἀνηξήρᾱνα, whence ep. subj. ἀνξηράνῃ for ἀνξηρήνῃ, *to dry up,* ἀλωήν, a garden, or a corn-field, Il. 21, 317. †

ἀνοίγεσκον, see ἀνοίγω.

ἀναπάλλω (πάλλω), part. aor. 2 ἀμπεπαλών, ep. for ἀναπεπαλών, ep. aor. sync. 3 sing. ἀνέπαλτο, 1) *to swing upward* or *backward;* often ἔγχος ἀμπεπαλὼν προΐει, prop. having swung back the spear (to give it more force), he hurled it; *he hurled the uplifted spear,* Il. 3, 355 and often. 2) Pass. mid. together with the ep. aor. sync. mid. *to leap up, to spring up,* ἀναπάλλεται ἰχθύς, Il. 23, 692; of Achilles, to leap up (for joy), Il. 20. 424; spoken of a wounded horse, ἀλγήσας ἀνέπαλτο, he sprang up for pain, Il. 8, 85. That the form ἀνέπαλτο belongs to ἀναπάλλω, and not to ἀνεφάλλομαι, is proved by Spitzner in Excurs. XVI. z. Il.

ἀναπαύω (παύω), aor. 1 ἀνέπαυσα, *to cause to cease, to let rest,* τινά τινος, any one from a thing; ἔργων, from labor, Il. 17, 550. †

* ἀναπείθω (πείθω), aor. ἀνέπεισα, *to persuade, to prevail upon;* with accus. Batr. 122.

ἀναπείρω, ep. ἀμπείρω (πείρω), aor. 1 part. ἀμπείρας, *to pierce with a spit, to spit,* σπλάγχνα, the entrails, Il. 2, 426. †

ἀναπεπταμένος, η, ον, see ἀναπετάννυμι.

ἀναπετάννῡμι (πετάω), aor. 1 ἀνεπέτᾰσα, ep. σσ, perf. pass. ἀναπέπταμαι, *to spread out, to unfold, to expand,* ἱστία, the sails, Il. 1, 480. Od. 4, 783; pass. said of folding doors: ἀναπεπταμένας σανίδας ἔχον, they held the folding door open, Il. 12, 122.

ἀναπηδάω (πεδάω), aor. 1 ἀνεπήδησα, ep. ἀμπήδησα, *to leap up, to stand up,* ἐκ λόχου, from ambuscade, Il. 11, 379. †

* ἀναπηλέω = ἀναπάλλω, aor. part. ἀναπηλήσας, *to swing upwards,* Hom. h. in Merc. 41, where Wolf after Ruhnken has ἀναμηλήσας.

ἀναπίμπλημι (πίμπλημι), fut. ἀναπλήσω, aor. 1 ἀνέπλησα, *to fill to the brim, to fill up;* metaph. μοῖραν βιότοιο, to fill the measure of life, Il. 4, 170; πότμον, Il. 11, 263; κακὰ πολλά prop. to fill up the measure of evils, i. e. to suffer many evils, Il. 15, 132; οἶτον, Il. 8, 34; ἄλγεα, Od. 5, 302; κήδεα, Od. 5, 207.

ἀναπλέω (πλέω), infin. fut. ἀναπλεύσεσθαι, *to sail up, to sail out;* στεινωπόν, we sailed up the strait, Od. 12, 234; out of port into the open sea, espec. spoken of the voyage to Troy, ἐς Τροίην, Il. 11, 22.

ἀνάπνευσις, ιος, ἡ, *respiration, the recovering breath, repose,* πολέμοιο, rest from war, * Il. 11, 801.

ἀναπνέω (πνέω), aor. 1 ἀνέπνευσα, infin. ἀμπνεῦσαι, ep. for ἀναπνεῦσαι, imper. aor.

syncop. 2 ἄμπνυε, aor. 1 pass. ἀμπνύνθη, and aor. syncop. mid. ἄμπνῡτο, ep. for ἀνέπνυτο, *to respire, to take breath, to rest;* κακότητος from suffering, Il. 11, 382; πόνοιο, Il. 15, 235. In like signif. the aor. 1 pass. and aor. sync. mid. ὁ δ' ἀμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν, he breathed again, and opened his eyes, Il. 14, 436. ὅτε δὴ φ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἄγερθη, when he breathed again, and life returned to his breast, Od. 5, 458. cf. Il. 11, 359.

ἀνάποινος, ον (ποινη), *without ransom, unransomed*, Il. 1, 99. †

ἀναπρήθω (πρήθω), aor. ἀνέπρησα, prop. to blaze up, *to burst out;* in Hom. only δάκρυα, to shed a flood of tears, to shed hot tears (cf. Buttm. Lex. I. p. 104), Il. 9, 433. Od. 2, 81. Others: to shed hot tears.

ἀνάπτω (ἅπτω), aor. ἀνῆψα, perf. pass. and imperat. ἀνήφθω, *to hang up, to attach, to affix;* πείρατα, to attach the ropes to the mast, Od. 9, 137; ἐξ αὐτοῦ sc. ἱστοῦ, which according to the Schol. is to be supplied from ἱστοπέδη, Od. 12, 51. 162; ἀγάλματα, to hang up votive offerings (in a temple), Od. 3, 274. Metaph. μῶμον, to impute fault, blame, Od. 2, 84. * Od.

ἀνάπυστος, ον (ἀναπυνθάνομαι), *sought out, known*, Od. 11, 274. †

ἁρπάζω (ἁρπάζω), aor. 1 ἀνήρπασα, part. ἀναρπάξας, *to snatch up, to bear away upwards, to pull out*, ἔγχος, Il. 22, 276; hence, *to hurry away;* τινὰ ἀπὸ μάχης, to lead one out of the battle, Il. 16, 438; spoken especially of a tempest, Od. 4, 515. 5, 419.

ἀναῤῥήγνῡμι (ῥήγνῡμι), aor. 1 ἀνέῤῥηξα, *to tear up, to tear in pieces*, with accus. βοὸς βοείην, the skin of the ox; spoken of a lion which seizes an ox, Il. 18, 582; γαῖαν, Il. 20, 63. 2) *to break through, to destroy*, τεῖχος, Il. 7, 461. * Il.

ἀναῤῥίπτέω = ἀναῤῥίπτω, only pres. and impf. Od. 13, 78. †

ἀναῤῥίπτω, also ἀναῤῥιπτέω (ῥίπτω), aor. ἀνέῤῥιψα, *to throw up, to cast upward;* ἅλα πηδῷ, to fling up the brine with the oar, (to indicate hard rowing), Od. 7, 328; and without πηδῷ, Od. 10, 130.

ἀναῤῥοιβδέω (ῥοιβδέω), aor. ἀνεῤῥοίβδησα, *to swallow up again, to absorb again.* Χάρυβδις ἀναῤῥοιβδεῖ ὕδωρ, Charybdis swallows back the water, * Od. 12, 104. 236.

ἀνάρσιος, ον (ἄρω), not fitting, irreconcilable; hence, *hostile, inimical*, Il. 24, 365. Od. 10, 459.

ἄναρχος, ον (ἄρχω), *without leader*, * Il. 2, 703. 726.

* **ἀνασείω**, poet. ἀνασσείω (σείω), *to brandish upwards, to swing upwards*, δοῦρα, h. in Ap. 403.

ἀνασεύω (σεύω), ep. syncop. aor. mid. ἀνέσσυτο, *to spring up;* αἷμα ἀνέσσυτο, the blood spouted up, Il. 11, 458. †

ἀνασπάω (σπάω), aor. mid. ἀνεσπασάμην, *to draw up.* Mid. to draw up for oneself, *to draw out;* ἔγχος ἐκ χροός, to draw out the spear from the body, Il. 13, 274. †

ἄνασσα, ἡ (ἄναξ), *queen, mistress*, only three times; spoken of Ceres, Il. 14, 326; of Minerva, Od. 3, 380; and of a mortal, Od. 6, 149.

ἀνάσσω (ἄναξ), fut. ἀνάξω, infin. aor. 1 mid. ἀνάξασθαι, 1) *to rule, to reign, to be sovereign;* spoken both of men and gods, comm. with dat. Il. 1, 180; less often with gen. Τενέδοιο, Ἄργείων, Il. 1, 38; with prep. μετ' ἀθανάτοισιν, to rule among the immortals, Il. 4, 61;—ἐν Βουδείῳ, to reign in Budium, to have the royal power, Il. 16, 572; with gen. and dat. together: Τρώεσσιν τιμῆς τῆς Πριάμου, to rule the Trojans with the power of Priam, Il. 20, 180. Od. 24, 30. Pass. *to be ruled*, τινί, by any one, Od. 4, 177; once in the mid. τρὶς ἀνάξασθαι γενεὰ ἀνδρῶν, to reign through three generations, Od. 3, 245. The accus. does not depend upon ἀνάξασθαι, but is accus. denoting the length of time, cf. Nitzsch ad loc.

ἀνασταδόν, adv. (ἵστημι), *standing upright*, * Il. 9, 671. 23, 469.

ἀναστεναχίζω = ἀναστενάχω, poet. *to groan aloud*, νειόθεν ἐκ κραδίης, deeply from the breast, Il. 10, 9. † ed. Wolf, where others read ἀνεστονάχιζε.

ἀναστενάχω (στενάχω), *to sigh out, to groan aloud, to lament*, τινά, for any one, Il. 23, 211. Mid. to sigh aloud; intrans. * Il. 18, 315.

ἀναστοναχίζω = ἀναστεναχίζω, the earlier reading, cf. Spitzner Excurs. III.

ἀναστρέφω (στρέφω), aor. 1 ἀνέστρεψα, prop. *to turn about, to turn around, to overturn*, Il. 23, 436. 2) Mid. *to turn oneself around, to ramble about, versari.* γαῖαν ἀναστρέφομαι, I tarry in a land, Od. 13, 326.

ἀναστρωφάω, poet. form of ἀναστρέφω,

e. g. τόξον πάντῃ, to turn the bow in every direction, Od. 21, 394. †

(ἀνασχέθω), assumed pres. for the ep. aor. 2 ἀνέσχεθον, see ἀνέχω.

ἀνεσχέμεν, see ἀνέχω.

ἀνάσχεο, for ἀνάσχου, see ἀνέχω.

ἀνάσχετος, ον, ep. ἄνσχετος (ἀνέχω), *that may be endured, tolerable*, Od. 2, 63. †

ἀνασχών, see ἀνέχω.

ἀνατέλλω (τέλλω), aor. 1 ἀνέτειλα, *to cause to come up; ἀμβροσίην ἵπποις*, to cause ambrosia to spring up for the steeds,, Il. 5, 777. †

ἀνατίθημι (τίθημι), fut. ἀναθήσω, *to place up, to hang up;* only metaph. ἐλεγχείην τινί, to make a charge upon or against any one, Il. 22, 100. †

ἀνάτλημι (ΤΑΑΩ), pres. obsolete, aor. 2 ἀνέτλην, *to take upon oneself, to bear, to endure*, κήδεα, Od. 14, 47; φάρμακον, to endure the magic draught, viz. to withstand its strength, * Od. 10, 327; πολλὰ, h. 14. 6.

ἀνατολή, ἡ (ἀνατέλλω), poet. ἀντολή, *the rising* of the sun; in the plur. Od. 12, 4. †

ἀνατρέπω (τρέπω), *to overturn;* only in the mid. aor. 2 ἀνετραπόμην, *to fall over, to fall backwards*, * Il. 6, 64. 14, 447.

ἀνατρέχω (τρέχω), aor. 2 ἀνέδραμον, perf. ἀναδέδρομα, 1) *to run up, to spring up, to rise up;* ἐγκέφαλος παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς, the brain gushed from the wound upon the haft-hole (of the spear), Il. 17, 297 [see also αὐλός]; πυκναὶ σμώδιγγες ἀνέδραμον, frequent wales rose up from blows, Il. 23, 717; trop. λισσὴ δ' ἀναδέδρομε πέτρη, uprises the smooth rock, Od. 5, 412. 10, 4; and spoken of Achilles: ἀνέδραμεν ἔρνεϊ ἶσος, he ran up (grew) like a shoot, Il. 18, 56. 2) *to run back*, with αὖθις, ὀπίσω, Il. 5, 599; ὦκ' ἀπέλεθρον, Il. 11, 354.

ἄνανδος, ον (ἀνδή), *without voice, speechless*, * Od. 5, 466. 10, 378.

ἀναφαίνω (φαίνω), aor. 1 ἀνέφηνα, 1) *to cause to shine, to make bright* or *clear*. ἀμοιβηδὶς δ' ἀνέφαινον δμωαί, the maids kindled the fire by turns (viz. to produce light), Od. 18, 310; comm. metaph. *to cause to appear, to disclose, to discover, to show*, θεοπροπίας, divine mysteries, Il. 1, 87; ποδῶν ἀρετήν, Il. 20, 411; τινά, to discover any one, to make him known, Od. 4, 254; ἐπεσβολίας, to show loquacity, Od. 4, 159. II) Mid. and pass. *to shine forth, to show oneself*. ἀναφαίνεται ἀστὴρ ἐκ νεφέων, a constellation, a star, shines forth from the clouds, Il. 11, 62; also metaph. ὄλεθρος ἀναφ., destruction appears, Il. 11, 174; πατρὶς ἄρουρα, Od. 10, 29.

ἀναφαδνά, adv. = ἀναφανδόν, * Od. 3, 221.

ἀναφανδόν (ἀναφαίνω), *visibly, openly*, * Il. 16, 178.

ἀναφέρω (φέρω), aor. 1 ἀνένεικα, aor. mid. ἀνενεικάμην, 1) *to bring up, to fetch up;* Κέρβερον ἐξ Ἄϊδαο, Od. 11, 625. 2) Mid. *to fetch up from oneself*, sc. breath. ἀδινῶς ἀνενείκατο, he drew a deep breath, Il. 19, 314; (according to the Schol. he groaned out deeply; who supplies the ellipsis with στεναγμόν), cf. Buttm. Lex. I. p. 263.

ἀναφλύω (φλύω), *to gush up, to bubble up, to boil*, as boiling water, Il. 21, 361. †

ἀναφράζομαι (φράζομαι), aor. 1 ἀνεφρασάμην, optat. ἀμφράσσαιτο, ep. for ἀνεφρ., *to observe again*, or *to recognize*, οὐλήν, the scar, Od. 19, 391. †

ἀναχάζομαι, mid. (χάζομαι), aor. 1 ἀνεχασάμην, part. ep. ἀναχασσάμενος, *to retreat, to retire*, Od. 7, 280. 11, 97; in the Il. mostly, out of the battle; comm. with ἄψ, ὀπίσω, Il. 11, 461.

ἀναχωρέω (χωρέω), fut. ήσω, *to give way, to retire*, often absol. with ἄψ, Il. 3, 35. 4, 305; πόλινδε, Il. 10, 210; ἐκ μεγάροιο, Od. 17, 461. ἀνέχωρησαν μεγάροιο μυκόνδε, they withdrew to a recess of the palace, Od. 22, 270.

ἀναψύχω (ψύχω), aor. 1 pass. ἀνεψύχθην, *to revive by a cool breeze, to refresh*, ἀνθρώπους, the men (by the Zephyr), Od. 4, 568; φίλον ἦτορ, to refresh themselves, Il. 13, 84; ἕλκος, to cool the wound, Il. 5, 795. Pass. *to be refreshed, to revive*. ἀνέψυχθεν φίλον ἦτορ, Il. 10, 575.

ἀνδάνω, Ion. and poet. imperf. ἤνδανον and ἐήνδανον, aor. 2 ἄδον for ἔαδον, and ἐύαδον with the digamma, perf. 2 ἕᾱδε, *to please, to gratify, to be agreeable;* with dat. of the pers. ἄδε Ἕκτορι μῦθος, the word pleased Hector, Il. 12, 80. 18, 510. Od. 3, 150; with two datives, Il. 1, 24; with infin. οὐδ' Αἴαντι ἤνδανε θυμῷ ἑστάμεν, it pleased not the mind of Ajax to stand, Il. 15, 674; ἐαδὼς μῦθος, a pleasing, agreeable address, Il. 9, 173. Od. 18, 422.

ἄνδιχα, adv. (ἀνά and δίχα), *in two parts, in twain, asunder;* κεάζειν, to split asunder, Il. 16, 412; δάσασθαι, Il. 18, 511.

ἀνδράγρια, τά (ἀνήρ, ἄγρα), spoils taken

434. 2) Mid. *to draw out for oneself*; τρίχας, to tear out one's hair, Il. 22, 77; ἔγχος, to draw forth the lance from the body of an enemy, Od. 22, 97.

ἀνελών, see ἀναιρέω.

ἄνεμος, ὁ (ἄημι), *a blowing, a breeze, wind.* Hom. mentions only four winds: Eurus, Notus, Zephyrus, and Boreas, Od. 5, 295.

ἀνεμοσκεπής, ές, poet. (σκέπας), gen. έος, *guarding against the wind, warding off the wind*, epith. of the mantle, Il. 16, 224. †

ἀνεμοτρεφής, ές, poet. (τρέφω), gen. έος, *nourished by wind, storm-nursed.* It occurs twice: κῦμα, a wave excited by the wind, Il. 15, 625; ἔγχος, a spear whose handle is taken from a tree which has been exposed to the wind, and thus become firm in fibre, Il. 11, 256.

Ἀνεμώλεια, ἡ, see Ἀνεμώρεια.

ἀνεμώλιος, ιον (ἄνεμος), *windy*; only trop. *useless, idle, unprofitable, vain.* ἀνεμώλια βάζειν, to prate idle words, Il. 4, 355. Od. 4, 837.

Ἀνεμώρεια, ἡ, later Ἀνεμώλεια, a town in Phocis near Delphi, that derived its name from the strong winds which swept it from Parnassus, Il. 2, 521.

ἀνενείκατο, see ἀναφέρω.

ἀνέπαλτο, see ἀναπάλλω.

ἀνερείπομαι, depon. mid. (ἐρείπω), aor. 1 ἀνερειψάμην, *to snatch up, to bear away upwards, to carry off*; with accus. spoken especially of the Harpies and of a tempest, Od. 1, 241. 4, 727; once of the gods, Il. 20, 234; (to assume a pres. ἀνερείπτω is not necesary, cf. Buttm. Gr. Gram. p. 131.)

ἀνερύω (ἐρύω), *to draw up, to hoist*, ἱστία, the sails, Od. 9, 77, in tmesis.

ἀνέρχομαι (ἔρχομαι), aor. 2 ἀνήλυθον, *to go up, to ascend*, ἐς σκοπιήν, a watch-tower, a place of observation, Od. 10, 97; trop. spoken of a young tree: *to grow up, to shoot up*, Od. 6, 163. 167. 2) *to come back, to return*, with which ἄψ and αὖθις stand, Il. 4, 392. 6, 187.

ἀνερωτάω (ἐρωτάω), imperf. ἀνηρώτων, *to question, to ask again*, Od. 4, 251. †

ἀνέσαιμι, see ἀνεῖσα.

ἀνέσαν, see ἀνίημι.

ἀνέσαντες, see ἀνεῖσα.

ἀνέσει, ep. for ἀνήσει, see ἀνίημι.

ἀνέσσυτο, see ἀνασεύω.

ἀνέστιος, ον (ἑστία), *without a hearth, without a home*, Il. 9, 63. †

ἄνευ, adv. with gen. *without, apart from*; spoken of persons and things. ἄνευ θεοῦ, without god, without the will or influence of a god, Od. 2, 372. ἄνευ ἐμέθεν, without my wish and knowledge, Il. 15, 232. 2) *far from, remote from.* ἄνευ δηΐων, far from the enemy, Il. 16, 239.

ἄνευθε, and before a vowel ἄνευθεν (ἄνευ), *far, remote, far off*, absol. often with particip. ὤν, οὖσα, ὄν, far-distant; κιών, *going away*, Il. 1, 35; according to Plat. ἀποχωρών. 2) With gen. like ἄνευ, *without, apart, from.* ἄνευθε θεοῦ, without god, without divine coöperation, Il. 5, 185. ἄνευθεν ἐμεῖο, Il. 16, 80. *b*) *remote, far from.* ἄνευθε πατρός τε φίλων τε, Il. 21, 78. Od. 10, 554.

ἀνέφελος, ον (νεφέλη), *unclouded, cloudless*, Od. 6, 44. † (ᾰ)

ἀνέχω (ἔχω), 3 sing. indicat. pres. ἀνέχησι, Od. 19, 111; fut. ἀνέξω, aor. 2 ἄνεσχον, poet. ἀνέσχεθον, fut. mid. ἀνέξομαι and ἀνασχήσομαι, ep. infin. ἀνσχήσεσθαι, aor. 2 mid. ἀνεσχόμην, ep. imperat. ἄνσχεο and ἀνάσχεο. I) Act. *to hold up, to raise, to lift up*, with accus. κεφαλήν, Od. 17, 291; often χεῖρας θεοῖς ἀνέχ., to raise the hands to the gods in prayer; once to lift the hands for a pugilistic combat, Od. 18, 89; comm. the mid. σκῆπτρον θεοῖσι, to raise the sceptre to the gods (in swearing), Il. 7, 412, hence trop. *to maintain*; εὐδικίας, to maintain righteousness, justice, Od. 19, 111. 2) *to hold back, to check, to restrain*, ἵππους, Il. 23, 426. 3) Intrans. *to project, to arise, emerge.* αἰχμὴ ἀνέσχεν, the spear's head projected, Il. 17, 310; *to emerge* from the water, Od. 5, 320. II) Mid. 1) Prop. *to hold oneself up, to keep erect*, not to fall, espec. spoken of the wounded, Il. 5, 285; hence metaph., *a*) *to bear, to endure*, comm. with accus. κήδεα, κακά, once with gen. δουλοσύνης ἀνέχεσθαι, to endure slavery, Od. 22, 423; in the dependent clause stands for the most part a particip. as with verbs of suffering: οὐκ ἀνέξομαί σε ἄλγε' ἔχοντα for ἔχειν, I will not suffer thee to endure, etc. Il. 5, 895. παρὰ σοὶγ' ἀνεχοίμην ἥμενος, I could bear to sit by thee, Od. 4, 595. ξείνους ἀνέχεσθαι, to suffer strangers among, Od. 7, 32; hence, to receive hospitably, Od. 17, 13. *b*) Absol. *to hold out, to restrain oneself*; often τέτλαθι

καὶ ἀνάσχεο, bear and command thyself, Il. 1, 586. 5, 382. 2) *to hold up, to elevate*, like ἀνέχειν (when the discourse relates to things belonging to us), with accus. σκῆπτρον, the sceptre, to swear, Il. 10, 321; δούρατα, to lift the spear for hurling, Il. 11, 593. 12, 138; χεῖρας, to raise the hands to smite oneself for grief, Il. 22, 34; and for joy, Od. 18, 100. The particip. pres. ἀνασχόμενος stands often absol. *to rise, to raise oneself* (for striking), where from the preceding something may be sometimes supplied, as ξίφος, Il. 3, 362. It is not necessary, however, with Eustath. to supply χεῖρα, Od. 14, 25. 18, 95. (In Od. 24, 8, ἀνὰ τ' ἀλλήλῃσιν ἔχονται, ἀνὰ is a prepos. with the dat.: they hold one by another [i. e. hang together, cf. Barnes ad loc.].

ἀνεψιός, ὁ, *a sister's son;* and generally a kinsman by blood, *a cousin* (with ι lengthened Il. 15, 554).

ἄνεω, obsol. theme of ἀνίημι.

ἄνεῳ, is comm. derived from an obsol. adj. ἄνανος, ἄνᾱος, ἄνεως (from ἄω, αὔω), and regarded as a nom. plur. Att. *noiseless, still, silent;* it always stands with the plur. ἐγένεσθε, ἐγίνοντο, ἦσαν; only Od. 23, 93, it is written as a nom. sing. fem. ἄνεω. According to Buttm. Lex. II. p. 2, it is, as even Aristarchus supposed, an adv. like οὕτω, and should therefore be written ἄνεω without ι. [In the ed. of Spitzner, the ι is always justly omitted. In Od. 23, 93, it is contrary to analogy to make ἄνεω a nom. sing. fem., since in that case it should be ἄνεως.]

[ἄνεω, adv. *in silence*, Od. 23, 93. See ἄνεῳ.]

ἀνήγαγον, see ἀνάγω.

ἀνῄη, ep. for ἀνῇ, see ἀνίημι.

ἀνήκεστος, ον (ἀκέομαι), not to be healed, *incurable, intolerable*, χόλος, ἄλγος, * Il. 5, 394. 15, 217.

ἀνηκουστέω (ἀκούω), aor. ἀνηκούστησα, *not to hear, not to obey*, τινός, any one, * Il. 15, 230.

ἀνήμελκτος, ον, poet. (ἀμέλγω), *unmilked*, Od. 9, 439. †

ἀνήνοθε, ep. (ΑΝΕΘΩ), 3 sing. perf. 2, which occurs partly in the signif. of the present to mark a concluded action, and partly in narration as a preterite, *to press upward, to spring up.* αἷμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς, the warm blood was still gushing from the wound, Il. 11, 266; and κνίσση ἀνήνοθεν, the smoke of the fat rolls upward, Od. 17, 270. (It is comm. referred to ἀνθέω, see Thiersch Gram. § 232. 20, but according to Buttm. Lex. I. p. 291, the theme is ἄνθω, ἀνέθω, lengthened by redupl.)

ἀνήνυστος, ον (ἀνύω), not to be accomplished, *unaccomplished*, ἔργον, Od. 16, 111.

ἀνήνωρ, ορος, ὁ (ἀνήρ), not a man, *unmanly, cowardly*, * Od. 10, 340. 341.

ἀνήρ, gen. ἀνέρος and ἀνδρός, dat. pl. ἀνδράσι and ἄνδρεσσι, *a man*, as opposed to a woman, Il. 17, 435; also with the idea of bravery, ἀνέρες ἔστε, φίλοι, be men, Il. 5, 529, cf. ἄναξ ἀνδρῶν. 2) *man*, in opposition to a god, πατὴρ ἀνδρῶν τε θεῶν τε. 3) *man*, in opposition to a youth; and, 4) *a husband*, Il. 19, 291. Od. 11, 327. Very common is the junction of this word with another subst. or adj. as ἀνὴρ βασιλεύς, ἀνὴρ ἥρως, ἀνὴρ Ἀργεῖος, by which the expression becomes more honorable. (α is prop. short, but in the arsis and in the trisyllabic cases always long.)

ἀνήροτος, ον (ἀρόω), *unploughed, uncultivated*, * Od. 9, 109. 123.

ἀνήφθω, see ἀνάπτω.

Ἄνθεια, ἡ, a town in Messenia, according to Strab. the later *Thuria*, Il. 9, 151.

Ἀνθεμίδης, ου, ὁ, ep. for Ἀνθεμιωνιάδης, son of Anthemion, Il. 4, 488.

Ἀνθεμίων, ωνος, ὁ, father of Simoisius in Troy, Il. 4, 473.

ἀνθεμόεις, εσσα, εν (ἄνθεμον), *flowery, blooming*, epith. of meadows, Il. 2, 467. 2) *adorned with flowers;* in connection with λέβης, κρητήρ, metal vessels probably adorned with figures of flowers. Others understand it as meaning *enamelled*, Il. 23, 885. Od. 3, 440.

* ἄνθεμον, τό, poet. = ἄνθος, flower, *blossom;* prop. *ornament, decoration*, h. 5, 9.

ἀνθερεών, ῶνος, ὁ (prob. from ἀνθέω), *the chin.* χειρὶ ὑπ' ἀνθερεῶνος ἑλεῖν, to take hold of the chin with the hand (the sign of supplication), * Il. 1, 501.

ἀνθέριξ, ικος, ὁ (ἀθήρ), the beard on the ear of corn; *an ear of corn*, Il. 20, 227. †

ἀνθέω, aor. 1 ἤνθησα, infin. ἀνθῆσαι, *to shoot up, to grow up;* in this prob. prim. signif. it is found in Od. 11, 320. † h. Ap. 139.

Ἀνθηδών, όνος, ἡ, a town in Bœotia, on the coast, with a port, Il. 2, 508.

ἀνθινός, ή, όν (ἄνθος), *of flowers, flow-*

ery. εἶδαρ ἄνθινον, food of flowers, Od. 9, 84. † Thus Hom. calls the fruit of the lotus, which the Lotophagi ate; prob. merely a poet. designation of a vegetable diet formed from blossoms; others explain it metaph. *delicious.*

ἀνθίστημι (ἵστημι), aor. 2 ἀντέστην, trans. *to place opposite.* 2) Intrans. aor. 2 and mid. *to oppose oneself to, to resist,* τινί, any one, Il. 20, 70; absol. Il. 16, 305. * Il.

ἄνθος, εος, τό (ἀνά), prop. *the shooting bud,* τέρσε δ' ἄνθεα, Od. 9, 449; comm. *a blossom, a flower,* Il. 2, 89. 9, 542; trop. ἥβης ἄνθος, the bloom of youth, Il. 13, 484; κουρήϊον, h. Cer. 108.

ἀνθρακιή, ἡ (ἄνθραξ), *a heap of coals,* Il. 9, 213. †

ἄνθρωπος, ὁ, *man,* as a race, and as an individual, in distinction from gods and brutes; also *the dead* are called ἄνθρωποι, Od. 4, 565.

ΑΝΘΩ, assumed theme of ἀνήνοθε.

ἀνιάζω (ἀνία), trans. *to excite disgust, to weary,* with accus. Il. 23, 721; *to distress, to afflict,* Od. 19, 323. 2) Intrans. *to be displeased, to be weary, to be tired,* of a thing, Od. 4, 460. 598; then *to be grieved,* to grieve oneself, with dat. κτεάτεσσιν, about his possessions, Il. 18, 300. (ι already in Hom. double timed.)

ἀνιάω (ἀνία), Ion. and ep. ἀνιήω, part. aor. pass. ἀνιηθείς = ἀνιάζω, *to weary, to vex,* with accus. Od. 2, 115. Pass. *to be burdened.* οὐ γάρ τίς τοι ἀνιᾶται παρεόντι, no one is burdened by thy presence, Od. 15, 335; especially and often, ἀνιηθείς, absol. *dejected, disgusted, troubled.* [Ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθ. κ. τ. λ., truly the labor is such that one might justly wish to return, being worn out by the long-continued fatigue of the war, Il. 2, 291. Thus Felton ad loc. cf. also Eustath. and Heyne.] (ι always long in Hom.)

ἀνιδρωτί, adv. (ἰδρόω), *without sweat, without toil,* Il. 15, 228.

ἀνίη, ἡ, Ion. for ἀνία, *grief, trouble, pest, plague.* δαιτὸς ἀνίη, the plague of the feast, Od. 17, 446. ἄπρηκτος ἀνίη, a desperate evil; thus Scylla is called, * Od. 12, 221. (ι always long.)

ἀνιηθείς, see ἀνιάω.

ἀνίημι (ἵημι), fut. ἀνιήσω, once ἀνέσει, Od. 18, 265, aor. 1 ἄνῆκα and ἀνέηκα, aor. 2 only 3 plur. ἄνεσαν, subj. ἀνῇ for ἀνῇῃ, optat. ἀνείην, part. plur. ἀνέντες. 1) Act. *to send up, to let ascend.* ἀήτας Ὠκεανὸς ἀνίησιν, Oceanus sends up the blasts of Zephyr, Od. 4, 568; ὕδωρ, *to cast up water,* opposed to ἀναρροιβδεῖν, spoken of Charybdis, Od. 12, 105. (Here also have been cited ἀνίσαντες, ἀνέσαιμι, to place upon, see ἀνεῖσα.) 2) Comm. *to let loose,* hence a) *to let go, to leave.* ὕπνος ἀνῆκεν ἐμέ, sleep left me, Il. 2, 71. δεσμῶν τινὰ ἀν., to free any one from bonds, Od. 8, 359; to liberate, as opposed to ἁλῶναι, Od. 18, 265; according to others, *to send home.* b) *to loosen, to open,* πύλας, the gates, Il. 21, 537 (by undoing, to wit, the bars of the gates which secured them on the inside). c) Especially, *to let loose upon any one, to send upon, to set upon.* σοὶ δ' ἐπὶ τοῦτον ἀνῆκεν Ἀθήνη, *tibi hunc immisit,* Il. 5, 405; and ἄφρονα, τοῦτον, v. 761; hence gener. *to excite, to urge, to incite,* Ζεύς—ἀνῆκεν, Il. 16, 691; τοῖσιν (for them, for their aid) Θρασυμήδεα δῖον ἀνῆκεν, Il. 17, 705; often with infin. Μοῦσα ἀοιδὸν ἀνῆκεν ἀείδειν, the muse excited the bard to sing, Od. 8, 73. σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν ἀνασχεῖν, Il. 6, 236. 7, 25. II) Mid. *to loosen for oneself, to open;* with accus. κόλπον, to bare the bosom, Il. 22, 80; αἶγας, to draw the skin from the goats, to flay them, Od. 2, 300. (ι short, and long if the metre requires it.)

ἀνιηρός, ή, όν (ἀνία), *burdensome, troublesome, sad;* πτωχός, a troublesome beggar; compar. ἀνιηρότερος, Od. 2, 190.

ἀνιπτόπους, ποδος, ὁ, ἡ (νίπτω, πούς), *with unwashed feet,* Il. 16, 235. † epith. of the Σελλοί, the priests of Jupiter at Dodona, to indicate their rough mode of life; as they probably lived like a kind of monks, destitute of every convenience.

ἄνιπτος, ον (νίπτω), *unwashed,* Il. 6, 266. †

ἀνίστημι (ἵστημι), fut. ἀναστήσω, ep. ἀνστήσω, aor. 1 ἀνέστησα, imper. ἄνστησον, ep. for ἀνάστησον, aor. 2 ἀνέστην; dual ἀνστήτην, ep. for ἀνεστήτην, part. ἀνστάς, for ἀναστάς. I) Trans. in the pres. imperf. and aor. 1 act. *to cause to rise,* with accus. of the person sitting, *to chase away, to scatter,* Il. 1, 191; γέροντα χειρός, to raise the old man by the hand, Il. 24, 515; *to wake* out of sleep, κήρυκα, the herald, Il. 24, 689; to wake to life the dead, Il. 24, 551. 756; from an abode, i. e.

to cause to emigrate, Od. 6, 7; metaph. *to excite, to instigate*, especially to combat, τινί, against any one, Il. 7, 116. 10, 176. II) Intrans. in the aor. 2, perf. act. and mid. *to get up, to arise*, from a seat, in order to speak, τινί, to any one, Il. 1, 58. v. 205; ἐξ ἑδέων, Il. 1, 533; from an encampment, Il. 10, 55. 2) *to rise* from rest for combat, Il. 2, 694; τινί, against any one, Il. 23, 635. Od. 18, 334; *to arise again*, spoken of the wounded and dead, Il. 15, 287. 21, 56.

ἀνίσχω (ἴσχω), a form of ἄνεχω, *to lift up*, χεῖρας θεοῖσι, Il. 8, 347; mid. *to command oneself, to endure*, Il. 7, 110.

ἀνιχνεύω (ἰχνεύω), *to trace out, to track*, Il. 20, 192. †

ἀννεῖται, poet. for ἀνανεῖται, see ἀνανέομαι. Od.

ἀνξηραίνω, poet. for ἀναξηραίνω.

ἀνοήμων, ον (νοήμων), *without reason, senseless, imprudent*, * Od. 2, 270. 17, 273.

ἀνόητος, ον (νοέω), *unobserved, unperceived*, [*not to be comprehended, wonderful*,] h. Merc. 80.

ἀνοίγνυμι, poet. ἀνοίγω and ἀναοίγω, (οἴγνυμι,) imperf. ἀνέῳγεν and ἀνῴγει, and ep. iterative ἀναοίγεσκον, Il. 24, 455; *to open, to unlock, to undo*, θύρας, the doors, Od.; κληῖδα, to open, thrust back, the bolt, Il. 24, 455, see κληΐς; ἀπὸ χηλοῦ πῶμα, to remove the cover from a chest, Il. 16, 221.

ἀνόλεθρος, ον (ὄλεθρος), *not destroyed, snatched from destruction, unslain*, Il. 13, 761. †

ἄνομαι, see ἄνω.

ἄνοος, ον (νόος), *thoughtless, senseless, devoid of mind*, Il. 21, 441. †

ἀνοπαῖα, or ἀνόπαια according to Aristarchus, Od. 1, 320; ὄρνις ὡς ἀνοπαῖα διέπτατο, an ancient word about whose meaning the Gramm. are at variance. Most probably ἀνοπαῖα is an adverb, according to Empedocles in Eustath. = ἀνωφερές, *she flew away upwards* (prop. towards the passage for smoke in the roof). Herodian likewise explains it as an adverb, for ἀορά̃τως, *invisibly* (from ἀ and ὄπω = ὄπτομαι). Others, as Aristarchus, write ἀνόπαια, and regard it as a kind of eagle, like the sea-eagle; others still write ἀν' ὀπαῖα from ὀπαῖον, the aperture for smoke; hence Voss, 'quick through the aperture for smoke she flew.' So also Nitzsch.

ἀνορούω (ὀρούω), aor. 1 ἀνόρουσα, without augm. *to arise suddenly, to spring up, to ascend*, ἐκ θρόνων and ἐξ ὕπνου, from the seats, from sleep; ἐς δίφρον, to spring upon the chariot, Il. 11, 273; and spoken of the sun: Ἥλιος ἀνόρουσεν ἐς οὐρανόν, the sun ascended into heaven, Od. 3, 1.

ἀνόστιμος, ον (νόστιμος), *without return, who cannot return; ἀνόστιμον τιθέναι*, to prevent return, Od. 4, 182. †

ἄνοστος, ον (νόστος), *without return, not returning*, Od. 24, 528. †

ἄνουσος, ον (νοῦσος), *without sickness, in health, well*, Od. 14, 255. †

ἀνούτατος, ον (οὐτάω), *not wounded*, distinguished from ἄβλητος; espec. not wounded with the sword, *uncloven*, Il. 4, 540. †

ἀνουτητί, adv. *unwounded*, Il. 22, 371. †

ἀνστάς, ἄνστησον, ἀνστήσων, ἀνστήτην, abbrev. ep. for ἀναστάς, etc. from ἀνίστημι.

ἀνστρέψειαν, poet. for ἀναστρέψειαν, Il.

ἀνσχεθέειν, ἄνσχεω, poet. for ἀνασχεθεῖν, ἀνάσχου, from ἀνέχω.

ἄνσχετος, poet. for ἀνάσχετος. Od.

ἄντα (ἀντί), I) *against, opposite*, face to face, espec. with μάχεσθαι. στῆ ἄντα σχομένη, she stood turned against (to) him, Od. 6, 141; metaph. θεοῖσι ἄντα ἐΐσκει, he was similar to the gods, face to face, i. e. plainly, Il. 24, 630. ἄντα τιτυσκόμενος, Od. 21, 48. II) Prep. with gen. *opposite, before*. Ἤλιδος ἄντα, opposite Elis, Il. 2, 626. ἄντ' Αἴαντος ἑείσατο, against Ajax, Il. 15, 415. ἄντα παρειάων σχέσθαι κρήδεμνα, to hold a veil before the cheeks, Od. 1, 334. ἄντα σέθεν, *before thee*, in thy presence, Od. 4, 115. *b*) Espec. in a hostile sense, *against; ἄντα Διὸς πολεμίζειν*, to fight against Jupiter, Il. 8, 428. cf. v. 424.

ἀντάξιος, ον (ἄξιος), prop. standing in equipoise, *equal in worth, equivalent*; with the gen. ἰητρὸς ἀνὴρ πολλῶν ἀντάξιος ἄλλων, worth as much as many others, Il. 11, 514; hence the neut. οὐ ἐμοὶ ψυχῆς ἀντάξιον, not an equivalent to me for life, Il. 9, 401. * Il.

* ἀνταποδίδωμι (δίδωμι), aor. 2 ἀνταποδοῦναι, *to give again, to give back, to restore*, Batr. 187.

ἀντάω (ἄντα), imperf. ἤντεον, fut. ἀντήσω, aor. ἤντησα. The pres. ἀντάω does not occur in Hom. = ἀντιάω, 1) With gen. *to meet* any

one (designedly), Il. 16, 423; spoken of things: *to happen upon, to engage in*, to partake of; as *μάχης, δαίτης, ὀπωπῆς*, to meet the sight, to see, Od. 3, 97. 2) With dat. *to meet* any one (by chance), to fall in with any one, Il. 6, 339; absol. Il. 4, 375.

Ἄντεια, ἡ, *Anteia*, daughter of king Iobates in Lycia, wife of Prœtus; in the tragic poets *Sthenoboia*, Il. 6, 160.

ἀντέχω (ἔχω), imper. aor. 2 mid. ἀντίσχεσθε, *to hold against, to hold before;* mid. *to hold before oneself, τί τινος*, something against any thing; *τραπέζας ἰῶν*, to oppose the table to the arrows, Od. 22, 74. †

ἄντην, adv. (*ἀντί*), 1) *opposite, against.* ἄντην ἵστασθαι, to place oneself in opposition, Il. 11, 590. 2) *directly forwards, ex adverso;* ἔρχεσθαι, to go forward, Il. 8, 399. ἄντην βαλλόμενος, hit, wounded in the breast, Il. 12, 152. 3) *in the face of, openly, visibly.* ἄντην εἰσιδεῖν, to look in the face. ἄντην ἀγαπάζειν, to love visibly, Il. 24, 464. ὁμοιωθήμεναι ἄντην, visibly to compare, to vie, with any one, Il. 1, 187. Od. 3, 120. In the last phrase some give it the signif. *placed before*, i. e. in direct comparison with others [as Passow, with reason]; θεῷ ἐναλίγκιος ἄντην, very similar, Od. 2, 5.

Ἀντηνορίδης, ao, ὁ, son of Antenor, Il. 3, 123.

Ἀντήνωρ, ορος, ὁ (contending with a man, conf. ἀντιάνειρα), son of Æsyetes and Cleomestra, husband of Theano, father of Agenor, Acamas, etc.; one of the wisest of the Trojan princes, who advised in vain the surrender of Helen and the restoration of her effects. According to a later tradition, he emigrated after the destruction of Troy, to Italy, and built there Padua, Il. 3, 184. 7, 347.

ἀντί, prepos. with gen. 1) Of place: *opposite, against.* ἀντὶ ὀφθαλμοῖιν, before the eyes, Od. 4, 115. Wolf however has ἄντα, as in Il. 15, 415, and in other places ἀντί' for ἀντία, cf. Il. 8, 233. 21, 481. 2) Commonly spoken of an equivalent, a comparison: *in place of, instead, for.* ἀντὶ πολλῶν λαῶν ἐστὶν ἀνήρ, one man is equal to many, Il. 9, 116. ἀντὶ κασιγνήτου ξεῖνος τέτυκται, a guest is instead of, i. e. equal to, like a brother, Od. 8, 546. τῶνδ' ἀντί, Il. 23, 650; separated from the word governed, Il. 21, 75.

ἀντία, adv. prop. neut. plur. from ἀντίος.

ἀντιάνειρα, ἡ (ἀνήρ), fem. occurring only in the nom. and accus. plur.: *manlike, masculine*, epith. of the Amazons, * Il. (Masc. ἀντιάνωρ is not used.)

ἀντιάω, ep. ἀντιόω, for ἀντιῶ (ἀντί), aor. 1 ἠντίασα; poet. form ἀντάω and ἄντομαι, *to go against, to meet.* 1) With gen. of the person: *to meet* any one, chiefly from design, both with a good intention, as Od. 24, 56, and with a bad: *to go against in battle, to attack*, Il. 7, 231. *b*) Spoken of things: πολέμοιο, μάχης, to go against the war, the battle, to engage in it, Il. 13, 215. 20, 125; of the gods: *to accept, to receive, to enjoy*, the gods being regarded as present and participating; ἑκατομβῆς, ἱερῶν, to accept of a hecatomb, of victims, Il. 1, 67. Od. 1, 25. 3, 436. 2) With the dat. *to meet any one by accident, to fall in with*, Od. 18, 147; ἐμῷ μένει, Il. 6, 127. 3) [Once] with accus. *to go to*, in order to prepare; ἐμὸν λέχος ἀντιόωσα, preparing my couch, only Il. 1, 31. II) Mid. as depon. *to take part*, with gen. γάμου, in the wedding, Il. 24, 62.

ἀντιβίην, adv. (βίη), prop. accus. fem. from ἀντίβιος, *contending against, face to face, in a hostile manner;* ἐρίζειν τινί, to contend perversely with any one, Il. 1, 278; ἐπέρχεσθαι τινί, to rush upon any one, Il. 5, 220. * Il.

ἀντίβιος, η, ον (βίος), prop. using force against any one, *contentious, hostile;* only dat. ἀντιβίοισι ἐπέεσσι, Il. and Od. The neut. ἀντίβιον as adv. *against;* μάχεσθαί τινι, to fight against any one, Il. 3, 435.

ἀντιβολέω (ἀντιβολή), aor. ἀντεβόλησα, Il. 11, 809, *to go against, to approach.* *a*) With gen. of the thing: *purposely to approach*, to take part in; μάχης, τάφου, the battle, the funeral solemnity, Il. 4, 342. Od. 4, 547. *b*) With the dat. *to meet by chance*, to fall in with; comm. spoken of the pers. Il. 7, 114; rarely of things; φόνῳ, to be present at the slaughter, Od. 11, 416. 24, 87. (Buttm. Lex. I. p. 279 rejects ἀντεβόλησα.)

ἀντίθεος, η, ον (θεός), *godlike, divine*, gener. *distinguished*, comm. epith. of heroes, in reference to descent, strength, and physical advantages; also of the companions of Ulysses, Od. 4, 571; sometimes of nations, Il. 12, 408. Od. 6, 241; rarely of women. ἀντίθεη ἄλοχος, Od. 11, 117. 13, 378; of Polyphemus, Od, 1, 70; and of the suitors, Od. 14, 18.

ἀντίθυρος, ον (θύρα), *opposite the door*; hence, κατ' ἀντίθυρον κλισίης, Od. 16, 159. †

Ἀντίκλεια, ἡ, daughter of Antolycus, wife of Laertes, mother of Ulysses and Ctimene; she died from grief for her absent son, Od. 11, 85. 15, 362.

Ἄντικλος, ὁ, a Greek who was with Ulysses in the chambered horse before Troy, Od. 4, 286.

ἀντικρύ, adv. (prob. from ἀντικροόω), 1) *directly opposite, against*; like ἄντην, e. g. μάχεσθαι, Il. 5, 130. 819; ἀπόφημι, to say face to face, to one's face, openly, Il. 7, 362; with gen. Il. 8, 301. 2) *directly through, straight forward*; ἀντικρὺ δι' ὤμου, straight through the shoulder, Il. 4, 481; hence also *throughout, entirely*, διαμᾶν, Il. 3, 359. (ἀντικρύς is not Homeric, υ is origin. *anceps*, but in Hom. always long, except Il. 5, 130.)

Ἀντίλοχος, ὁ (opposing the ambuscade), oldest son of Nestor and Eurydice; according to Od. 3, 452; (of Anaxibia, Apd.) He accompanied his father to Troy, distinguished himself by brave deeds, and was beloved by Achilles, Il. 23, 556. At the funeral games of Patroclus he received, in chariot racing, the second prize; in running, the last, Il. 23, 785 sqq. He was killed before Troy by Memnon, king of the Æthiopians, Od. 4, 188.

Ἀντίμαχος, ὁ (fighting against), a Trojan, father of Hippolochus, Pisander, and Hippomachus, who insisted most strenuously that Helen should not be surrendered, Il. 11, 122 sqq.

Ἀντίνοος, ὁ, son of Eupithes, the most impudent among the suitors. He hurled the stool at Ulysses, excited Irus against him, and was slain by him, Od. 4, 660. 18, 46. 22, 15 sqq.

ἀντίον, adv. see ἀντίος.

Ἀντιόπη, ἡ, daughter of Asopus, mother of Amphion and Zethus, Od. 11, 260. According to Apd. daughter of Nycteus.

ἀντίος, η, ον (ἀντί), *against, opposite, towards*, in both a good and bad signif. ἀντίος ἔστη, he stood opposite, i. e. before him; ἦλθεν, he came towards, Il. *b*) Comm. with gen. ὅστις τοῦγ' ἀντίος ἔλθοι, whoever should come towards it, Il. 5, 301; rarely with dat. Il. 7, 20. 20, 22. 2) The neut. sing. ἀντίον, and plur. ἀντία, often stand as adv., 1) *towards, against, before*, with gen. ἀντίον ἰέναι τινός, to go against any one, Il. 5, 256; ἀντί' Ἀλεξάνδροιο, Il. 3, 425; ἀντία (before) δεσποίνης φάσθαι, Od. 15, 377. 2) In a hostile signif. *against*. ἀντίον εἰπεῖν, to contradict, Il. 1, 230. στήμεναι ἀντία τινός, to withstand any one, Il. 22, 253. μάχεσθαι ἀντία τινός, Il. 20, 88. Od. 1, 79, with gen. (In ἀντίον αὐδᾶν τινά, to speak against, i. e. to answer any one, the accus. depends upon αὐδᾶν; in like manner with εἰπεῖν.)

ἀντιόω, ep. for ἀντιῶ, see ἀντιάω.

ἀντιπεραῖος, η, ον (ἀντιπέρας), *lying opposite*, espec. beyond the sea. τὰ ἀντιπεραῖα, the opposite coast, Il. 2, 635. †

ἀντίσχεσθε, see ἀντέχω.

* ἀντίτομος, ον (τέμνω), *cut against*; the neut. τὸ ἀντίτομον, an antidote, chiefly from roots, h. Cer. 229.

ἀντιτορέω (τορέω), aor. 1 ἀντετόρησα, *to perforate, to pierce through*; spoken of a spear: with gen. χροός, Il. 5, 337. 2) *to break through*, with accus. δόμον, Il. 10, 267. h. Merc. 178. (ἀντιτορήσων is the reading of Herm. for αὐτοπρεπὴς ὥς, v. 86; ὁδόν, to accomplish the way.)

ἄντιτος, ον, poet. for ἀνάτιτος (τίω), *requited again*. ἄντιτα ἔργα, deeds of recompense or vengeance, Od. 17, 51. τότ' ἄντιτα ἔργα γένοιτο παιδὸς ἐμοῦ, then would there be deeds of vengeance for my son, Il. 24, 213.

Ἀντιφάτης, αο, ὁ, in the accus. Ἀντιφατῆα, Od. 10, 116. [1) a Trojan slain by Leonteus, Il. 12, 191.] 2) son of Melampus, father of Oïcles, Od. 15, 242. 3) king of the savage, gigantic Læstrygones, who devoured one of the scouts of Ulysses. According to the Schol. a son of Neptune, Od. 10, 114 sqq.

ἀντιφερίζω (φέρω), *to put oneself against, to compare oneself*, τινί, with any one, * Il. 21, 357; τί, in any thing, 488.

ἀντιφέρω (φέρω), only in the mid. *to put oneself against, to oppose oneself*; absol. μάχῃ, Il. 5, 701. Od. 16, 238; prop. τινί, Il. and Od. by a common Græcism. ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι, it is hard to oppose Olympian [Jove], Il. 1, 589; with accus. of the thing and dat. of the pers. μένος τινί, one's strength to any one, i. e. to measure strength with any one, Il. 21, 482.

Ἀντίφονος (reciprocally slaying), a younger son of Priam, Il. 24, 250.

Ἄντιφος, ὁ, 1) son of Priam and Hecuba, whom, together with Isus, Achilles bore

off, and liberated for a ransom, Il. 4, 490. Agamemnon slew him, Il. 11, 101. 2) son of Pylæmenes and the nymph Gygæa, a Mæonian and ally of the Trojans, Il. 2, 864. 3) son of Thessalus, leader of the Greeks from Nisyrus and the Calydnian islands, Il. 2, 678. 4) a friend of Ulysses of Ithaca, Od. 17, 68. [5) son of Ægyptius in Ithaca. He accompanied Ulysses to Troy, and was devoured by the Cyclops, Od. 2, 19 seq.]

ἄντλος, *ὁ*, *the bilge-water* in a ship's hold; also, *the ship's hold* itself, Od. 12, 411. 15, 479.

ἀντολή, *ἡ*, see *ἀνατολή*.

ἄντομαι, poet. form fr. *ἀντάω*, only in the mid. pres. and imperf.; prop. *to meet; ἀλλήλοισιν ἐν πολέμῳ*, to meet one another in battle, Il. 15, 698. Trop. *διπλόος ἧντετο θώρηξ*, the double cuirass met, i. e. was fastened together [the edges of the cuirass met, so as to lie double one upon the other, Dœderl.]; according to others, stood in the way, Il. 4, 133. 2) Generally, *to meet*, *to fall in with*, Il. 2, 595; and with dat. Il. 11, 237.

ἄντρον, *τό*, *a cave*, *grotto*, *cavern*, * Od. 9, 216, and often.

Ἄντρων, *ῶνος*, *ὁ* (*Ἄντρων*, h. Cer. 491), a town in Thessaly on Œta, prop. a place full of caves, Il. 2, 697.

ἄντυξ, *ὕγος*, *ἡ*, prop. any *curve* or *circle*; hence, 1) *the rim* or *margin of the shield*, a metallic hoop covered with leather, Il. 6, 118; also *the shield* itself, Il. 14, 412. 2) *the seat-rim*, a margin which extended around upon the two semicircles of the chariot-seat, and terminated in a knob to which the reins were fastened, Il. 5, 262. Homer mentions two *ἄντυγες*, Il. 20, 500. 5, 728; either because the chariot-seat consisted of two semicircles, or because a rim extended around above and below. 3) *a circle*, the path of the planets, h. 7, 8.

ἄνυσις, *ιος*, *ἡ* (*ἀνύω*), *accomplishment*, *fulfilment*, *end*, *completion*. *ἄνυσις δ' οὐκ ἔσσεται αὐτῶν*, accomplishment will not be to them, i. e. they will not attain it, Il. 2, 347. *οὐκ ἄνυσίν τινα δήομεν*, we find no end, i. e. we effect nothing, Od. 4, 544.

ἀνύω (*ἄνω*), fut. *ἀνύσω*, aor. 1 *ἤνυσα*, fut. mid. *ἀνύσομαι*, ep. *σσ*, 1) *to accomplish*, *to bring to an end*; with accus., *a*) *ἔργον*, to finish a work, Od. 5, 243. *b*) to make way. *ὅσσον τε νηῦς ἤνυσεν*, as much as a ship traversed, sc. *ὁδοῦ*, Od. 4, 357. cf. 15, 294. *c*) *to destroy*, *to consume*, spoken of fire, Od. 24, 71. 2) With particip. [and negat.] *to achieve nothing*. *οὐκ ἀνίω φθονέουσα*, by envious resistance I effect nothing, Il. 4, 56. In Od. 16, 373, *οὐ γὰρ ὄΐω, ἀνύσσεσθαι ταῦτ' ἔργα*, the Schol. explain the fut. mid. by *ἀνασθῆναι*, I do not think these things will be effected. Passow regards it as mid., in which case we must supply *ἡμᾶς* (*α* and *υ* always short).

ἄνω (*ᾱ*), imperf. *ἦνον*, akin to *ἀνύω*, *to finish*, *to accomplish*; *ὁδόν*, to accomplish a journey, Od. 3, 496. Pass. *to be accomplished*, spoken of time: *νὺξ ἄνετο*, the night is coming to an end, Il. 10, 251. (Related to the adv. *ἄνω*, and theme of *ἀνύω*; *α* long except Il. 18, 473.)

ἄνω, adv. (*ἀνά*), *up*, *upwards*, *above*, *over*. — Od. 11, 596; spoken of the cardinal points *northward*, Il. 24, 544.

ἄνωγα, ep. old perf. without augm. with the signif. of a pres., *I command*, *bid*, *order*—*incite*, *prompt*; often in connection with *ἐποτρύνω*, *κέλομαι*, very often *θυμὸς ἀνώγει* o — *ἄνωγέ με*, my mind prompts me, i. e. I desire — with accus. of the pers. and infin. pres. o — aor. Il. 2, 280; with dat. only, Od. 10, 53 — 16, 339. 20, 139. Of this perf. occur only — *ἄνωγας*, *ἄνωγε*, *ἄνωγμεν*, subj. *ἀνώγῃ*, optat. *ἀνώγοις*, imper. *ἄνωγε* (comm. *ἄνωχθι*, *ἀνωγέτω* and *ἀνώχθω*), *ἀνώγετε* and *ἄνωχθε*, infin. *ἀνωγέμεν* for *ἀνωγέναι*, plupf. *ἠνώγεα*, *ἠνώγει*, *ἠνώγειν*. This perf. passes over into the flexion of the pres.; hence, 3 pres. *ἀνώγει*, *ἀνώγετον* [a pres. *ἀνώγω* defended by Spitzn. ad Il. 18, 90.]; 3 perf. *ἄνωγε* or *ἄνωγεν*, imperf. *ἤνωγον* and *ἄνωγον*, hence fut. *ἀνώξω*, aor. 1 *ἤνωξα*, Od. 10, 531. (Buttm. Lex. I. p. 295, assigns it to an old theme *ἄγγω*, related to *ἀγγέλλω*; according to others, an old. perf. from *ἀνάσσω*.)

ἀνῳ̃γεν, see *ἀνοίγνυμι*.

(*ἀνωγέω*), obsol. pres. from which is derived the imperf. *ἠνώγεον*, Il. 7, 394, for which Bentley reads *ἤνωγον*.

ἀνώγω, ep. fut. *ἀνώξω*, *to command*, *to bid*, a new pres. formed from *ἄνωγα*, q. v.

ἀνωθέω (*ὠθέω*), aor. part. *ἀνώσας*, *to push up* or *off*, sc. *ναῦν*, impelling the ship from land into the high sea, Od. 15, 552. †

ἀνωϊστί, adv. (*οἴομαι*), *unexpectedly*, Od. 4, 92. †

ἀνώϊστος, *ον* (*οἶομαι*), *unexpected, unapprehended, unsuspected*, Il. 21, 39. † Epigr. 14, 1.

ἀνώνυμος, *ον* (*ὄνομα*), *nameless, unnamed*, Od. 8, 552. †

ἀνώομαι = **ἀνόομαι**, a senseless reading in h. Ap. 209, for which *μνώομενος* has been proposed, and for which Herm. proposes *ἀγαιόμενος*.

ἄνωχθι, **ἄνωχθε**, see **ἄνωγα**.

ἄξασθε, **ἄξαντο**, see **ἄγω**.

ἄξετε, see **ἄγω**.

ἀξίνη, ἡ (perhaps from *ἄγνυμι*), *an axe, the battle-axe*, of which the Hom. heroes made use only in exigences, Il. 13, 612. 15, 711.

ἄξιος, *ίη*, *ιον* (*ἄγω*), prop. equiponderant; hence, 1) *of equal value*; with gen. *λέβης βοὸς ἄξιος*, a caldron equal in value to an ox, Il. 23, 885. *οὐδ' ἑνὸς ἄξιοί εἰμεν Ἕκτορος*, we are not equal to the single Hector, Il. 8, 234. *σοὶ δ' ἄξιον ἔσται ἀμοιβῆς*, viz. *δῶρον*, it will be to thee worth a recompense, i. e. will bring thee a like present, Od. 1, 318. 2) absol. *worthy, suitable, agreeable*. *ἄξια ἄποινα*, suitable ransom, Il. 6, 46; *ὦνος*, Od. 15, 429.

Ἄξιός, ὁ, a river in Macedonia, which flows into the Thermaic gulf, now *Vistrizza*, Il. 2, 849.

ἄξυλος, *ον* (*ξύλον*), *without wood*. 2) *not deprived of wood*; *ὕλη*, an uncut, dense forest, Il. 11, 155. †

Ἄξυλος, ὁ, son of Teuthras from Arisbe in Thrace, slain by Diomedes, Il. 6, 12. (*υ* is here long.)

ἄξων, *ονος*, ἡ (*ἄγω*), *the axle-tree* in a chariot, of iron, brass, or ash-wood; also the entire *wheel*: *ὑπὸ δ' ἄξοσι φῶτες ἔπιπτον*, the men fell under the wheels, * Il. 16, 378.

ἀοιδή, ἡ, later contr. **ᾠδή** h. Cer. (*ἀείδω*), 1) *song*, primarily, the gift of song, the art of song, Il. 2, 595. Od. 1, 328. *b*) the act of *singing*, which was comm. accompanied by the harp, Od. 1, 421. 17, 605. 2) *song, poem* which was sung. *στονόεσσα ἀοιδή*, an elegy, Il. 24, 721. 3) the subject of the song: *story, report, tradition*, Od. 8, 580. 24, 200.

ἀοιδιάω (*ἀοιδή*), ep. form fr. *ἀείδω*, *to sing*, * Od. 5, 61. 10, 227.

ἀοίδιμος, *ον* (*ἀοιδή*), *sung, celebrated in song*; in a good sense, h. Ap. 299; in a bad sense, hence *infamous*, Il. 6, 358. †

ἀοιδός, ὁ, (*ἀείδω*), *a singer* and *poet, a bard*; prop. an adj., hence *ἀοιδὸς ἀνήρ*. The epic minstrel, in the heroic age, was highly honored, and kings and sovereigns derived pleasure from his art. Indeed he was often their friend, as one was commissioned by Agamemnon to guard his wife, Od. 3, 267. He was, like the *μάντις*, inspired by a deity, and hence holy and inviolable; he was *αὐτοδίδακτος*: no one taught him his art (Od. 22, 347), but a god bestowed upon him the gift. It was the Muses chiefly who inspired him and aided his memory, Od. 8, 73.

ἀολλής, *ές* (related to *εἴλω* and *ἔλλω*), *gathered together, all together, crowded*; always in the plur. *οἱ δ' ἅμα πάντ' ἀϊστώθησαν ἀολλέες*, they all disappeared together, Od. 10, 259; spoken especially of armies: *ἀολλέες ὑπέμειναν*, in thick array they maintained their ground, Il. 5, 498.

ἀολλίζω (*ἀολλής*), aor. *ἀόλλισα*, aor. 1 pass. *ἀολλίσθην*, *to bring together, to assemble*; with accus. Il. 6, 287. Pass. to be assembled, *to assemble*, Il. 15, 588. * Il.

ἄορ, **ἄορος**, *τό*, (*ἀείρω*), prop. any weapon which one bears: *the sword*, which was suspended from a belt; with *ὄξυ*, Il. 21, 173. Od. 11, 24; *τανύηκες*, Il. 14, 385. cf. *ξίφος*. (*α* in the dissyllabic cases is always long; in the trisyllabic, long in the arsis and short in the thesis.)

ἄορες, *οἱ*, only in accus. plur. **ἄορας**, Od. 17, 222. † of doubtful signification. This word is mentioned among several presents. Eustath. and Apd. explain it to mean *women* [*γυναικᾶς*]: it stands by metathesis for *ὄαρας*; others explain it to mean *tripods*, or *caldrons, λέβητες* (with handles for hanging). Prob. it is with Hesych. to be regarded as only a heterogeneous form for *ἄορα, swords*; as some of the Gramm. also read; cf. Thiersch Gram. § 197, 60.

ἀορτήρ, *ῆρος*, ὁ (*ἀείρω*), prop. a belt of any kind from which something hangs, but espec. *a sword-belt* = *τελαμών*, the band from which the sword was suspended, Il. 11, 31. Od. 11, 609. 2) *a thong* from which the wallet hung, Od. 17, 198.

ἀοσσητήρ, *ῆρος*, ὁ (*ἀοσσάω*), *a helper, deliverer, defender, protector*, Il. 15, 254. Od. 4, 165.

ἄουτος, *ον* (*οὐτάω*), *unwounded, uninjured*, Il. 18, 536. †

ἀπαγγέλλω (ἀγγέλλω), iterat. impf. ἀπαγγέλλεσκον, aor. 1 ἀπήγγειλα, *to bear a message, to announce, to relate*, τινί τι, any thing to any one; with πάλιν, *to report, to bring back information*, Od. 9, 95.

ἀπάγχω (ἄγχω), *to throttle, to strangle*, with accus. Od. 19, 230. †

ἀπάγω (ἄγω), fut. ἀπάξω, aor. 2 ἀπήγαγον, *to bear away, to carry away, to lead away, to conduct*, with accus. Od. 4, 289; often with οἴκαδε, Od. 16, 370; with αὖτις, πατρίδα γαῖαν, *to take back, to convey home*, Il. 15, 706; νίὸν εἰς Ὀπόεντα, Il. 18, 326. 2) *to bring*, βοῦς, Od. 18, 278.

ἀπαείρω (ἀείρω), ep. for ἀπαίρω, *to lift up, to bear away*. 2) *to take oneself away, to go away, to depart*, with gen. πόλιος, from the city, Il. 21, 563. †

ἀπαί, poet. for ἀπό.

ἀπαίνυμαι, depon. (αἴνυμαι), ep. impf. ἀποαίνυτο, *to take away, to take*; with accus. τεύχεα, κῦδος, Il.; νόστον, Od. 12, 419. τί τινος, ἥμισυ τ' ἀρετῆς ἀποαίνυται Ζεὺς ἀνέρος, Jupiter takes half of the strength from a man, Od. 17, 322.

Ἀπαισός, ἡ (Παισός, ἡ, Il. 5, 612), a town in Asia Minor, Il. 2, 828.

ἀπαΐσσω (ἄΐσσω), aor. part. ἀπαΐξας, *to spring* or *leap down, to hasten down*; with gen. κρημνοῦ, from the rock, Il. 21, 234. †

ἀπαιτίζω (αἰτίζω), poet. form of ἀπαίτεω, *to demand back, to reclaim, χρήματα*, Od. 2, 78. †

ἀπάλαλκε, ἀπαλάλκοι, see ἀπαλέξω.

ἀπάλαμνος, ον, poet. (παλάμη), for ἀπάλαμος, prop. without a hand, hence *helpless, awkward*; ἀνήρ, an irresolute man, Il. 5, 597. †

ἀπαλέξω (ἀλέζω), fut. ξήσω, aor. 1 optat. ἀπαλεξήσαιμι and ep. aor. 2 ἀπάλαλκον, *to ward off, to repel, to hold back*, τινά, Od. 4, 766; τινά τινος, any one from another, Il. 24, 371; with the gen. of the thing, κακότητος, to hold back any one from destruction, to spare him, Od. 17, 364; κύνας κεφαλῆς, Il. 22, 348.

ἀπάλθομαι, ep. (ἀλθέω), fut. ἀπαλθήσομαι, *to heal entirely*, ἕλκεα, wounds, * Il. 8, 405. 419.

ἀπαλοιάω (ἀλοάω), ep. aor. 1 ἀπηλοίησα, prop. to thresh out, then *to beat in pieces, to crush*; with accus. ὀστέα, Il. 4, 522. †

ἁπαλός, ή, όν (prob. from ἅπτω), *soft* to the touch, *tender*; spoken chiefly of parts of the human body, δειρή, αὐχήν, ἦτορ, Il. 11, 115. Neut. as adv. ἁπαλὸν γελᾶν, to laugh gently, Od. 14, 465.

ἀπαλοτρεφής, ές (τρέφω), gen. ἐος, *well-nursed, well-fattened, σίαλος*, Il. 21, 363. †

* ἀπαλόχρως, ό, ἡ (χρώς), accus. plur. ἀπαλόχροας, *having tender skin*, h. Ven. 14.

ἀπαμάω (ἀμάω), aor. 1 ἀπήμησα, *to mow down, to cut off*; with acc. Od. 21, 301. † in tmesis.

* ἀπαμβλύνω (ἀμβλύνω), perf. pass. ἀπήμβλυμαι, *to blunt*. Pass. *to become blunt, to perish*, Ep. 12, 4.

ἀπαμβροτεῖν, see ἀφαμαρτάνω.

ἀπαμείβομαι (ἀμείβω), *to reply, to answer*; chiefly in particip. ἀπαμειβόμενος προσέφη, Il. and Od.; τινά, Od. 400. 11, 347.

ἀπαμύνω (ἀμύνω), aor. ἀπήμῦνα, *to ward off, to hold back, to avert*, τί τινι, any thing from any one; λοιγὸν ἡμῖν, to avert destruction from us, Il. 1, 67; κακὸν ἦμαρ Ἀΐτωλοῖσιν, Il. 9, 597. 2) Mid. *a) to defend oneself*, πόλις ἦ ἀπαμυναίμεσθα, in which we may defend ourselves, Il. 15, 738. *b) to repel from oneself*, τινά, Il. 24, 369. Od. 16, 72.

ἀπαναίνομαι, depon. mid. (ἀναίνομαι), aor. 1 ἀπηνηνάμην, *to deny utterly, to refuse, to reject*, Il. 7, 183; with accus. Od. 10, 297.

ἀπάνευθε, only before a vowel ἀπάνευθεν (ἄνευθε), 1) Adv. *distant, remote, apart*, ἀπάνευθε κιών, i. e. going away, Il. 1, 35; φεύγειν, Il. 9, 478. 2) As prepos. with gen. *far from, away from*, ἀπάνευθε νεῶν, Il. 1, 45; τοκήων, Od. 9, 36; metaph. ἀπάνευθε θεῶν, apart from, without the knowledge of the gods, Il. 1, 549.

ἀπάντη or ἀπάντη, adv. (ἅπας), *in every direction*, Il.; κύκλῳ ἀπάντη, round about in a circle, Od. 8, 278.

ἀπανύω (ἀνύω), aor. 1 ἀπήνυσα, *to finish entirely*; οἴκαδε, sc. τὴν ὁδόν, to accomplish the journey home, Od. 7, 326. †

ἅπαξ, adv. *once*, * Od. 12, 22 [*once for all, at once*, Od. 12, 350].

ἀπαράσσω (ἀράσσω), aor. 1 ἀπήραξα, *to cut down, to strike down*, with the spear or sword; with accus. τρυφάλειαν, Il. 13, 577; δόρυ ἀντικρύ, Il. 16, 116; χαμᾶζε, to the earth, Il. 14, 497. * Il.

ἀπαρέσκω (ἀρέσκω), only in the mid. *to conciliate entirely, to gain over again*. οὐ νεμεσητὸν, βασιλῆα ἄνδρ' ἀπαρέσσασθαι, it is

ıe blamed, that a royal man should conciliate again (one whom he has), Il. 19, 183. † Thus the ancients :d this clause, in harmony with the of Achilles and Agamemnon (Schol. ασθαι τουτέστι τῆς βλάβης ἀπαλλά- ιαὶ ἐξιλάσασθαι). With them agree and Voss. Heyne considers this tion consonant neither with the con- nor with the meaning of the word ασθαι; this word signifying not *to* e, but *to be angry*, as it occurs in iters. He refers βασιλῆα ἄνδρα to , and translates, "it is not to be that a royal man is angry when one ıim." With him agree Passow and But, in the first place, the testimony ıth. and the Schol. is adverse to this econdly, ἀπό in composition often ı only a strengthening, cf. ἀπειπεῖν, ; and finally, the apodosis, "it is not amed that an insulted king takes lt amiss," does not accord with the which exhorts Agamemnon to moderation.

ρομαι, depon. mid. (ἄρχω), aor. 1 ην, *to begin, to commence;* used only sacred act preceding a sacrifice, onsisted in cutting off some of the om the forehead of the victim and hem in the fire; hence τρίχας ἀπάρ- to cut off the hair, Il. 19, 254. Od. 14, d absol. ἀπαρχόμενος, beginning the , Od. 3, 446.

ἅπᾱσα, ἅπᾰν (πᾶς), *entire, all,* lur. *all together.* οἶκος ἅπας, the ouse, Od. 4, 616.

τος, ον (πάομαι), that has not eaten, Il. 19, 346. *b*) With gen. ἐδητύος τος, without taking food and drink, 38.

ίω (ἀπάτη), fut. ἀπατήσω, aor. ep. , *to deceive, to mislead, to cheat, to* τινά, any one, Il. 9, 344. Od. 4, 349. ρθε, before a vowel ἀπάτερθεν, adv. *parated, apart.* 2) Prep. with gen. , *far away from*, Il. 5, 445. * Il.

, ἡ (ἀφάω), *deceit, deception, fraud,* ı a bad sense, connect. with κακή, Il. lso without a bad signif. *an artifice,* . 13, 294.

ήλιος, ον (ἀπάτη), *deceitful, decep-* l. 14, 127. 157.

ἀπάτηλος, ον = ἀπατήλιος, Il. 1, 526. † and h. 7, 13.

ἀπατιμάω (ἀτιμάω), aor. ἀπητίμησα, *to dishonor, to insult, to treat with insult,* τινά, Il. 13, 113. †

(ἀπαυράω), ep. in the pres. obsol. impf. sing. ἀπηύρων, ας, α, as aor. (ἀπηύρατο, Od. 4, 646, is a false reading) and part. aor. 1 ἀπούρας, *to take away, to seize and bear away, to despoil, to rob.* *a*) With double accus. τινὰ θυμόν, to rob one of life; in like manner τεύχεα. *b*) With dat. of the pers. τινί τι, Il. 17, 236. Od. 3, 192. Note.—That it is construed with gen. of pers. seems without foundation: Il. 1, 430, τήν ῥα βίῃ ἀέκοντος ἀπηύρων, whom they took away by violence against his will. Here the gen. is absol. or dependent upon βίῃ (by violence offered one unwilling, cf. Od. 4, 646); and in Od. 18, 273, it is governed by ὄλβον. [Cf. however the passages cited by Spitzner ad Il. 15, 186; also Od. 19, 405, and Il. 19, 89; ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.] (The aor. originally prob. sounded ἀπέΓραν (as ἀπέδραν); part. ἀποΓράς, hence ἀπούρας; and the pres. ἀποΓράω, ἀπαυράω. Buttm. Lex. I. p. 83, compares with it εὑρεῖν and ἀρύειν.)

(ἀπαφάω), obsol. pres., whence comes ἀπαφίσκω, q. v.

ἀπαφίσκω, ep. (ἈΦΩ), aor. ἤπαφον, infin. ἀπαφεῖν, mid. 3 sing. aor. optat. ἀπάφοιτο. 1) *to deceive, to cheat, to delude,* τινά, any one, Od. 11, 217. 2) Mid. same signif. with act. μήτις με βροτῶν ἀπάφοιτ' ἐπέεσσιν, lest some one of mortals should deceive me with words, * Od. 23, 216.

ἀπέειπε, see ἀπεῖπον.

ἀπέεργε, see ἀποέργω.

ἀπειλέω (related to the Dor. ἀπελλαί), fut. ἀπειλήσω, prop. *to speak loud, to boast,* cf. Il. 8, 150; hence 1) Comm. in a bad sense, *to threaten, to menace,* τινί τι, any thing to any one; and instead of the accus. the infin. Il. 1, 161. Od. 11, 313; ἀπειλάς, to utter threats, Il. 16, 201. 2) In a good signif. *to boast, to vaunt oneself,* Od. 8, 383. *b*) *to vow, to promise,* Il. 23, 863. 872. (Impf. dual ἀπειλήτην, Od. 11, 313. Conf. Thiersch § 221. 83. Buttm. § 105, note 16.)

ἀπειλή, ἡ, always plur. *boasting* (as the verb), *threatening,* Il. 9, 244. Od. 13, 126. *b*) *vaunting,* a boastful promise, in a good sense, Il. 20, 83.

ἀπειλητήρ, ῆρος, ὁ, *a boaster, a threatener*, Il. 7, 96. †

ἄπειμι (εἰμί), fut. ἀπέσομαι, poet. σσ, impf. ἀπῆν, ep. ἀπέην, plur. ἄπεσαν, *to be absent, to be distant;* absol. with gen. τινός, from any one, Il. 17, 278. Od. 19, 169.

ἄπειμι (εἶμι), imper. ἄπιθι, part. ἀπιών, *to go forth, to go away, to depart*, chiefly in the part. The pres. in the signif. of the fut. Od. 17, 593.

ἀπεῖπον (εἰπεῖν), a defect. aor. 2, a supplement to ἀπόφημι; 3 sing. ep. ἀπέειπε and ἀπόειπε, subj. ἀποείπω, optat. ἀποείποιμι, imper. ἀπέειπε and ἀπόειπε, infin. ἀποειπεῖν, ἀπειπέμεν. 1) Homer alone, *to speak out, to utter, to announce*, κρατερῶς, Il. 9, 432; with accus. μῦθον, ἀγγελίην, Il. 7, 416. 9, 309; ἐφημοσύνην, Od. 16, 340. 2) *to refuse, to deny*, τί, any thing, Il. 1, 515; hence also 3) *to denounce*, Od. 1, 91; and *to renounce*, μῆνιν, anger, Il. 19, 35 (ἀπόειπε with gen. Il. 3, 406, where now stands accord. to Aristarchus correctly ἀπόεικε, q. v.). [The emendation of Wolf does not appear in Felton's ed.]

Ἀπειραίη, ἡ, the *Apiræan*, γρηΐς, Od. 7, 8. Eustath. derives it as Dor. from Ἤπειρος, from the continent, or from Epirus, but against the quantity of the first syllable; cf. Ἀπείρηθεν.

ἀπειρέσιος, ον, and ἀπερείσιος, poet. lengthened for ἄπειρος, *boundless, unbounded*, γαῖα. 2) Gener. infinite, *immeasurably great* or *numerous*, ἄποινα, Il. 1, 1; ὀϊζύς, ἄνθρωποι.

Ἀπείρηθεν, adv. either *from the continent*, or *from Epirus*, Od. 7, 9; conf. Nitzsch in loc. The poet intends perhaps by ἡ ἄπειρος or Ἀπείρη the unbounded region towards the north.

ἀπείρητος, η, ον, Ion. and ep. for ἀπείρατος (πειράω), 1) *unattempted, untried, unessayed*, spoken of things, πόνος, Il. 17, 41; cf. ἀδήριτος. 2) *unproved, untried*, said of persons, where one has no knowledge, Od. 2, 170; hence *inexperienced, unacquainted with*, φιλότητος, h. Ven. 133.

ἀπείριτος, ον, poet. for ἀπειρέσιος, *boundless*, πόντος, Od. 10, 195. * h. Ven. 120.

ἀπείρων, ονος, ὁ, ἡ (πεῖρας), *illimitable, immeasurable*, γαῖα, δῆμος, δεσμοί, Od. 8, 340; ὕπνος, an infinitely long sleep, Il. 24, 776. Od. 7, 286.

ἀπεκλανθάνω (λανθάνω), imper. aor. mid. ἀπεκλελάθεσθε; *to cause to forget entirely.* 2) Mid. *to forget entirely;* with gen. θάμβευς, forget astonishment, i. e. cease to wonder, Od. 24, 394. †

ἀπέλεθρος, ον (πέλεθρον), prop. not to be measured with a pelethrum; *immeasurable*, ὕς, Il. Od. 9, 538. Neut. as adv. ἀπέλεθρον, immeasurably far, to a great distance, Il. 11, 354.

ἀπεμέω (ἐμέω), aor. 1 ἀπέμεσα, ep. σσ, *to expectorate, to vomit forth*, with accus. αἷμα, Il. 14, 437. †

ἀπεμνήσαντο, see ἀπομιμνήσκω.

ἀπεναρίζω, poet. (ἐναρίζω), prop. to despoil a corse of arms; but generally *to despoil* with double accus. ἕντεα τινά, * Il. 12, 195. 15, 343; only in tmesis.

ἀπένεικα, see ἀποφέρω.

ἀπέπλω, see ἀποπλώω.

ἀπερείσιος, ον = ἀπειρέσιος, poet.

ἀπερύκω (ἐρύκω), fut. ἀπερύξω, *to restrain, to keep back, to repel;* with accus. Il. 4, 542. Od. 18, 105.

ἀπέρχομαι (ἔρχομαι), aor. 2 ἀπῆλθον, perf. ἀπελήλυθα, *to go away, to depart;* with prep. and with gen. alone, πάτρης, οἴκου, Il. 24, 766. Od. 2, 136.

ἀπερωεύς, έως, ὁ (ἐρωέω), one who restrains, *a hinderer, a baffler*, ἐμῶν μενέων, Il. 8, 361. †

ἀπερωέω (ἐρωέω), aor. ἀπερώησα, prop. to flow back, but gener. *to hasten away, to retire;* with gen. πολέμου, to retire from the conflict, Il. 17, 723. †

ἄπεσαν, see ἄπειμι.

ἀπευθής, ές (πεύθομαι), 1) Pass. of which one has heard nothing, *unknown, unascertainable*, Od. 3, 88. 2) Act. that has heard nothing, *ignorant, uninformed*, Od. 3, 184.

ἀπεχθαίρω (ἐχθαίρω), aor. 1 ἀπέχθηρα, 1) *to hate bitterly*, with accus. Il. 3, 415. 2) Trans. *to render odious, to make disgusting*, ὕπνον καὶ ἐδωδήν τινι, Od. 4, 105.

ἀπεχθάνομαι, mid. (ἐχθάνομαι), aor. 2 ἀπηχθόμην, *to become odious, to be hated*, τινί, Il. 6, 140. 24, 27. (The pres. ἀπεχθάνεται, Od. 2, 202, has likewise an intrans. signif.; ἀπηχθόμην is aor. A pres. ἀπέχθομαι is not known to Hom. cf. Buttm. Gram. § 114. Rost p. 288.)

ἀπέχω (ἔχω), fut. ἀφέξω and ἀποσχήσω,

Od. 19, 572; aor. 2 ἄπεσχον, fut. mid. ἀφέξομαι, aor. 2 mid. ἀπεσχόμην. I) Act. 1) *to repel, remove, avert*, a) τί τινας, something from any thing. χεῖρας λοιμοῖο, Il. 1, 97; νῆα νήσων, Od. 15, 33. b) *to avert*, τί τινι; πᾶσαν ἀεικείην χροΐ, every indignity from the body, i. e. to protect it against, Il. 24, 19; χεῖρας μνηστήρων, Od. 20, 263. II) Mid. *to restrain oneself, to abstain* from a thing; with gen. πολέμου, from the war, Il. 8, 35; ἀλλήλων, Il. 14, 206; βοῶν, Od. 12, 321; *to spare any one*, Od. 19, 489. b) With accus. and gen. χεῖρας κακῶν, to restrain the hands from evil, Od. 22, 316.

ἀπηλεγέως, adv. (ἀλέγω), *recklessly, openly*, μῦθον ἀποειπεῖν, Il. 9, 309. Od. 1, 373.

ἀπήμαντος, ον (πημαίνω), *uninjured, unharmed*, Od. 19, 282. †

ἀπήμων, ον, gen. ονος (πῆμα), *without injury*. 1) Pass. *uninjured, unharméd*, Il. 1, 415. 13, 761. 2) Act. *innocuous, harmless*, οὖρος, πομποί; hence ὕπνος, propitious sleep, Il. 14, 164; μῦθος, Il. 12, 80.

ἀπήνη, ἡ, *a carriage, a wagon*, a four-wheeled vehicle, different from ἅρμα, chiefly for transporting freight, = ἅμαξα, Il. 24, 324. Od. 6, 72.

ἀπηνήναντο, see ἀπαναίνομαι.

ἀπηνής, ές, gen. έος (antithet. to ἐνηής), *harsh, cruel, unfriendly, unyielding*, θυμός, μῦθος, νόος, Il. 15, 94. Od. 18, 381.

ἀπήραξεν, see ἀπαράσσω.

ἀπηύρων, ας, α, see ἀπαιφάω.

ἀπήωρος, ον (αἰωρέω), *hanging down, far-waving*, ἀπήωροι δ' ἔσαν ὄζοι, Od. 12, 435. †

ἀπιθέω (πείθω), fut. ἀπιθήσω, aor. ἀπίθησα, *not to obey, to be disobedient*, τινί, always with a neg. οὐδ' ἀπίθησε μύθῳ, he was not disobedient, i. e. he obeyed the word, Il. 1, 220; with gen. h. Cer. 448.

ἀπινύσσω (πινυτός), *to be without sense, without consciousness*, χῆρ, Il. 15, 10. b) *to be silly, foolish*, Od. 6, 258.

ἄπιος, η, ον (from ἀπό, as ἀντίος from ἀντί), *remote, distant*. τηλόθεν ἐξ ἀπίης γαίης, from far, from the distant land, Il. 1, 270. Od. 7, 25. (The old Gramm. take it incorrectly as a proper name, and derive it from Apis, the name of an old king who reigned in Peloponnesus. They understood by it *Peloponnesus*. This appellation is however post-Homeric, and the two words are moreover distinguished by the quantity: ἄπιος has ᾰ, and Ἄπιος has ᾱ; see Buttm. Lex. I. p. 67.)

Ἀπισάων, ονος, ὁ, 1) son of Phausius, a Trojan, Il. 11, 578. 2) son of Hippasus, a Pæonian, Il. 17, 348.

ἀπιστέω (ἄπιστος), *to disbelieve, to distrust*, with accus. Od. 13, 357. †

ἄπιστος, ον (πίστις), 1) *perfidious, faithless*, * Il. 3, 106. 24, 63. 2) *incredulous, mistrustful*, κῆρ, Od. 14, 150. 391.

ἀπίσχω, poet. = ἀπέχω, Od. 11, 95. †

* ἄπληστος, ον (πίμπλημι), *insatiable, immense*, χόλος, h. Cer. 83; thus correctly with Herm. for ἄπλητος.

ἁπλοΐς, ΐδος, ἡ, *simple, single*, χλαῖνα, Il. 24, 230. Od. 24, 276. (The opposite of διπλοΐς, it being wrapped but once round the body; cf. διπλοΐς.).

* ἁπλόω (ἁπλοῦς), aor. ἥπλωσα, *to spread, to unfold*, οὐρήν, Batr. 74 (86).

ἄπνευστος, ον (πνέω), without breath, *breathless, swooning*, Od. 5, 456. †

ἀπό, ep. ἀπαί, I) Prep. with gen. *from*. 1) Spoken of *space*, a) To indicate distance from a place or object, with verbs of motion, often with the subordinate idea of elevation: *down from*. ἀφ' ἵππων ἆλτο χαμᾶζε, down from the chariot, Il. ἀφ' ἵππων, ἀπὸ νεῶν μάχεσθαι, to attack from the chariots, from the ships, Il. 15, 386; ἄψασθαι βρόχον ἀπὸ μελάθρου, to suspend the cord from a beam, Od. 11, 278; pleonast. ἀπ' οὐρωνόθεν. b) To denote departure or origin from a place without regard to distance, *from*. ἵπποι ποταμοῦ ἀπὸ Σελλήεντος, horses from the river Selleis, Il. 12, 97. ἀπὸ πύργου, Il. 22, 447. c) To denote distance from a place or object with verbs of rest. μένειν ἀπὸ ἧς ἀλόχοιο, to remain far from his spouse, Il. 2, 292; ἀπ' Ἄργεος, Il. 12, 70; and pleonast. ἀπὸ Τροίηθεν, Il. 24, 492; metaph. ἀπὸ σκοποῦ καὶ ἀπὸ δόξης μυθεῖσθαι, to speak wide from the mark and expectation, i. e. against them, Od. 11, 344. ἀπὸ θυμοῦ εἶναι, to be far from the heart, i. e. hated, Il. 1, 562. 2) Of *time*, to indicate departure from a given point, *after, since*; ἀπὸ δείπνου, Il. 8, 54. 3) In other relations in which a departure from something is conceivable: a) Of *origin*. οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ἐστί, he springs neither from the oak nor the rock, i. e. proverbial, he is not of uncertain origin, Od. 19, 163. b) Of the *whole*, in reference to its parts

or that which belongs to them. *κάλλος ἀπὸ Χαρίτων*, Od. *αἶσα ἀπὸ λητδος*, a share in the spoil, Od. 5, 40. *ἄνδρες ἀπὸ νηός*, h. 12, 6. *c*) Of *the cause*. *ἀπὸ σπουδῆς*, from seriousness, seriously, Il. 12, 233. *d*) Of the *means* and *instrument*. *ἀπὸ βιοῖο πέφνεν*, with the bow, Il. 24, 605. II) As *adv.* without case, poet. *from, away far, without*, when it is for the most part to be connected with the verb. *πάλιν δ' ἀπὸ χαλκὸς ὄρουσε βλημένου*, Il. 21, 594; in like manner, Il. 1, 845. Od. 16, 40. III) In composition with verbs it signifies *dis-, de-, re-, un-, in-*, etc., *away, off*, etc., and indicates separation, departure, cessation, completion, requital, want.

ἄπο (with retracted accent), thus written when it stands after the subst. it governs. *θεῶν ἄπο κάλλος ἔχουσα*, h. Ven. 77. Further, many Gramm. accent thus the word in the signif. *far from*; this accentuation was, however, rejected by Aristarchus and Herodian as needless, cf. Schol Ven. Il. 18, 61. In Wolf's Hom. it is found only Od. 15, 517.

ἀποαίνυμαι, poet. for *ἀπαίνυμαι*.

ἀποαιρέομαι, poet. for *ἀφαιρέομαι*.

ἀποβαίνω (*βαίνω*), fut. *ἀποβήσομαι*, aor. 2 *ἀπέβην*, ep. aor. mid. *ἀπεβήσατο*, and *ἀπεβήσετο ἀπέβη*. 1) *to go away, to depart, ἐκ πολέμοιο*, Il. 7, 89; also *μετ' ἀθανάτους*, Il. 21, 298; *πρὸς Ὄλυμπον*, Od. 1, 319. 2) *to descend, to alight, ἐξ ἅπων*, from the chariot, Il. 3, 263; and gen. alone, Il. 17, 480; *ἐπὶ χθόνα*, Il. 11, 619.

ἀποβάλλω (*βάλλω*), only in tmesis, aor. 2 *ἀπέβαλον, to cast away*; with accus. *χλαῖναν*, to throw away the cloak. 2) *to let fall, δάκρυ παρειῶν* tears from the cheeks, Od. 4, 198 *νῆας ἐς πόντον*, to cause the ships to run into the sea, Od. 4, 358.

ἀπόβλητος, ον (*βάλλω*), *to be cast away, despicable, ἔπεα, δῶρα*, Il. 2, 361. 3, 65.

ἀποβλύζω (*βλύζω*), *to belch, to eructate, to vomit forth, οἶνον*, Il. 9, 491. †

ἀποβρίζω, poet. (*βρίζω*), part. aor. *ἀποβρίξας, to sleep one's fill*, Od. 9, 151. 12, 7.

ἀπογνιόω (*γνιόω*), subj. aor. *ἀπογνιώσω, to lame entirely*, and gener. *to weaken, to enfeeble*, Il. 6, 265. †

ἀπογυμόω (*γυμόω*), part. aor. pass. *ἀπογυμωθείς, to lay bare*, especially to despoil of arms, Od. 10, 301. †

ἀποδάζομαι, obsol. pres. which furnishes the tenses to *ἀποδαίομαι*.

ἀποδαίομαι, poet. (*δαίω*). fut. *ἀποδάσομαι*, ep. *σσ*, aor. *ἀπεδασάμην, to share* with others; *τινί τι*, to divide any thing with any one, Il. 17 231. 24 595.

ἀποδειδίσσομαι, poet. (*δειδίσσομαι*), *to frighten away* or *back*; with accus. Il. 12, 52. †

ἀποδειροτομέω (*δειροτομέω*), fut. *ήσω, to cut the throat, to cut off the head, to kill, τινά*, Il. 18, 336. Od. 14, 35.

ἀποδέχομαι, depon. mid. (*δέχομαι*), aor. 1 *ἀπεδεξάμην, to take, to receive*, with accus. *ἄποινα*, Il. 1, 95. †

ἀποδιδράσκω (*διδράσκω*), aor. 2 *ἀπέδραν, to run away, to fly*; *ἐκ νηός*, Od. 16, 65; *νηός*, 17, 516.

ἀποδίδωμι (*δίδωμι*), fut. *ἀποδώσω*, aor. 1 *ἀπέδωκα*, aor. 2 optat. *ἀποδοίην*, infin. *ἀποδοῦναι*, 1) *to give out, to restore, to return, τί τινί*, something to any one; spoken chiefly of things which one is under obligation to give back; hence, 2) *to repay, to requite θρέπτρα τοκεῦσιν*, to repay to parents their dues for rearing, i. e. to make returns of gratitude and duty, Il. 4, 478. 17, 302; *πᾶσαν λώβην*, to expiate the whole insult, Il. 9, 387.

ἀποδίεμαι, poet. (*δίημι*), *to drive back, to drive away*; *τινὰ ἐκ μάχης*, to drive any one from the fight, Il. 5, 763. † (*ἀποδ.* with *ᾱ*), conf. *δίεμαι*.

ἀποδοχμόω (*δοχμόω*), aor. 1 *ἀπεδόχμωσα, to bend sidewise, to bend to one side*; *αὐχένα*, the neck, Od. 9, 372. †

ἀποδρᾶς, see *ἀποδιδράσκω*.

ἀποδρύπτω *δρύπτω*), aor. 1 *ἀπέδρυψα*, aor pass. *ἀπεδρύφθην to tear off, to scratch, to excoriate, to lacerate*; with accus. Od. 17, 480; *ἔνθα κ' ἀπὸ ῥινὸς δρύφθη*, here would his skin have been acerated, Od. 5, 426.

ἀποδρύφω = *ἀποδρύπτω*, in *ἵνα μή μιν ἀποδρύφοι ἑλκεστάζων*, lest by dragging he should lacerate him, Il. 23, 187. † (Pres. optat. accord. to Buttm. Gram. § 92. Anm. 13; or according to Passow, optat. aor. 2 from *ἀποδρύπτω*).

ἀποδύτω, poet. for *ἀποδύομαι*; only in the impf. *ἀπέδυτε βοείην*, he put off the ox-hide, Od. 22, 364. †

ἀποδῦνω (*δύω*). fut. *ἀποδύσω*, aor. 1 *ἀπέδυσα* aor. 2 *ἀπέδυν*, aor. 1 mid. *ἀπεδυσάμην*, 1) Trans. pres. act., also fut. and aor. *to pull off, to strip off*, with accus. *εἵματα*, the clothes from any one; especially spoken of stripping

off the arms of dead warriors, τεύχεα, Il. 4, 532. 2) Intrans. mid. and aor. 2 *to put off from oneself, to lay off;* εἵματα, to put off one's clothes, Od. 5, 343. 349.

ἀποείκω, poet for ἀπείκω (εἴκω), *to retire from, to leave;* with gen. θεῶν ἀπόεικε κελεύθου, leave the way of the immortals; adopted by Wolf, Il. 3, 406, for ἀπόειπε, after Aristarchus [cf. ἀπεῖπον]. The ancients understood by κέλευθος θεῶν, the path by which the gods go to Olympus (Schol. Ven. A. τῆς εἰς τὰς θεὰς ὁδοῦ εἶκε καὶ παραχώρει μὴ βαδίζουσα εἰς αὐτούς). The following verse does not accord with the metaph. signif. *commerce, intercourse of the gods*, as translated by Voss.

ἀποεῖπον = ἀπεῖπον.

ἀποεργάθω, poet. for ἀπείργω; only impf. ἀποέργαθεν, *to separate, to divert, to remove,* τινά τινος, Il. 21, 599; ῥάκεα οὐλῆς, he removed the rags from the wound, Od. 21, 221.

ἀποέργω, ep. for ἀπείργω, imperf. ἀπέεργον, *to keep off, to separate, to divide,* τί τινος. ὅθι κληῖς ἀποέργει αὐχένα τε στῆθός τε, where the clavicle separates the neck and breast, Il. 8, 326; τινά τινος, to drive one from a thing, Il. 24, 238; with accus. alone, Od. 3, 296. ἀποεργμένη, h. Ven. 47, is a perf. pass. part. without redupl.; conf. Buttm. Gram. under εἴργω.

ἀποέρσε, a defect. ep. aor. 1 indic., subj. ἀποέρσῃ, optat. ἀποέρσειε, Il. 6, 348. 21, 283. 329, *to tear away, to hurry off, to sweep off;* with accus. (It is comm. derived from ἀπέρῥω, with a causative signif. Buttm. in Lex. II. p. 169, with more probability derives it from ἀπέρδω.)

ἀποθαυμάζω (θαυμάζω), aor. ἀπεθαύμασα, *to be greatly astonished at;* with accus. Od. 6, 49. †

ἀπόθεστος, ον, poet. (ἀποτίθημι), *abjectus, contemptible, despicable,* κύων, Od. 17, 296. † (According to some it is better derived from θέσσασθαι, to wish; hence: not wished for, disregarded.)

ἀποθνήσκω (θνήσκω), part. perf. ἀποτεθνηώς, *to die away, to die;* in the perf. *to be dead*, Il. 22, 432.

ἀποθορών, see ἀποθρώσκω.

ἀποθρώσκω (θρώσκω), aor. 2 ἀπέθορον, *to leap down, to spring away;* with gen νηός, to leap down from the ship, Il. 2, 702. 16, 748. 2) *to rise*, absol. said of smoke, γαίης, Od. 1, 58.

ἀποθύμιος, ον (θυμός), prop. remote from the heart, *disagreeable, odious.* ἀποθύμια ἔρδειν τινί, to displease any one, Il. 14, 261. †

ἀποικίζω (οἰκίζω), aor. 1 ἀπῴκισα, *to cause to emigrate, to colonize, to transfer to another abode,* τινὰ ἐς νῆσον, Od. 12, 135. †

ἄποινα, τά (from α and ποίνη), *the ransom*, by which freedom is purchased for a prisoner, Il. 1, 13. 111; or the price a prisoner gives for life and liberty, Il. 2, 230. 6, 46. 2) gener. *requital, compensation*, Il. 9, 120. (Used only in the plur.)

ἀποίσω, see ἀποφέρω.

ἀποίχομαι, depon. mid. (οἴχομαι), *to be absent, to be at a distance*, Od. 4, 109; πολέμοιο, to keep aloof from the war, Il. 11, 408. 2) *to remove oneself, to go away,* τινός, Il. 19, 342.

ἀποκαίνυμαι, depon. mid. poet. (καίνυμαι), *to surpass, to vanquish;* τινά τινι, any one in something, * Od. 8, 127. 219.

ἀποκαίω (καίω), optat. aor. ἀποκήαι, *to burn up, to consume;* with accus. Il. 21, 336. † (In tmesis.)

ἀποκαπύω (καπύω), aor. ἀπεκάπυσα, *to breathe out, to exhale,* ψυχήν, Il. 22, 467. † (In tmesis.)

ἀποκείρω (κείρω), ep. aor. 1 ἀπέκερσα, aor. 1 mid. ἀπεκειράμην, prop. *to shear off;* then *to cut off, to cut through*, with accus. τένοντε, the sinews, Il. 10, 456. 14, 466. 2) Mid. *to cut off* for oneself; χαίτην, to cut one's hair, as a token of grief, Il. 23, 141. * Il.

ἀποκηδέω (κηδέω), part. aor. ἀπεκηδήσας, *to be negligent, to be careless, inattentive.* αἴ κ' ἀποκηδήσαντε φερώμεθα κεῖρον ἄεθλον, if we negligent should bring a smaller prize, Il. 23, 413. † The dual is here used with the plur. because the speaker (Antilochus) has in mind himself and his steeds.

ἀποκῑνέω (κῑνέω), aor. 1 ἀπεκίνησα, ep. iterative, ἀποκινήσασκε, *to remove, to drive away, to take away;* with accus. δέπας τραπέζης, to remove the goblet from the table, Il. 11, 636; τινὰ θυράων, to drive any one from the door, Od. 22, 107.

* ἀποκλέπτω (κλέπτω), fut. κλέψω, *to steal away, to purloin*, h. Merc. 522.

ἀποκλίνω (κλίνω), *to bend away, to turn aside, to drive back;* with accus. βοῦς εἰς αὐλιν, h. Ven. 169; trop. ἄλλῃ ἀποκλίνειν, to turn in another direction, i. e. to give to the dream another interpretation, Od. 19, 556. †

ἀποκόπτω (κόπτω), fut. ἀποκόψω, aor. 1 ἀπέκοψα, *to cut away, to cut off;* with accus. αὐχένα, τένοντας, Il. 11, 146. Od. 3, 449; παρήορον, to separate a mate-horse by severing the thong with which it was attached, Il. 16, 474.

ἀποκοσμέω (κοσμέω), to put in order by taking away; hence, *to clear away,* ἔντεα δαιτός, the furniture of a feast, Od. 7, 232. †

ἀποκρεμάννῡμι (κρεμάω), aor. 1 ἀπεκρέμασε, *to let hang down, to let sink;* ἡ ὄρνις αὐχέν' ἀπεκρέμασεν, the bird let hang her neck, Il. 23, 879. †

ἀποκρίνω (κρίνω), in the particip. aor. 1 ἀποκρινθείς, *to separate, to sunder.* τὼ οἱ, ἀποκρινθέντε ἐναντίω ὁρμηθήτην, these, separated (from their friends), rushed against him, Il. 5, 12. †

ἀποκρύπτω (κρύπτω), aor. 1 ἀπέκρυψα, *to conceal, to hide,* τινί τι, any thing from any one; τινὰ νόσφι θανάτοιο, to hide any one from death, i. e. to rescue him from death, Il. 18, 465.

ἀποκτάμεν, ἀποκτάμεναι, see ἀποκτείνω.

ἀποκτείνω (κτείνω), aor. 1 ἀπέκτεινα, aor. 2 ἀπέκτανον, ep. ἀπέκταν, ας, α, infin. ἀποκτάμεν for ἀποκτάναι, aor. 2 mid. with pass. signif. ἀπεκτάμην, part. ἀποκτάμενος, *to kill, to slaughter, to slay,* τινὰ χάλκῳ, any one with the brass [weapon], Il. and Od. ἀπέκτατο πιστὸς ἑταῖρος, the faithful companion was slain, Il. 15, 435. (On ἀπεκτάμην, see Buttm. § 110. 7.)

ἀπολάμπω (λάμπω), *to shine forth, to flash back, to be reflected,* τινός, from a thing: ὣς αἰχμῆς ἀπέλαμπε, so flashed back [the splendor] from the spear, Il. 22, 319. 2) Mid. χάρις δ' ἀπελάμπετο πολλή, grace *was reflected* afar, Il. 14, 183. Od. 18, 298. h. Ven. 175.

ἀπολείβω (λείβω), *to let drop,* mid. *to drop, to distil,* τινός, from any thing. ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον, the liquid oil trickled from the close woven linen, i. e. it was so thick that the oil did not penetrate it; or according to Voss: it was so glossy that oil seemed to be flowing down, Od. 7, 107. † πλοκάμων, h. 23, 3.

ἀπολείπω (λείπω), 1) *to leave behind, to leave remaining,* οὐδ' ἀπέλειπεν ἔγκατα, he left not the entrails remaining, Od. 9, 292. 2) *to abandon;* spoken of place, δόμον, Il. 12, 169. 3) Intrans. *to go from, to go out, to fail,* Od. 7, 117.

ἀπολέσκετο, see ἀπόλλυμι.

ἀπολήγω (λήγω), fut. ἀπολήξω, aor. 1 ἀπελήξα, *to leave off, to cease, to desist;* with gen. μάχης, to quit the battle; εἰρεσίης, to desist from rowing, Od. 12, 224. *b*) With part. οὐδ' ἀπολήγει χαλκῷ δηϊόων, he did not cease cutting down with the weapon, Il. 17, 565. cf. Od. 19, 166. *c*) Absol. *to cease, to pass away,* Il. 6, 149.

ἀπολιχμάω (λιχμάω), *to lick off, to suck;* in Hom. only in the mid. οἵ σ' ὠτειλὴν αἷμ' ἀπολιχμήσονται, which will suck the blood from the wound, Il. 21, 123. †

ἀπολλήξης, ἀπολλήξειαν, ep. for ἀπολήξης, ἀπολήξειαν, see ἀπολήγω.

ἀπόλλῡμι (ὄλλυμι), fut. ἀπολέσω, ep. σσ, aor. 1 ἀπώλεσα and ἀπόλεσσα, mid. aor. 2 ἀπωλόμην, 3 plur. ἀπόλοντο, perf. 2 ἀπόλωλα, 1) In the act. trans. *to destroy, to kill, to slay;* spoken chiefly of slaughter in battle; with accus. Il. 1, 268. 5, 758; also of things: *to raze,* Ἴλιον, Il. 5, 648. 2) *to lose, to suffer the loss of;* often θυμόν, to lose life. ἀπολ. νόστιμον ἦμαρ, to lose the day of return, Od. 1, 354; βίοτον, οἶκον, Od. 2, 49. 4, 95. II) Mid. and also 2 perf. has an intrans. signif.: *to perish, to die, to be lost, undone, to fall* (in battle); often with dat. ὀλέθρῳ, Od. 3, 87; more rarely with accus. αἰπὺν ὄλεθρον, to die a cruel death, Od. 9, 303; κακὸν μόρον, by an evil fate, Od. 1, 166; ὑπό τινι, to perish by some one, Od. 3, 235. 2) *to disappear, to vanish, to fail.* καρπὸς ἀπόλλυται, the fruit disappears, Od. 7, 117. ὕδωρ ἀπολέσκετο, the water vanished away, Od. 11, 586. ἀπό τέ σφισιν ὕπνος ὄλωλεν, their sleep is lost, it has left them, Il. 10, 186. οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκήων, for the race of your fathers is not lost, i. e. you are not of unknown descent; or with Nitzsch, you are not degenerate, the nobility of your ancestry is not lost in you, Od. 4, 62., cf. 19, 163.

Ἀπόλλων, ωνος, ὁ (prob. from ἀπόλλυμι, the destroyer), *Apollo,* son of Jupiter and Latona, brother of Diana; accord. to Il. 4, 101, born in Lycia (see Λυκηγενής), or according to later mythology, in Delos, h. in Ap. 27; with long, flowing hair, and of eternal beauty and youth. In Hom. he is distinguished from Helios, and appears, 1) As *a god inflicting punishment,* and as such carries a bow and arrows (hence the epith. ἀργυρότοξος, κλυτότοξος, ἑκατος, etc.). He slays

with his arrows men who die not by a violent, but by a sudden natural death; just as the sudden death of women is ascribed to Diana, Od. 11, 318. 15, 410. He slays also in anger; he sends pestilence and contagion upon men, Il. 1, 42. 2) As *the god of prophecy*; his oracle is represented as being in the rocky Pytho, Il. 9, 405; he communicates the gift of foreseeing future events, Il. 1, 72. 3) As *the god of song and the lyre*; he communicates to bards the knowledge of the past, Od. 8, 488; and enlivens by the music of the lyre, the feasts of the gods, Il. 1, 602. 4) Finally, he is mentioned by Homer as *the protector of herds*; he fed the mares of Eumelus, Il. 2, 766; and pastured the herds of Laomedon, Il. 21, 448. In the Iliad he is always on the side of the Trojans, and is worshiped as the tutelary deity in Troy and on the coast of Asia (Chryse, Cilla), Il. 4, 509; see the appellations Σμινθεύς, Φοῖβος. (Ἀπόλλων has prop. ᾰ̆; in the quadrisyllabic cases also α.)

ἀπολούω (λοΐω), aor. 1 ἀπέλουσα, fut. mid. ἀπολούσομαι, aor. 1 mid. ἀπελουσάμην, *to wash off, to wash*; with double accus. Πάτροκλον βρότον αἱματόεντα, to wash away the clotted gore from Patroclus, Il. 18, 345. 2) Mid. *to wash oneself*; ἅλμην ὤμοιϊν, to wash the brine from the shoulders, Od. 6, 219; with double accus. Il, 23, 41.

ἀπολῡμαίνομαι, mid. *to purify oneself*, chiefly in a religious sense, to cleanse oneself by bathing before a sacrifice, when any one by some act, as e. g. touching a dead body, had become unclean, * Il. 1, 313. 314. 2) *to destroy*, whence

ἀπολῡμαντήρ, ῆρος, ὁ, *a destroyer, a spoiler*. δαιτῶν ἀπολ., the spoiler of feasts, *a disturber*; the beggar Irus is thus called, Od. 17, 220. 377. It is explained by the Schol.: ὁ τὰ καθάρματα ἀποφερόμενος τῶν ἐνοχιῶν, one who consumes the fragments of a feast, *plate-licker*; (Voss, *fragment-eater*.) This explanation agrees with the signif. of ἀπολῡμαίνεσθαι occurring in Hom. and deserves therefore the preference over the explanation of modern lexicons, viz. *a disturber of feasts*.

ἀπολύω (λύω), aor. 1 ἀπέλῡσα, fut. mid. ἀπολύσομαι, 1) *to loose, to unbind*, τί τινος; ἱμαντα κορώνης, to loose the thong from the ring, Od. 21, 46; τοίχους τρόπιος, Od. 12, 420. 2) *to free, to liberate*; in the Il. to liberate any one for a ransom, Il. 1, 95. 6, 427. II) Mid. *to ransom, to redeem*, τινὰ χρυσοῦ, any one for gold, Il. 22, 50. (ῠ̆)

ἀπομῑνύω (μῑνύω) fut. ἀπομῑνύσω, aor. 1 ἀπεμήνυσα, *to cherish wrath, to persevere in anger*, τινί, Il. 2, 772. 7, 230. Od. 16, 378. (ῐ̆ in the pres., ῑ̄ in the fut. and aor.)

ἀπομιμνήσκομαι, mid. (μιμνήσκω), aor. ἀπεμνησάμην, *to remember*, in Il. 24, 428. † τινί is dat. commod.: to bethink oneself in favor of any one.

ἀπόμνῡμι and ἀπομνύω (ὄμνυμι), imperf. ἀπώμνυ, and 3 plur. ἀπώμνυον, aor. 1 ἀπώμοσα, *to swear*, to take an oath that something has not happened or shall not happen, ὅρκον, Od. 2, 377. 10, 381; *to assure on oath* that one will not do or has not done something, *to abjure* (antith. to ἐπόμνυμι), * Od. 10, 345, 18, 58.

ἀπομόργνῡμι (ὀμόργνυμι), aor. 1 mid. ἀπομορξάμην, 1) *to wipe off, to dry up*; with accus. αἷμα, blood, Il. 5, 798. 18, 414. 2) Mid. *to wipe oneself*; παρείας χερσί, to wipe the cheeks with the hands, Od. 18, 200; δάκρυ, Il. 2, 269. Od. 17, 304.

ἀπομῡθέομαι, depon. mid. (μυθέομαι), *to dissuade, to warn against*, τινί τι, Il. 9, 109. †

ἀπονάω, poet. (νάω = ναίω), obsol. pres., aor. 1 ἀπένασα, ep. σσ, aor. 1 mid. ἀπενασάμην, prop. to cause any one to dwell in another place, *to transplant, to cause to emigrate*, and generally, *to send away*, with the accus. κούρην ἄψ, to send back the damsel, Il. 16, 86. 2) Mid. *to change one's residence, to emigrate*; Δουλιχιόνδε, to remove to Dulichium, Il. 2, 629; Ὑπερησίηνδε, Od. 15, 254.

ἀπονέομαι, depon. (νέομαι), only pres. and imperf. *to go away, to return, to go back*; ἐκ μάχης, Il. 16, 252; προτὶ ἄστυ, to the city, Il. 12, 74; ἐπὶ νῆας, to the ships, Il. 15, 305; ἐς πατρὸς sc. δόμον, Od. 2, 195. (ᾰ̆)

ἀπόνηθ', ἀπονήμενος, see ἀπονίνημι.

ἀπονίζω (νίζω), in the pres. and imperf. used for ἀπονίπτω, 1) *to wash off* or *away*; with accus. Od. 23, 75. 2) Mid. *to wash oneself from*; with accus. ἱδρῶ θαλάσσῃ, to wash oneself from sweat in the sea, Il. 10, 572. (In ἀπενίζοντο, ε is used as long.)

ἀπονίνημι (ὀνίνημι), *to profit from*; in Hom. only Mid. ἀπονίναμαι, fut. ἀπονήσομαι, aor. 2 Att. ἀπωνήμην, ep. ἀπονήμην, optat. 2 sing. ἀπόναιο, part. ἀπονήμενος, *to use, en-*

joy, to have advantage, τινός, of any thing. οἷος τῆς ἀρετῆς ἀπονήσεται, he will enjoy his bravery alone, Il. 14, 763. οὐδὲ—ἧς ἥβης ἀπόνητο, he had no advantage from his youth, Il. 17, 25; also absol. οὐδ' ἀπόνητο, he had no advantage, profit, (viz. from raising the dog,) Od. 17, 293; (Theseus from the seduction of Ariadne), Od. 11, 324; (Ulysses from his son), Od. 16, 120.

ἀπονίπτω (νίπτω), a later form for νίζω; the pres. mid. once Od. 18, 179; aor. 1 ἀτέναψα, aor. 1 mid. ἀτεναψάμην, *to wash away, to cleanse by washing*; with accus. βρότον ἐξ ὠτειλέων, to wash away blood from wounds, Od. 24, 189. 2) Mid. *to wash oneself (sibi)*; with accus. χρῶτα, the body, Od. 18, 172.

ἀποστέω (νοστέω), fut. ἀποστήσω. *to come back, to return home*; also with ἄψ, Il. 1, 60. Od. 13, 6, and often.

ἀπόνοσφι, before a vowel ἀπόνοσφιν (νόσφι), adv. *separately, apart, afar*, βῆναι, Il. 11, 555; εἶναι, Il. 15, 548. ἀπόνοσφι κατίσχεσθαι, Il. 2, 233. ἀπόνοσφι τραπέσθαι, to turn oneself aside, Od. 5, 350. 2) Prep. *far from, remote from*; with gen. (which comm. precedes), ἐμεῦ, far from me, Il. 1, 541; φίλων ἀπόνοσφιν, Od. 5, 113.

* ἀπονοσφίζω (νοσφίζω), aor. ἀπενόσφισα, ep. σσ, *to separate, to divide*, τινὰ δόμων, h. in Cer. 158. Pass. *to be deprived of*, θεῶν ἐδωδήν, h. Merc. 562.

ἀποξέω (ξέω), aor. 1 ἀπέξεσα, *to scrape off, to cut off*; with accus. χεῖρα, = ἀποκόπτω, Il. 5, 81. †

ἀποξύνω (ὀξύνω), aor. 1 ἀνόξυνα, *to sharpen, to point*; with accus. ἐρετμά, oars, Od. 6, 269. 9, 326. In both passages the connection plainly requires the signif. *to smooth*, for which reason Buttm. Lexil. II. p. 70, would read ἀποξέουσιν for ἀποξύνουσιν, and ἀποξῦσαι for ἀποξῦναι.

ἀποξύω (ξύω) = ἀποξέω, aor. ἀτέξυσα, *to shave off, to polish*; γῆρας, to strip off old age, i. e. to become young, a fig. borrowed from serpents that cast their skins, Il. 9, 446. †

ἀποπαπταίνω (παπταίνω), fut. ἀποπαπτανέω, ep. for ἀποπαπτανῶ, *to look around* (as if to fly), *to look around fearfully*, Il. 14, 101. †

ἀποπαύω (παύω), aor. 1 ἀπέπαυσα, fut. mid. ἀποπαύσομαι, 1) *to cause to cease, to stop, to restrain*, τινά, any one, Il. 18, 267; τινός, from a thing; πολέμου, Il. 11, 323; also with accus. and infin. τινὰ ἀλητεύειν, to stop one from begging, Od. 18, 114. 2) Mid. *to cease, to abstain from*, πολέμου, Il. 1, 422. Od. 1, 340; where now ἀποπαύε' stands instead of ἀποπαύεο.

ἀποπέμπω (πέμπω), fut. ἀποπέμψω, ep. ἀπτέμψει, Od. 15, 83; aor. ἀπέπεμψα, *to send away, to send off, to let go*; with accus. 2) *to send back*, δῶρα, Od. 17, 76.

ἀποπέπτω, see ἀποπίπτω.

ἀποπέτομαι (πέτομαι), aor. 2 ἀπεπτάμην, part. ἀποπτάμενος, *to fly away, to fly back*; spoken of an arrow, Il. 13, 587; of the god of dreams, ἀποπτάμενος ὤχετο, he vanished in flight, Il. 2, 71; of the soul, Od. 11, 222.

ἀποπίπτω (πίπτω), aor. 2 ἀπέπεσον, *to fall down, to sink down*, Il. 14, 351; spoken of the bats, ἐκ πέτρης, to fall down from the rock, Od. 24, 7.

ἀποπλάζω (πλάζω), only aor. pass. ἀποπλάγχθην, part. ἀποπλαγχθείς, in the act. *to cause to wander* or *err*. Pass. *to wander, to stray*, Od. 8, 573; νήσου, to be driven from the island, Od. 12, 285; ἀπὸ θώρηκος πολλὸν ἀποπλαγχθείς, ἐκὰς ἔπτατο ὀϊστός, widely straying from the cuirass, the arrow flew away, Il. 13, 592. ἡ μὲν ἀποπλαγχθεῖσα (τριφάλεια) χαμαὶ πέσε, forth-springing fell the helmet to the ground, Il. 13, 578.

ἀποπλείω, poet. for ἀποπλέω (πλέω), *to sail away, to set sail*, οἴκαδε, Il. 9, 418. Od. 8, 501.

ἀποπλύνω (πλύνω), *to wash away* or *off*; with accus. only the iterat. imperf. λάϊγγας ποτὶ χέρσον ἀποπλύνεσκε, the sea washed the stones to the beach, Od. 6, 95. †

ἀποπλώω, Ion. for ἀποπλέω; to which the ep. aor. 2 ἀπέπλω belongs Od. 14, 339. †

ἀποπνέω, ep. ἀποπνείω (πνέω), *to breathe out, to exhale*; with accus. πυρὸς μένος, to breathe out the strength of fire, said of the Chimæra, Il. 6, 182; πικρὸν ἁλὸς ὀδμήν, to exhale the disagreeable odor of the sea, Od. 4, 406. 2) *to expire*; θυμόν, to breathe forth the life, i. e. to die, Il. 4, 524. 13, 654; and without θυμόν, Batr. 100.

* ἀποπνίγω (πνίγω), aor. 1 ἀπέπνιξα, *to choke outright, to strangle*, τινά, Batr. 119.

ἀποῤῥό (πρό), 1) Adv. *far away*, φέρειν, Il. 16, 669. 2) Prep. with gen. *apart, far from*, νεῶν, Il. 7, 343. (In composition it strengthens ἀπό.)

ἀποπροαιρέω (αἱρέω), part. aor. 2 ἀποπροελών, *to take away, to take off*, τινός, any thing; σίτου, Od. 17, 457. †

ἀποπροέηκε, see ἀποπροΐημι.

ἀποπροελών, see ἀποπροαιρέω.

ἀπόπροθεν, adv. *from far, from a distance* [remote, far away], Il. 10, 209. Od. 6, 218.

ἀπόπροθι, adv. (ἀποπρό), *in the distance, far away*, Il. 10, 410. Od. 4, 757.

ἀποπροΐημι (ἵημι), aor. 1 Ion. ἀποπροέηκα, *to send far away, to send forth, to despatch*, τινὰ πόλινδε, any one to the city, Od. 14, 26; ἰόν, to shoot an arrow, Od. 22, 82. 2) *to let fall*, ξίφος χαμᾶζε, Od. 22, 327. (⏑ – ⏑ ⏑ – ⏑).

ἀποπροτέμνω (τέμνω), part. aor. 2 ἀποπροταμών, *to cut off from*; with gen. νώτου, some of a hog's back, Od. 8, 475. †

ἀποπτάμενος, see ἀποπέτομαι.

ἀποπτύω (υ in the pres. is double-timed) (πτύω), *to spit out, to vomit forth, to throw up*, τί, any thing, Il. 23, 781; said of the sea-wave, ἁλὸς ἄχνην, Il. 4, 426.

ἀπόρθητος, ον (πορθέω), *not pillaged, not razed*, πόλις, Il. 12, 11. †

ἀπόρνῡμι (ὄρνυμι), *to excite from a place*, only mid. *to rush forth from a place*; Λυκίηθεν, to come from Lycia, Il. 5, 105. †

ἀπορούω (ὀρούω), aor. 1 ἀπόρουσα, *to leap down, to hasten down*, from a chariot, Il. 5, 20. 836. 2) *to recoil, to spring back*, Il. 21, 251. Od. 22, 95.

ἀποῤῥαίω (ῥαίω), aor. 1 ἀπόῤῥαισα, prop. *to break off*, 2) *to tear away*, τινά τι, any thing from any one, Od. 1, 404; τινὰ ἦτορ, *to deprive of life*, Od. 16, 428.

ἀποῤῥήγνῡμι (ῥήγνυμι), aor. 1 ἀπέῤῥηξα, *to break off, to tear away*; with accus. δεσμόν, the halter, spoken of a horse, Il. 6, 507; κορυφὴν ὄρεος, Od. 9, 481; θαιρούς, to tear out the hinges (of a gate), Il. 12, 459.

ἀποῤῥῑγέω (ῥιγέω), perf. 2 ἀπέῤῥῑγα; prop. I am very cold, trop. *I fear greatly*; with infin. Od. 2, 52. † (The perf. with pres. signif.)

ἀπόῤῥιπτω (ῥίπτω), aor. 1 ἀπέῤῥιψα, *to throw away, to cast off*; with accus. καλύπτρην, a veil, Il. 22, 406; metaph. μηνῖν, to lay aside anger, Il. 9, 517; μηνιθμόν, * Il. 16, 282.

ἀποῤῥώξ, ῶγος, ὁ, ἡ (ῥήγνυμι), prop. adj. *torn off, steep, abrupt*. ἀκταὶ ἀποῤῥῶγες, the ragged shores, Od. 13, 98. 2) ἡ as subst. *a portion torn off, a fragment, a branch*; spoken of a river, Στυγὸς ὕδατος ἀπόῤῥωξ, an arm of the Stygian water, Il. 2, 755; of Cocytus, Od. 10, 514; also spoken of excellent wine, ἀμβροσίης καὶ νέκταρος, an efflux of ambrosia and nectar, Od. 9, 359.

ἀποσεύομαι (σεύω), only in ep. sync. aor. 2 mid. ἀπεσσύμην, *to haste away, to rush forth*; with gen. δώματος, from the house, Il. 9, 390; ἐς μυχόν, Od. 9, 236. (υ short; σ doubled with augm.)

ἀποσκεδάννῡμι (σκεδάννυμι), aor. 1 ἀπεσκέδασα, *to scatter, to disperse, to drive asunder*; with accus. ψυχάς, Od. 11, 385; βασιλῆας, Il. 19, 309; metaph. κήδεα θυμοῦ, to dismiss cares from the mind, Od. 8, 149.

ἀποσκίδνημι, poet. form from ἀποσκεδάννυμι; in Hom. only mid. ἀποσκίδναμαι, *to disperse*, Il. 23, 4. †

ἀποσκυδμαίνω (σκυδμαίνω), *to be very angry, to be vehemently enraged*, τινί, against any one, Il. 24, 65. †

ἀποσπένδω (σπένδω), *to pour out*; chiefly to pour out wine at sacrifices, and upon taking oaths, in honor of the gods, *to pour out a drink-offering, to offer a libation*, * Od. 3, 394. 14, 331.

ἀποσταδά, adv. = ἀποσταδόν, Od. 6, 143. †

ἀποσταδόν, adv. (ἀφίστημι), *absent, at a distance*, μάρνασθαι, Il. 15, 556. †

ἀποστείχω (στείχω), aor. 2 ἀπέστιχον, *to go away, to depart*, Il.; οἴκαδε, to return home, Od. 11, 132; ἀνὰ νῆσον, Od. 12, 143.

ἀποστίλβω (στίλβω), *to gleam, to sparkle, to emit brightness*. λίθοι — ἀποστίλβοντες ἀλείφατος, stones, white, as shining with oil; ὡς must be here supplied (for Hom. uses this expression to indicate great brightness), Od. 3, 408. †

ἀποστρέφω (στρέφω), fut. ἀποστρέψω, aor. 1 ἀπέστρεψα, ep. iterat. ἀποστρέψασκε, 1) Trans. *to turn away, to turn back*,; πόδας καὶ χεῖρας (in order to tie them behind), Od. 22, 173; to reverse, ἰχνία, h. Merc. 76. *b*) *to cause to turn, to make to return*; with accus. Il. 15, 62. 22, 197; to draw off any one from any thing, τινὰ πολέμοιο, Il. 12, 249 (where Spitzner reads ἀποστρέψεις for ἀποτρέψεις). ἀποστρέψοντας ἑταίρους, sc. αὐτόν, friends who should call him back, Il. 10, 355. 2) Intrans. *to turn oneself about, to turn around*, Od. 3, 162; to turn or leap back, said of a stone, Od. 11, 597 [unless in

Od. 11, 597, κραταιῶς q. v. is a subst. in which case the verb is trans.].

ἀποστρέψασκε, see ἀποστρέφω.

ἀποστυφελίζω (στυφελίζω), aor. 1 ἀπεστυφέλιξα, *to drive back by force, to repel,* τινά τινος, Il. 16, 703. τρὶς νεκροῦ ἀπεστυφέλιξαν, thrice they repelled him from the dead body, * Il. 18, 158.

* ἀποσυρίζω (συρίζω), *to pipe out, to whistle,* h. Merc. 280.

ἀποσφάλλω (σφάλλω), aor. 1 ἀπέσφηλα, *to lead from the right road, to cause to stray,* τινά, any one, Od. 3, 320; metaph. τινὰ πόνοιο, to cause any one to fail of the object of his labor, Il. 5, 567.

ἀποσχίζω (σχίζω), aor. 1 ἀπέσχισα, *to split off, to separate, to split asunder;* with accus. πέτρην, Od. 4, 507. † in tmesis.

ἀποτάμνω (Ion. for ἀποτέμνω), aor. 2 ἀπέταμον, *to cut off, to cut asunder,* στομάχους, Il. 3, 392; ἵπποιο παρηορίας, Il. 8, 87. 2) Mid. *to cut off any thing for oneself,* κρέα, Il. 22, 347; hence *to drive away,* βοῦς, h. Merc. 74.

ἀποτηλοῦ, adv. (τηλοῦ), *far in the distance, remote,* Od. 9, 117. †

ἀποτίθημι (τίθημι), aor. 1 ἀπέθηκα, aor. 2 mid. ἀπεθέμην, subj. ἀποθείομαι ep. for ἀποθῶμαι, infin. ἀποθέσθαι, 1) *to lay aside, to lay up, to put up;* with accus. δέπας ἐπὶ χηλῷ, Il. 16, 254. 2) Mid. *to lay off* or *down from oneself, to put off,* τί, any thing; φύσας ὅπλα τε πάντα, Il. 18, 409; τεύχεα, to lay down arms, Il. 3, 89; metaph. ἐνιπήν, to lay aside reproof, Il. 5, 492.

* ἀποτῑμάω (τιμάω), fut. ἀποτιμήσω, *not to honor, to esteem lightly;* with accus. h. Merc. 35.

ἀποτῑνυμαι, poet. for ἀποτίνομαι; πολέων ποινήν, to take vengeance for many [a Grecian slain, C.], Il. 16, 398; τινά τινος, to cause one to atone for any thing, Od. 2, 78.

ἀποτῑνω (τίω), fut. ἀποτῑσω, aor. 1 ἀπέτῑσα, fut. mid. ἀποτῑσομαι, aor. 1 ἀπετῑσάμην. I) Act. prop. *to pay back, to requite,* τὶ τριπλῇ, Il. 1, 128; πολλά τινι, Od. 2, 132; a) Espec. in a bad sense, *to pay the penalty, to atone* for any thing, τινί τε; τιμήν τινι, *to make recompense* and *satisfaction* to any one, Il. 3, 286; πᾶσαν ὑπερβασίην τινί, to requite [take vengeance upon] one for transgression, Od. 13, 193; Πατρόκλοιο ἕλωρα, to pay the penalty for Patroclus slain, Il. 18, 93. ἔκ τε ὀψὲ τελεῖ σύν τε μεγάλῳ ἀπέτισαν σὺν σφῇσιν κεφαλῇσι, and then shall they make heavy satisfaction with their heads, etc. (aor. for fut.) Il. 4, 161. b) In a good sense, *to repay, to make good,* κομιδήν τινι, Il. 8, 186; εὐεργεσίας, Od. 22, 235. cf. Od. 2, 132. II) Mid. 1) *to exact payment, penalty, satisfaction,* etc.; with accus. of the thing, ποινὴν ἑτάρων, to require satisfaction, i. e. to take vengeance for his companions, Od. 23, 312; and gener. *to punish,* βίας, Od. 16, 255. 3, 216; with accus. of the pres. τινά, to cause any one to make atonement, or to punish him, Od. 24, 480; absol. Od. 1, 268.

ἀποτίω = ἀποτίνω, not occurring in the pres.

ἀποτμήγω, ep. form of ἀποτέμνω, aor. 1 ἀπότμηξα, *to cut off, to cleave away;* with accus. χεῖρας ξίφει, Il. 11, 146; κεφαλήν, Od. 10, 440; spoken of rivers, κλιτῦς, to tear away the declivities, Il. 16, 390; metaph. τινά τινος, to cut off or intercept any one from a thing, λαοῦ, Il. 10, 361. 22, 456.

ἄποτμος, ον (πότμος), *unfortunate, wretched,* Il. 24, 388. Superl. ἀποτμότατος, Od. 1, 219.

ἀποτρέπω (τρέπω). fut. ἀποτρέψω, aor. 2 ἀπέτραπον, aor. 2 mid. ἀπετραπόμην, 1) *to turn away, to turn aside, to divert, to drive away,* τινά, Il. 15, 276; λαόν, Il. 11, 758; πολέμοιο, to dissuade any one from war, Il. 12, 249. 2) Mid. *to turn from, to turn about;* with αὖτις, Il. 10, 200. 12, 329.

ἀποτρίβω (τρίβω), fut. ἀποτρίψω, *to rub off, to wipe off.* πολλά οἱ ἀμφὶ κάρη σφέλα— πλευραὶ ἀποτρίψουσι βαλλομένοιο, many stools thrown at his head shall the ribs (nom.) of him hit wipe off, i. e. many stools thrown at his head shall at least hit his ribs, Od. 17, 232. † Some read πλευράς, and take σφέλα in the nom., less in accordance with the poetic language.

ἀπότροπος, ον (τρέπω), *turned away, separated, far from men,* Od. 14, 372. †

ἀποτρωπάω, poet. form of ἀποτρέπω, *to turn away;* τινά, Il, 20, 119; τί, Od. 16, 405. 2) Mid. *to turn oneself away,* τινός, from a thing; τόξου ταναοῦος, to withdraw from straining the bow, Od. 21, 112; with infin. *to delay, to hesitate,* δακέειν ἀπετρωπῶντο λεόντων, Il. 18, 585.

ἀπούρας, a solitary part. aor. 1 from an obsol. root, which in signification belongs to ἀπαυράω, *to take away,* q. v.

ἀπουρίζω, fut. ἀπουρίσω; only Il. 22, 489. † ἄλλοι γὰρ οἱ ἀπουρίσσουσιν ἀρούρας; according to the common explanation, Ion. for ἀφορίζω, they will intrude upon his limits; or according to Buttm. Lexil. I. p. 77, related to ἀπαιρέω (they will take his fields from him), who also prefers the other reading ἀπουρήσουσιν.

* ἀποφαίνω (φαίνω) aor. 1 ἀπέφηνα, *to disclose, to bring to light, to make known, to manifest*, Batr. 143.

ἀποφέρω (φέρω), fut. ἀποίσω, aor. 1 ἀπήνεικα, *to bear away, to bring away;* with accus. spoken of horses, ἀπό τινος, Il. 5, 256. 2) *to carry from one place to another, to convey;* τεύχεά τινι, Od. 16, 360; τινὰ Κόωνδε, of ships, Il. 14, 255; μῦθον τινί, to report tidings to any one. Il. 10, 337.

* ἀποφεύγω (φεύγω), *to flee away, to escape*, with accus. Batr.

ἀπόφημι (φημί), *to announce;* with ἀντικρύ, to declare directly, Il. 7, 362, ep. 2) Mid. in like manner: ἀπόφασθε ἀγγελίην, Il. 9, 422. To this is assigned the aor. ἀπεῖπον, q. v.

ἀποφθίθω (φθίθω), imperf. ἀπέφθιθον, poet. = ἀποφθίνω, *to perish*, Od. 5, 110. 133. 7, 251. (Buttm. Gram. § 114, rejects the reading ἀπέφθιθον, and prefers ἀπεφθίθεν for ἀπεφθίθησαν, as aor. pass. from φθίω, cf. Rost Gram. p. 334.)

ἀποφθινύθω, poet. (φθινύθω), intrans. *to perish, to die*, Il. 5, 613. 2) Trans. θυμόν, *to lose life*, Il. 16, 540. * Il.

ἀποφθίνω, poet. (φθίνω), only aor. sync. mid. ἀπεφθίμην, impf. ἀποφθίσθω, Il. 8, 429, optat. ἀποφθίμην for ἀποφθείμην, Od. 10, 51, part. ἀποφθίμενος, aor. 1 pass. ἀπεφθίθην; hence 3 plur. ἀπέφθιθεν, Od. 23, 331. [conf. also ἀποφθίθω,] *to perish, to die*, Il. 3, 322; λυγρῷ ὀλέθρῳ, Od. 15, 268; λυγαλέῳ θανάτῳ, Od. 15, 358; ἠὲ πεσὼν—ἀποφθίμην—ἠὲ ἀκέων τλαίην, whether I falling from the ship should perish in the sea, Od. 10, 51.

ἀποφώλιος, ον, poet. according to the Schol. = μάταιος, prop. *idle, vain, empty, worthless*, Od. 14, 212; spoken of the mind, νόον ἀποφώλιος, Od. 8, 177; οὐκ ἀποφώλια εἰδώς, not knowing worthless things, not weak of understanding. Od, 5, 182. 2) *ineffectual, unproductive;* εἶναι ἀθανάτων, Od. 11, 219. (The deriv. is uncertain; according to some from φωλεός, according to others from ἀπό and ὄφελος).

ἀποχάζομαι, depon. mid. (χάζομαι), *to yield, to retire*, βόθρου, Od. 11, 95. †

ἀποχέω (χέω), ep. aor. ἀπέχευα, *to pour out, to spill*, εἵδατα ἔφαζε, * Od. 22, 20. 85, in tmesis.

ἀποψύχω (ψύχω), part. aor. pass. ἀποψυχθείς, 1) *to breathe out, to be breathless, to swoon*, Od. 24, 348. *b) to become cool.* 2) Mid. *to recover breath, to dry oneself;* with accus. τοὶ δ' ἱδρῶ ἀπεψύχοντο χιτώνων, they dried themselves from the sweat of the garments, Il. 11, 621. 22, 1; ἱδρῶ ἀποψυχθείς, Il. 21, 561.

* ἀπρεπέως, poet. for ἀπρεπῶς, adv. (πρέπω), *in an unbecoming manner, indecorously*, h. Merc. 272.

ἄπρηκτος, ον (πράσσω), 1) *undone, unaccomplished, vain, unproductive, fruitless;* ἄπρηκτον πόλεμον πολεμίζειν, Il. 2, 121; ἄπρηκτοι ἔριδες, idle contentions, Il. 2, 376. 2) Pass. not to be managed, *severe, incurable, unavoidable*, ὀδύναι, Od. 2, 79; ἀνίη, Od. 12, 223. The neut. as adv. ἄπρηκτον νέεσθαι, to return without effecting one's purpose, Il. 14, 221.

ἀπρῑάτην, adv. (πρίαμαι), *unbought, unransomed, gratuitously*, Il. 1, 99. Od. 14, 317.

ἀπροτίμαστος, ον, ep. for ἀπρόσμαστος (μάσσω), *untouched, unharmed, pure*, Il. 19, 263. †

ἄπτερος, ον (πτερόν), *unwinged, without wings;* only in the phrase: τῇ δ' ἄπτερος ἔπλετο μῦθος, the discourse was not winged, i. e. the discourse did not escape her, she noted it, although words easily fly away (πτερόεντα), Od. 17, 57. 19, 29.

ἀπτήν, ἀπτῆνος, ὁ, ἡ (πτινός), *unfeathered, unfledged, callow, νεοσσός*, Il. 9, 323. †

ἀπτοεπής, ές (πτοέω, ἔπος), *fearless in speaking, bold*, Il. 8, 209. † According to others, ἀπτοεπής from ἄπτεσθαι, assailing in speaking, cf. Il. 1, 582.

ἀπτόλεμος, ον, poet. (πόλεμος), *unwarlike, cowardly*, * Il. 2, 201.

ἄπτω, aor. 1 ἧψα, aor. 1 mid. ἡψάμην and ἀψάμην, aor. pass. ep. ἐάφθη, q. v. I) Act. *to attach, to fasten, to join;* with accus. only ἑϋστρεφὲς ἕντερον οἰός, Od. 21, 408. II) Mid. *to join for oneself;* βρόχον ἀφ' ὑψηλοῖο μελάθρου, to suspend the noose from the lofty roof-tree, Od. 11, 277; *to attach oneself to, to stick to, to hit.* τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, so long the weapons hit both sides,

Il. 8, 67. 11, 85, and generally, *to touch, to grasp, to lay hold of, to clasp, to seize;* with gen. ἅψασθαι γούνων, νηῶν, χειρῶν, κεφαλῆς; κύων συὸς ἅπτεται κατόπισθε, ἰσχία τε γλουτούς τε, a dog seizes the boar from behind, by the hips and loins, Il. 8, 339. Thus Eustath. explains the passage in accordance with connection, assuming that to the genit. an accus. of nearer definition is annexed, and supplying κατά with ἰσχία, etc. Others construct ἰσχία τε γλουτούς τε, with ἑλισσόμενόν τε δοκεύει; metaph. βρώμης ἠδὲ ποτῆτος, to touch food and drink, Od. 10, 379.

ἅπτω, fut. mid. ἅψομαι, *to inflame, to kindle, to light;* only mid. *to take fire, to blaze up;* ὅτε δὴ τάχ' ὁ μοχλὸς—ἐν πυρὶ μέλλεν ἅψεσθαι, when now the stake was about to inflame in the fire, Od. 9, 379. †

ἀπύργωτος, ον (πυργόω), *without towers, unfortified,* Θήβη, Od. 11, 263. †

ἄπυρος, ον (πῦρ), *without fire, not having come in contact with fire, unboiled by fire;* spoken of caldrons and tripods as yet new, Il. 9, 122. 23, 267; or, with others, *not to be used on the fire,* but e. g. for mixing wine.

ἀπύρωτος, ον = ἄπυρος, φιάλη, a vessel not yet touched by fire, Il. 23, 270. †

ἄπυστος, ον (πυνθάνομαι), 1) Pass. of which nothing is heard, *unknown, unheard of,* Od. 1, 242. 2) Act. who has heard of nothing, *ignorant, uninformed,* Od, 5, 127; with gen. μύθων, Od. 4, 675.

ἀπωθέω (ὠθέω), fut. 1 ἀπώσω, aor. 1 ἀπῶσα, ep. ἀπέωσα, fut. mid. ἀπώσομαι, aor. 1 mid. ἀπωσάμην, *to thrust away, to drive* or *push away;* with accus. ῥινόν, to abrade the skin, to break it, Il. 5, 308; ὁμίχλην, to scatter the cloud, Il. 17, 649; τινά τινος and ἔκ τινος, to drive one from, ἄνδρα γέροντος, Il. 8, 96; ἐκ Τροίης, Il. 13, 367; spoken of the winds and waves: to drive from the right way, *to turn aside,* Od. 9, 81. 2) Mid. *to drive away from oneself, to repulse, to avert;* with accus. Τρῶας, Il. 8, 206; κακὰ νηῶν, misfortune from the ships, Il. 15, 503; πόλεμον νηῶν, Il. 16, 251; θυφάων λίθον, Od. 9, 394.

ἄρα, particle ep., also ἄρ and enclit. ῥά (*ΑΡΩ*). [Before vowels stand ἄρ' and ῥ'; before a vowel with the digamma, sometimes ῥα.] This particle, which never stands as the first word of a sentence, but which occupies an early place in it, expresses, in accordance with its derivation from *ΑΡΩ*, to suit, to be adapted, a close connection, *exactly, just,* hence *only, thereupon.* 1) A most intimate connection between two ideas or thoughts: *a*) After relatives, in correlative clauses, of place, time, and manner. Ἀτρείδης δ' ἄρα χεῖρα—τὴν βάλεν, ᾗ ῥ' ἔχε τόξον, precisely the hand with which, Il. 13, 594. τῇ ῥα, just there, just where, Il. 14, 404. 11, 149; εὖτ' ἄρα, ὅτ' ἄρα, just as; τότ' ἄρα, exactly then. *b*) After a demonstrative pronoun, when by it an object previously named is referred to, or something already stated in general is repeated and more exactly explained, *just, exactly, then,* e. g. Il. 4, 499–501, υἱὸν Πριάμοιο τόθον βάλε Δημοκόωντα ——τὸν ῥ' Ὀδυσεὺς——βάλε, him then, and v. 488. τοῖον ἄρα—ἐξενάριξεν Ἀΐας (as a recapitulation of the whole narration), conf. Il. 13, 170–177; τόν ῥα—πτύξε; so ταῦτ' ἄρα, just these; with demonstrat. adv. τῷ ἄρα, just therefore, ἔνθ' ἄρα, just then or there, ὣς ἄρα, just so, and the frequent ἦ ῥα and ὣς ἄρ' ἔφη. Hence *c*) In sequences, οἵτινες ἄρ'—ἦσαν, these then were, Il. 2, 760; τοὔνεκ' ἄρα, on this account then: here belongs the construction with interrogatives, τίς τ' ἄρ, τῶν—ἦν, now then, who of these, etc. Il. 2, 761. Hence 2) It is also employed in clauses where a mistake is indicated, or information upon some unthought-of point communicated, *then, therefore.* πηλέης οὐκ ἄρα σοίγε πατὴρ ἦν ἱππότα Πηλεύς, not therefore was, Il. 16, 33. cf. Il. 9, 316. Od. 13, 209. 17, 454; also in explanatory and illustrative clauses. ὅτι ῥα, ἐπεί ῥα, because namely, Il. 1, 56. 13, 416. 3) It indicates the direct progress of actions and events; hence it serves *a*) To connect actions and states which in point of time succeed one another, and of which the one seems to proceed from the other, *then, thereupon,* Il. 1, 68. 306. 464; hence frequently in connection with αἶψα, αὐτίκα, καρπαλίμως; further, ἐπεί ῥα, ὅτε ῥα, as soon as, Il. 14, 641; and in both protasis and apodosis, ὅτε δή ῥα—δή ῥα τότε, then forthwith, Il. 11, 780. *b*) Gener. in enumerating several consecutive events, Il. 5, 592. (With negat. οὐδ' ἄρα, it signifies, according to Nägelsbach, *a*) *and not once,* Od. 9, 92. *b*) *and immediately not* (no longer), Od. 4, 716;) cf. Nägelsbach Excurs. III. p. 191. Kühner Gram. § 630.

ἀραβέω (ἄραβος), aor. 1 ἀράβησα, *to rattle,*

to resound; spoken of the arms of a falling warrior. ἀράβησε τεύχε' ἐπ' αὐτῷ, Il. 4, 504. 5, 42, and often.

ἄραβος, ὁ (ἀράσσω), *noise, rattling;* ὀδόντων, chattering of the teeth, Il. 10, 375. †

Ἀραιθυρέη, ἡ, a town and territory in Argolis, accord. to Strabo the later *Phlius*, between Sicyon and Argos, which took its name from the daughter of Aras; or rather the signif. is from ἀραιός and θυρέα, *a narrow pass*, Il. 2, 571.

ἀραιός, ή, όν, *thin, small, narrow*, κνῆμαι, Il. 18, 411; γλῶσσαι, Il. 16, 161; εἴσοδος, the narrow entrance of a port, Od. 10, 90. 2) *weak, unwarlike;* spoken of the hand of Venus, Il. 5, 525.

ἀράομαι, depon. mid. (ἀρά), fut. ἀρήσομαι, aor. 1 ἠρησάμην, *to pray, to address supplications* to the gods; with dat. Ἀπόλλωνι, Il. 1, 35. 2) *to wish*, yet only when one's wish is expressed aloud; with infin. Il. 4, 143. Od. 1, 163; with ἔως and optat. Od. 19, 367. b) *to wish present, to invoke;* with accus. ἐπεὶ—ἀρήσετ' Ἐρινῦς, when the mother shall invoke the Erinnyes, Od. 2, 135. Once ἀρήμεναι for ἀρᾶν, infin. act., but according to Buttm. Gram. § 114, aor. 2 pass. of the root ἄρομαι, in accordance with the connection: πολλάκι που μέλλεις ἀρήμεναι, thou wilt oft have prayed, Od. 22, 322.

ἀραρίσκω, poet. (th. ΑΡΩ), aor. 1 act. ἤρσα, infin. ἄρσαι, aor. 2 act. ἦραρον, ep. ἄραρον, part. ἀραρών, perf. ἄρηρα, part. ἀρηρώς, fem. ἀραρυῖα, pluperf. ἀρήρειν, aor. 1 pass. only 3 plur. ἄρθεν, Il. 16, 211, ep. aor. 2 mid. only part. ἄρμενος. (The pres. ἀραρίσκω, Od. 14, 23, has been formed from the aor. 2 act.) I) Trans. in the aor. 1 and 2 act. (The last twice intrans. Il. 16, 214. Od. 4, 777.) *To join*, hence 1) *to annex, to bind, to fit to, to secure, to prepare*, τί, any thing; τινί, with or of something; κέρα, to bind the horns, Il. 4, 110. οἱ δ' ἔπει ἀλλήλους ἄραρον βόεσσι, when with their shields they had locked themselves together, Il. 12, 105; and pass. μᾶλλον δὲ στίχες ἄρθεν (ep. for ἄρθησαν), the ranks pressed more closely together, Il. 16, 211. b) τί τινι, to fasten or attach one thing to another; ἱκρία σταμίνεσσιν, Od. 5, 252; ἄγγεσιν ἅπαντα, to preserve, to put up every thing in vessels, Od. 2, 289; πέδιλα πόδεσσιν, Od. 14, 23; hence gener. *to construct, to prepare, to build*, τί τινι, any thing of or from a thing; τοῖχον λίθοισι, to build a wall of stones, Il. 16, 212 (in which sense also the perf. ἄρηρεν stands, Od. 5, 248; which is, however, according to the Schol. only a false reading for ἄρασσεν, conf. Nitzsch ad loc.). Metaph. μνηστῆρσιν θάνατον, to prepare death for the suitors, Od, 16, 169. 2) *to provide, to furnish*, τί τινι; πώμασιν ἀμφορέας, Od. 2, 353; νῆα ἐρέτῃσιν, Od. 3, 280; metaph. ἦρε θυμὸν ἐδωδῇ, he furnished, i. e. refreshed his heart with food, Od. 5, 95. 3) *to suit* any thing to any one, *to make agreeable*, only Il. 1, 136. γέρας ἄρσαντες κατὰ θυμόν, suiting a present to my mind, i. e. selecting one, etc. II) Intrans. in the perf. and plupf. 1) *to be joined together, to stand in close array*, and gener. *to fit, to be suited to, to sit close.* Τρῶες ἀρηρότες, the Trojans in close array, Il. 13, 800; and so aor. 2, Il. 16, 214. ζωστῆρ ἀρηρώς, a close-fitting girdle, Il. 4, 134; comm. with dat. θώρηξ γυάλοισι ἀρηρώς, a cuirass joined together, constructed of plates, Il. 15, 530. cf. Od. 6, 267; *to suit*, τινί, any thing. δοῦρα παλάμῃφιν ἀρήρει, Il. 3, 338. κυνέη ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαι, Il. 5, 744. πύλαι πύκα στιβαρῶς ἀραρυῖαι, Il. 12, 454; σανίδης, Od. 2, 344; rarely with prepos. ἐν ἁρμονίῃσιν ἀρήρῃ, the timbers hold fast in the joints, Od. 5, 361. conf. ἁρμονίη. πίθοι ποτὶ τοῖχον ἀρηρότες, vessels arranged against the wall (fitted to the wall), Od. 2, 342; metaph. οὐ φρεσὶν ἧσιν ἀρηρώς, not firm in understanding, Od. 10, 553. 2) *fitted out, well furnished;* σκολόπεσσι, with fishes, Il. 12, 56. ζώνη ἑκατὸν θυσάνοις ἀραρυῖα, Il. 14, 181. cf. Od. 2, 267. 3) Metaph. *to be befitting, agreeable, pleasant.* μῦθος, ὅ—πᾶσιν ἦραρεν, which was pleasing to all, Od. 4, 777, aor. 2 here intrans. III) Mid. only the part. aor. 2 sync. as adj. ἄρμενος, η, ον, *fitted to, attached to;* with dat. ἐπίκριον ἄρμενον τῷ ἱστῷ, the sail-yard attached to the mast, Od. 5, 254; with ἐν: τροχὸς ὕρμενος ἐν παλάμῃσιν, a wheel suited to the hands, Il. 18, 600; πέλεκυς, Od. 5, 234.

ἄραρον, see ἀραρίσκω.

ἄρασσω, fut. ξω, *to strike, to knock, to beat;* in our editions of Hom. found only in tmesis, ἀπαράσσω and συναράσσω [and once ἐξαράσσω, Od. 12, 422], q. v. In Od. 5, 248, Bothe, instead of the reading ἄρηρεν of Eustath., has adopted the reading of the Codd. ἄρασσεν. He

reads, therefore, καὶ ἤρμοσεν ἀλλήλοισιν γόμφοισιν δ' ἅρα τήγε καὶ ἁρμονίῃσιν ἄρασσεν. Also Nitzsch, Bd. II. p. 36, approves this as the only true reading, because ἄρηρεν is always elsewhere used intransitively, and ἤραρεν with ἤρμοσεν is tautological; conf. Apoll. Rhod. II. 614. Ἄρασσεν stands for συνάρασσεν, belongs prop. to γόμφοισιν, and is by zeugma to be referred to ἁρμονίῃσιν also. Bothe translates the verse: he hammered together the raft with nails and joints.

ἀράχνιον, τό (ἀράχνη), *a spider's web*, Od. 8, 280. 16, 35. * Od.

ἀργαλέος, έη, έον, *heavy, difficult, troublesome, oppressive*, that which can hardly be borne; more rarely, which is difficult to accomplish, ἔργον, ἄνεμος, μνηστὺς, Od. 2, 199; comm. with dat. of pers. and infin. ἀργαλέον μοι πᾶσι μάχεσθαι, hard it is for me to contend with all, Il. 20, 356; more rarely, ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι, hard is it to oppose the Olympian Jupiter, Il. 1, 589, and Od. 4, 397; (prob. from α intens. and ἔργον; or, according to some, from ἄλγος, with an exchange of λ for ρ.)

Ἀργειάδης, ου, ὁ, son of Argeus = *Polymelus*, Il. 16, 417.

Ἀργεῖος, είη, εῖον (Ἄργος), *of Argos, Argive*. Ἥρη Ἀργείη, the Argive Juno, Il. 4, 8; Ἑλένη, the Peloponnesian, Il. 2, 161; conf. Ἄργος, h. 3. 2) Subst. *a man of Argos*, primarily an inhabitant of the city of Argos. *b*) an inhabitant of the Argive territory; and, because this was the principal people before Troy, a denomination of all the Greeks, Il. 2, 352.

Ἀργειφόντης, ου, ὁ (Ἄργος, φονέω), *the Argicide*, an appellation of Mercury, because he slew the guardian of Io the many-eyed Argus, Il. 2, 103. Od. 1, 38.

ἀργεννός, ή, όν, poet. for ἀργός, *white, shining*, ὄϊες, but also ὀθόναι, silver-colored veil, Il. 3, 141.

ἀργεστής, ᾶο, ὁ (ἀργός) epith. of Notus, prob. *rapid*, or *raising white foam*, (like *albus Notus*, Horat.), Il. 11, 306. 21, 334. As an adj. it is according to the Gramm. oxytone, ἀργεστής; as prop. name, paroxytone, conf. Spitzner ad Il. 11, 306.

ἀργέτι, ἀργέτα, poet. for ἀργῆτι, ἀργῆτα, see ἀργής.

ἀργής, ῆτος, ὁ, ἡ, *white, clear, shining, beaming*, comm. spoken of lightning; but also of ἐανός. ἀργῆς δημός, white fat, Il. 11, 817. 21, 127; (poet. shortened dat. and accus. ἀργέτι, ἀργέτα, Il. 11, 817. 21, 127.

ἀργικέραυνος, ου, ὁ (κεραυνός), having a blaze of white lightning, *darting glowing lightning*, epith. of Jupiter; subst. the hurler of lightning (Voss), * Il. 20, 16.

ἀργινόεις, εσσα, εν (ἀργός), *white, shining*, epith. of the towns Camirus and Lycastus, from the white limestone mountains, Il. 2, 647. 656; οὔρεα, h. Ap. 18, 12.

ἀργιόδους, οντος, ὁ, ἡ (ὀδούς), *having white teeth*, epith. of boars and dogs, Il. 10, 264. Od. 8, 60.

ἀργίπους, ποδος, ὁ, ἡ (πούς), *swift-footed*, epith. of dogs, Il. 24, 211. † of horses, h. in Ven. 212.

Ἄργισσα, ἡ, a place in Thessalia Pelasgiotis, on the Peneus, the later Argura, Il. 2, 737.

ἄργμα, τος, τό (ἄρχω), *the first-fruits, the firstlings*, the portions of the victim cut off and burnt in honor of the gods, Od. 14, 446. †

Ἄργος, ὁ, pr. name of a dog, Od. 17, 292; see adj. ἀργός.

Ἄργος, εος, τό, 1) *Argos* (*Argi*), chief city in Argolis, on the Inachus, now Argo, in the time of the Trojan war the residence of Diomedes, Il. 2, 559. It had the epithets Ἀχαϊκόν, Ἰασον, Ἱππόβοτον. 2) the *Argolic plain*, the realm in which Agamemnon ruled, having his residence in Mycenæ, Il. 1, 30. 2, 108. 3) It signif. also the entire *Peloponnesus*, Argos being the chief city of the Achaians and the most powerful kingdom in the Peloponnesus; hence, in connection with Hellas, it stands for all Greece, Od. 1, 344. 4, 726. 4) τὸ Πελασγικόν, a town in Thessaly, under the dominion of Achilles, according to some the later Larissa, not extant in the time of Strabo, Il. 2, 681. (ἄργος, τό, signifies accord. to Strab. *plain*, and is peculiarly a name of Pelasgian towns, as Λάρισσα, see Müller I. § 125.)

ἀργός, ή, όν (related to ἄργυρος), *shining, gleaming, white*, epith. of a goose, Od. 15, 161; and of victims shining with fat (*nitidus*), Il. 23, 30. 2) *rapid, fleet*, often epith. of dogs, πόδας ἀργοί, Il. 18, 578. Od. 2, 11; and without πόδας, Il. 1, 50. (According to the Schol. and some modern commentators, it signifies *white dogs*, see Köppen; the con-

nection however refutes this signif., since the reference is to the entire race. The signif. *swift-footed*, some derive from ἔργον and the intens. α, ἀεργός, contr. ἀργός, *without toil, swift-running*. The true derivation is, that being primarily used of light, it signifies *glimmering, shining* (Herm. *micuus*); then of the running of dogs, *fleet*, since swiftness in running produces a glimmering appearance, see Nitzsch in Anm. zu Od. 2, 11.)

Ἄργοςδε, to Argos.

ἀργύρεος, ἑη, εον (ἄργυρος), *silver, adorned with silver*, often used of articles belonging to the gods and to the rich, Il. 1, 49. 5, 727. Od. 4, 53.

ἀργυροδίνης, ον (δίνη), *silver-whirling, having silver eddies*, epith. of rivers, * Il. 2, 752. 21, 8.

ἀργυρόηλος, ον (ἧλος), *adorned with silver nails* or *studs*, ξίφος, θρόνος, Il. 3, 334. Od. 7, 162.

ἀργυρόπεζα, ἡ (πέζα), *silver-footed*, metaph. for shining, epith. of Thetis, * Il. 1, 538.

ἄργυρος, ὁ (related to ἀργός), *silver*. Homer mentions it very often, and names as its source the town Alybe in the country of the Halizones (cf. Ἀλύβη). We find mention of vessels of massive silver, e. g. a *mixing-vase* (Od. 9, 203), *caldrons, goblets, cups*, etc. Od. 1, 137. 4, 53. In other places the articles seem only plated or washed with silver, e. g. the handles of the swords, Il. 11, 31. Od. 8, 404; the door-posts in the palace of Alcinous, Od. 8, 89; or inlaid with silver, e. g. a seat, Od. 19, 56; the bed of Ulysses, Od. 23, 200.

ἀργυρότοξος, ον (τόξον), *having a silver bow, god of the silver bow*, epith. of Apollo, Il. 2, 766. Od. 7, 64; also as subst. Il. 1, 37.

Ἀργυφέη, ἡ, an unknown town in Elis, h. Ap. 422; where Ilgen would read Ἀμφιγένεια.

ἀργύφεος, ἑη, εον, poet. (ἄργυρος), *silver-shining, silver-white; σπέος*, Il. 18, 50; φᾶρος, robe, Od. 5, 230.

ἄργυφος, ον = ἀργύφεος, epith. of sheep, Il. 29, 621. Od. 10, 85.

Ἀργώ, οῦς, ἡ, *Argo*, the ship of the Argonauts, named either from the builder Argos, or from ἀργός, swift, Od. 12, 70.

ἀρδμός, ὁ (ἄρδω), a place where cattle are watered, *a watering-place, a drinking-place*, Il. 18, 521. Od. 13, 247.

* ἄρδω, fut. ἄρσω, *to give drink, to water*, h. 8, 3. Mid. *to water oneself, to drink*, h. in Ap. 263.

ἀρειή, ἡ (ἀρά), *cursing, threatening, menacing*, Il. 17, 431; 20, 109. (ἄ).

Ἀρέθουσα, ἡ (ἄρι, θέω, that runs briskly), a fountain on the west side of the island Ithaca, Od. 13, 408.

Ἄρειος, ον (Ἄρης), comm. Ἀρήϊος in Homer, *devoted to Mars*. τεῖχος Ἄρειον, the wall of Mars, i. e. Thebes.

ἀρείων, ἄρειον, *better, stronger, superior, braver*; a compar. which from the meaning is assigned to ἀγαθός, related to ἀρι or Ἄρης; accus. sing. ἀρείω for ἀρείονα, Od. 3, 250; nom. plur. ἀρείονς for ἀρείονες, Od. 2, 477.

Ἀρείων, ονος, ὁ, the steed of Adrastus, to which he owed his deliverance before Thebes, Il. 23, 346. Ἀρίων, Apd.

ἄρεκτος, ον, ep. for ἀρρηκτος (ῥήξω), *not done, unaccomplished*, Il. 19, 150. †

ἀρέσαι, ἀρέσασθαι, see ἀρέσκω.

ἀρέσκω (th. ἀρέω), fut. ἀρέσω, aor. 1 act. ἤρεσα, mid. fut. ἀρέσομαι, ep. σσ, aor. 1 ἠρεσάμην, ep. σσ, 1) Act. in Hom. trans. *to make good, to compensate, to requite, to make satisfaction*, Il. 9, 120. 2) Mid. oftener, *to make good for oneself, to compensate* or *requite for oneself*. ταῦτα ἀρεσσόμεθα, these things will we settle, Il. 4, 362. 6, 526. Od. 22, 55; said of persons: *to propitiate, to conciliate, to appease*, τινά, Od. 8, 402; τινί, by a thing; τινὰ δώροισιν, to propitiate any one by presents, Il. 9, 112. Od. 8, 396. 415.

ἀρεταάω (ἀρετή), *to prosper, to flourish, to succeed*, Od. 8, 329. λαοὶ ἀρετῶσι, the people flourish, Od. 19, 144.

Ἀρεταών, ονος, ὁ, a Trojan who was slain by Teucer, Il. 6, 31.

ἀρετή, ἡ, *worth, ability, excellence*, anything by which one distinguishes himself. In Homer, it means especially, 1) In gods, *glory*, Il. 9, 498. 2) In men, *strength, courage, bravery, activity of body*; also external advantages, *fortune, beauty, honor*, etc. ἀμείνων παντοίας ἀρετᾶς, ἠμὲν πόδας ἠδὲ μάχεσθαι, superior in every virtue, both in running and fighting, Il. 15, 642; *fortune*, spoken of Ulysses, Od. 13, 44; *strength*, Od. 18, 133. 3) In women, *excellence, beauty, fortune*, Od. 2, 206. 18, 350. (The moral idea of virtue is not known to Homer. It is derived from ἄρω or from Ἄρης, or accord. to Nitzsch on Od. 3, 57, from ἀρέω, anything which is pleasing.)

ἀρή, ἡ, Ion. for ἀρά, *prayer, supplication, petition*, Il. 15, 378. 23, 199. Od. 4, 767; generally in a bad sense, *imprecation, malediction.* ἐξαίσιος ἀρή, cruel imprecation, Il. 15, 598; hence, 2) the *destruction, evil*, or *misfortune* imprecated, Il. 12, 334. Od. 2, 39. (According to Heyne, Il. 12, 334, the word in the first signif. has α, in the second, ᾰ̆; but according to Passow, the quantity depends upon the position in the verse.)

ἀρήγω (related to ἀρκέω), fut. ἀρήξω, *to help, to assist, to come to aid*, τινί, any one, often in the Il. also with dat. instrum.: ἔπεσιν καὶ χερσίν, to help with word and deed, Il. 1, 77. 2) *to repel*, with accus. ὄλεθρον, Batr. 280.

ἀρηγών, όνος, ὁ, ἡ, *a helper*; as fem. * Il. 4, 7.

Ἀρηΐθοος, ον (θοός), *fleet as Mars, rapid in the battle*, * Il. 4, 280.

Ἀρηΐθοος, ὁ, pr. n. 1) husband of Philomele, grandfather of Menesthius king of Arne in Bœotia, with the appellation of club-bearer, Il. 7, 9. cf. v. 137 seq. Lycurgus surprised him on his return from Arcadia in an ambuscade and slew him, Il. 9, 141 seq. His grave was shown in Arcadia, Paus. 2) father of Menesthius, Il. 7, 8; for the ὅν, v. 9, relates to Ἀρηϊθόοιο ἄνακτος, see Heyne. 3) a Thracian, charioteer of Rhigmus, slain by Achilles, Il. 20, 486.

Ἀρήϊος, ον, Ion. for ἄρειος, *devoted to Mars, warlike, brave, martial*; spoken often of persons; more rarely of things: τείχεα, ἔντεα, weapons of Mars, Il. 6, 340. Od. 16, 284.

Ἀρηϊκτάμενος, η, ον (κτείνω), *slain by Mars, fallen in battle*, Il. 22, 72. †

Ἀρηΐλυκος, ὁ (λύκος, a wolf like Mars), 1) father of Prothoenor, q. v. 2) a Trojan, slain by Panthous, Il. 26, 308.

Ἀρηΐφατος, ον (ΦΕΝΩ, πέφαμαι), *slain by Mars, killed in battle*, Il. 19, 31. Od. 11, 41.

Ἀρηΐφιλος, *beloved by Mars, warlike, brave*, epith. of the Achaians, Il. 6, 73.

ἀρήμεναι, see ἀράομαι.

ἀρημένος, η, ον (ᾱ), an ep. part. perf. pass. of doubtful derivation; explained by the Schol. by βεβλαμμένος, *burdened, oppressed, tormented.* γήραϊ λυγρῷ ἀρημένος, Il. 18, 435; oftener in the Od. ὕπνῳ καὶ καμάτῳ ἀρημένος, oppressed with sleep and fatigue, Od. 6, 2.

(According to Thiersch Gram. § 232, p. 385, from ἀρέω, related to βαρύς; according to others, kindred to ἀραιός.)

(Ἄρήν, ὁ,) in nom. obsol.; from this the syncop. cases ἀρνός, ἀρνί, ἄρνα, plur. ἄρνες, dat. ἀρνάσι ep. ἀρνέσσι, prop. *a male sheep, a ram*, Od. 4, 85; but particularly, *a young sheep, a lamb*, (from ϝήν with euphon. prefix α, hence ἀρήν, ἀρϝήν, ἀρσήν.)

ἀρηφομένος, η, ον, see ἀρόω.

Ἀρήνη, ἡ, a town in Elis, on the river Minyeius, according to Strabo, VIII. 346, prob. the later *Samicon*, which perhaps was the fortress of Arene; but accord. to another passage of Strabo, VIII. 348, the later *Erana*, in Messenia, cf. Paus. 4, 2. 3. Il. 2, 591. 11, 723.

Ἄρης, gen. Ἄρεος ep. Ἄρηος, dat. Ἄρεϊ, Ἄρει, ep. Ἄρηϊ, accus. ep. Ἄρη, Ἄρηνα, Ἄρηα, Il. 5, 909, vocat. Ἄρες, *Mars*, son of Jupiter and Juno, god of war and of the fierce tumult of battle; the symbol of stormy, impetuous bravery, in contradistinction from Minerva. He is represented as the brother of Eris (Discord). Deimos (Terror) and Phobos (Flight) are his sons, Il. 4, 440. 13, 280. 15, 119. He delights only in war and bloodshed (ἄτος πολέμοιο, μιαιφόνος, βροτόλοιγος, etc.); he knows in his bravery neither plan nor moderation (θούς, θοῦρος, ὄβριμος). He has his abode chiefly among the rude, warlike nations, the Thracians, the Phlegyes, and the Ephyri, Il. 13, 301; and in the Il. is sometimes on the side of the Trojans, sometimes on that of the Greeks (ἀλλοτρόϝαλλος). Mars is large and handsome in appearance; his body covers 7 plethra; he cries as loudly as 10,000 men, upon being wounded by Diomedes, Il. 5, 860. Of his earlier fortunes, the confinement in which he was held by Otus and Ephialtes, and from which he was delivered by Mercury, and his intrigues with Venus are mentioned by Homer, Il. 5, 385. Od. 8, 267 seq. 2) As an appellat. it stands for *war, battle, slaughter, destruction, arms*, when, however, the personification is not entirely lost sight of: συνάγειν Ἄρηα, to begin the battle, Il. 2, 381; and ἔριδα Ἄρηος, Il. 14, 149; ἐγείρειν ὀξὺν Ἄρηα, Il. 2, 440; *weapons*, for ἔγχος, Il. 13, 444. (The first syllable short; in the arsis however it is long, cf. Il. 5, 31.)

ἀρητήρ, ῆρος, ὁ (ἀράομαι), prop. one who

prays; then *a priest*, since he prays for the people, * Il. 1, 11. 5, 78.

Ἀρήτη, ἡ (ᾱ), daughter of Rhexenor, wife of Alcinous in Phæacia, Od. 7, 64–77.

Ἀρητιάδης, ου, ὁ (ᾰ), son of Aretus, Od. 16, 395. (The first α short.)

ἀρητός, ή, όν, Ion. for ἀρατός (ἀράομαι), *wished for, prayed for.* 2) In Hom. in a bad sense, *imprecated, cursed, dreadful*, γόος, Il. 17, 37.

Ἄρητος, ὁ, 1) son of Nestor, Od. 3, 414. 2) son of Priam, slain by Automedon, Il. 17, 494.

ἄρθεν, ep. for ἤρθησαν, see ἀραρίσκω.

ἀρθμέω (ἀρθμός), aor. 1 part. ἀρθμήσας, *to join.* 2) Intrans. *to be united together.* διέτμαγεν ἐν φιλότητι ἀρθμήσαντε, they separated, having been united in love, Il. 7, 302. †

ἄρθμιος, η, ον (ἀρθμός), *united in friendship, joined in love* with any one, τινί, Od. 16, 427. †

* ἀρθμός, ὁ (ἄρω), *union, intimacy, friendship*, h. Merc. 524.

ἀρι- an inseparable particle, like ἐρι, which heightens the meaning, prob. related to ἀρείων.

Ἀριάδνη, ἡ (Herm. *Roborina*), daughter of Minos and Pasiphæ, who helped Theseus out of the labyrinth. She followed him, but was slain on the island Dia (Naxos) by Diana. By 'the witness of Bacchus,' commentators understand that Ariadne received the embraces of Theseus in a grove of the island which was sacred to that god, and was therefore slain, Od. 11, 321 seq. Il. 18, 592.

ἀρίγνωτος, η, ον (γνωτός), *much distinguished, easily known*, ἀρίγνωτοί τε θεοί, Il. 13, 72. Od. 6, 108. 2) In the iron. sense, well-known, noted, Od. 17, 375. (⏑ – – ⏑ and ⏑ ⏑ – ⏑, Od. 17.)

ἀριδείκετος, ον (δείκνυμι), much pointed out, hence *much distinguished, very famous;* chiefly as superl. with gen. ἀνδρῶν, λαῶν, Il. 11, 248. Od. 8, 382.

ἀρίζηλος, ον, also ἀριζήλη, Il. 18, 219; (from ἀρι and ζῆλος = δῆλος, with the digamma, which prob. before δ passed over into σ;) *very clear, very manifest, very brilliant*, αὐγή, Il. 22, 25; φώνη, a clear voice; spoken of a miraculous phenomenon: τὸν (sc. δράκοντα) ἀρίζηλον θῆκε θεός, the god made him visible, or, according to others, *significant*, i. e. a prodigy, Il. 2, 319. conf. Buttm. Lex. I. p. 253, and ἀΐζηλος.

ἀριζήλως, *clearly, entirely*, Od. 12, 453. †

ἀριθμέω (ἀριθμός), fut. ήσω, infin. aor. 1 pass. ἀριθμηθήμεναι for ἀριθμηθῆναι, *to count, to reckon up, to count together, to enumerate;* with accus. Od. 4, 411. 10, 204. εἴπερ γάρ κ' ἐθέλοιμεν—ἀριθμηθήμεναι ἄμφω, if we both, Achaians and Trojans, should be counted, Il. 2, 124.

ἀριθμός, ὁ (ἄρω), *number, amount, multitude*, * Od. 4, 451. 11, 449.

Ἄριμα, τά, sc. ὄρη, *the mountains of the Arimi;* or, as a people, Ἄριμοι οἱ, *the Arimi*, Il. 2, 783. εἰν Ἀρίμοις most commentators take as mountains, see Τυφωεύς. This chain of mountains has been located in Mysia, Lydia, Cilicia, and Syria; since, in the imagination of the poets, a giant inspired by Jupiter lies buried where there are earthquakes and volcanic fire. Strab. XIII. p. 606 prefers Mysia; here, at any rate, was a region exhibiting traces of volcanic fire, and which was therefore called ἡ Κατακεκαυμένη.

ἀριπρεπής, ές, gen. έος (πρέπω), *exceedingly prominent, very distinguished, magnificent, glorious, splendid*, spoken of men, beasts, and things; with dat. ἀριπρεπὴς Τρώεσσιν, distinguished among the Trojans, Il. 6, 477.

Ἀρίσβας, αντος, ὁ, father of Liocritus, perhaps a Theban, Il. 17, 345.

Ἀρίσβη, ἡ, a town in Troas not far from Abydos, Il. 2, 836. Adv. Ἀρίσβηθεν, from Arisbe, Il. 11, 96.

* ἀρίσημος, ον (σῆμα), *very distinguished, noted*, h. in Merc. 12.

ἀριστερός, ή, όν, *left*, ὦμος, the left shoulder. ἐπ' ἀριστερά, upon the left; μάχης, Il. 5, 355; στρατοῦ, Il. 13, 326; χειρός, on the left hand. 2) Metaph. spoken of omens, *sinister, inauspicious*, because to the diviner among the Greeks, who looked towards the north, the left hand indicated misfortune, Il. 12, 240. Od. 20, 242.

ἀριστερόφιν, adv. or ep. accus. with suffix φιν (cf. Rost Dial. § 23. b), ἀριστερός, *upon the left side, left;* only with prepos. ἐπ' ἀριστερόφιν, Il. 13, 309. 17, 116.

ἄριστεύς, ῆος, ὁ (ἄριστος), *the best, the most excellent*, sing. Il. 17, 203; in Hom.

chiefly plur. οἱ ἀριστῆες, the chiefs, the leaders, Il. 2, 404.

ἀριστεύω (ἀριστεύς), *to be first, to be most excellent, to distinguish oneself, to excel*, τινός, any one, Il. 6, 461; τινί, in a thing, βουλῇ, in counsel, Il. 11, 627; also ἐν μάχῃ, Il. 11, 409; and with the infin. Il. 6, 460.

ἄριστον, τό, *breakfast, prandium*, taken in Hom. soon after sunrise, Il. 24, 124. Od. 16, 2. (ᾰ).

ἄριστος, η, ον (superl. of ἀγαθός from ἀρείων), *the best, most excellent, most distinguished*, in Hom. spoken only of external advantages, and espec. of warlike power. Ἀργείων οἱ ἄριστοι, the noblest of the Argives; often connected with the accus. εἶδος ἀρίστη, most excellent in form, Il. 2, 715. ἵπποι ἄριστοι, Il. 2, 763; (contr. with article ὥριστος for ὁ ἄριστος, Il. 11, 288; see Thiersch Gram. § 165, 1.)

ἀρισφαλής, ές, gen. έος (σφάλλω), *very slippery*, οὐδός, Od. 17, 196. †

ἀριφραδέως, adv. *very clearly*, Od. 23, 225. †

ἀριφραδής, ές, gen. έος (φράζομαι), *very clear, very manifest, observable*, Il. 23, 240; σῆμα, Od. 11, 126. 23, 73.

Ἀρκᾰδίη, ἡ (prop. fem. from ἀρκάδιος), *Arcadia*, a district in the middle of the Peloponnesus, Il. 2, 603.

Ἀρκάς, άδος, ὁ (ᾰ), *an Arcadian*, an inhabitant of Arcadia, Il. 2, 611.

Ἀρκεισιάδης, ου, ὁ (ᾰ), son of Arcesius = *Laertes*, Od. 4, 755.

Ἀρκείσιος, ὁ, *Arcesius*, son of Jupiter and Euryodia, husband of Chalcomedusa, father of Laertes, Od. 16, 118. 120. (According to Eustath. ad loc. he received the name because he was suckled by a bear.)

Ἀρκεσίλᾱος, ὁ (from ἀρκέω and λαός, defender of the people), son of Lycus, leader of the Bœotians in the Trojan war, sailed to Troy with ten ships, and was slain by Hector, Il. 2, 495. 15, 329.

ἀρκέω, fut. ἀρκέσω, aor. 1 ἤρκεσα, 1) *to avert, to hold back, to remove*, τινί τι, something from any one; ὄλεθρον τινί, Il. 6, 16, and ἀπό τινος, Il. 13, 440. 2) With dat. only, *to defend, protect, help* any one, Il. 15, 529. Od. 16, 261; and without cases, *to profit, to be of advantage*; οὐδ' ἤρκεσε θώρηξ, the cuirass did no good, Il. 13, 371.

ἄρκιος, η, ον (ἀρκέω), *helping, advantageous, sufficient*, μισθός, Il. 10, 304. 2) on which one may depend, *sure, certain, safe* (Ap. ἕτοιμον), οὔ οἱ ἄρκιον ἐσσεῖται, with infin. Il. 2, 393. 15, 502. (Accord. to Buttm. Lex. II. p. 35. the last is the primary meaning, and the only one in Homer; hence μισθὸς ἄρκιος, a safe, definite reward.)

ἄρκτος, ὁ, ἡ, 1) *a bear*, Od. 11, 611. h. Ven. 71. 2) Ἄρκτος, pr. n. *the Great Bear* or *the Wain*, a constellation in the northern heavens, which embraces seven stars, and towards which Ulysses directed his course, Od. 5, 273. It is very near the polar star, and to the inhabitants of the northern hemisphere never sets, Il. 18, 485 seq. Od. 5, 273. According to a later fable, it was Callisto metamorphosed to a bear.

ἅρμα, ατος, τό (ἄρω), *a chariot*, espec. *the war-chariot*; the plur. often stands for the sing. 2) *the chariot and team*, Il. 4, 306. 10, 322. Often ἵπποι καὶ ἅρματα, Il. 5, 199. The war-chariots of the Hom. heroes had but one axle-tree (ἄξων) and two wheels (τροχοί), Il. 5, 838. 6, 42. From the middle of the chariot and out of the axle-tree proceeds the pole (ὁ ῥυμός), which is single. The felloes (ἡ ἴτυς) of the wheels, Il. 4, 486, were surrounded by iron or brazen tire (ἐπίσσωτρα). The hole of the nave, and the nave itself (αἱ πλῆμναι), were guarded with metal, and to this the spokes (κνῆμαι) were attached. Upon the axle-tree was placed a body or seat (ὁ δίφρος), which was circular before and behind, and had an opening for convenience in ascending and alighting. Forward at the end of the pole was a hole, in which a pin (ὁ ἔστωρ) was inserted, to keep the yoke from slipping (cf. τὸ ζυγόν). Two horses were commonly attached to one chariot; sometimes a third was added, which was bound to one of the pole-horses with a thong, and was called παρήορος. In single passages mention is made of a chariot with four horses, Il. 8, 185. In the chariot were always two warriors, one who fought with the spear, ὁ παραιβάτης, and another acting as charioteer (ὁ ἡνίοχος). The chariot was chiefly used in the first onset, in order to force the enemy to sudden flight, Il. 11, 711. 761. This, of course, could happen only on level ground. In battle itself, the warriors leaped from the chariot and fought

on foot, cf. the several words, and especially ἵππος, παραιβάτης, ἡνίοχος.

Ἅρμα, ατος, τό, a village in Bœotia, not far from Tanagra, where Amphiaraus and his chariot were swallowed up by the earth, Il. 2, 499.

ἁρματοπηγός, όν (πήγνυμι), *that makes chariots;* **ἀνήρ,** chariot-maker, Il. 4, 485. †

ἁρματροχιή, ἡ (τροχός), *a wheel-rut,* Il. 23, 505. †

ἄρμενος, ον, see **ἀραρίσκω.**

ἁρμόζω (ἄρω), aor. 1 ἥρμοσα, I) *to join together, to fit together, to unite,* τί τινι; spoken of naval architecture. ἥρμοσεν ἀλλήλοισιν sc. πάντα, he joined together, Od. 5, 247. 2) Intrans. *to fit, to suit;* of the cuirass. ἥρμοσε αὐτῷ, it fitted him, Il. 3, 333. 17, 210. II) Mid. *to join together for oneself, to construct,* σχεδίην χαλκῷ, Od. 5, 162.

Ἁρμονίδης, ου, ὁ (ῐ), a Trojan artist, father of Phereclus, Il. 5, 60.

ἁρμονίη, ἡ (ἁρμόζω), prop. *a joining together, a joint,* or *cramp,* Od. 5, 248. 361. 2) Trop. *an alliance between men, compact, agreement,* Il. 22, 255.

***Ἁρμονίη, ἡ,** daughter of Mars and Venus, wife of Cadmus, h. Ap. 195.

Ἄρναῖος, ὁ, name of the beggar Irus, which he had received from his mother, Od. 18, 5.

ἀρνειός, ὁ (prop. adj. from ἀρνός), ἀρνειὸς ὄϊς, the male sheep; subst. *a ram,* Il. 2, 550. Od. 1, 25.

ἀρνέομαι, depon. mid. aor. 1 ἠρνησάμην, *to deny, to refuse, to reject;* with accus. ἔπος, to refuse a request, Il. 14, 212; γάμον, Od. 1, 249. 2) Absol. *to say no, to refuse, to deny,* Il. 14, 191; ἀμφί τινι, h. Merc. 390.

ἀρνευτήρ, ῆρος, ὁ, *a tumbler,* Il. 16, 742. 2) *a diver,* who plunges head first into the water, Il. 12, 385. Od. 12, 413 (prob. from ἀρήν). [The distinction in signif. is without ground, and whether the comparison is with a diver (δύτης), or with a tumbler (κυβιστήρ), it is always the same.]

Ἄρνη, ἡ, a town in Bœotia, Il. 2, 507; abode of the mace-bearer Arcithous, Il. 7, 8. According to Strabo, it is the later *Acræphion;* according to Pausanius, *Chæronia;* others think it was swallowed by the lake Copais, Strabo IX. p. 413. Thucidydes 1, 60 makes it to have been built 60 years after the taking of Troy, by the Bœotians, who, having before been expelled by the Pelasgians, fled to Arne in Thessaly, and then again expelled the Pelasgians. Perhaps they only rebuilt the Bœotian town.

ἀρνός, ἀρνί, etc., from the obsol. ἀρήν, q. v.

ἄρνυμαι, depon. mid. (from αἴρω), ep. only pres. and imperf. to seek to obtain what one does not yet possess, *to obtain for oneself, to procure, to acquire, to gain;* with the accus. of the thing and dat. of the pers. τιμήν τινι, to obtain satisfaction for any one, Il. 1, 159; βοείην, to gain an ox-hide as a prize, Il. 22, 160. 2) to strive to retain what one has, *conservare, to defend, to maintain,* πατρὸς κλέος, Il. 6, 446; ψυχήν, to deliver his life, Od. 1, 5.

ἀροίμην, ἄροιο, ἄροιτο, see **ἀείρω.**

ἄρουσις, ιος, ἡ (ἀρόω), *arable-ground, plough-land,* Il. 9, 580. Od. 9, 134.

ἀροτήρ, ῆρος, ὁ (ἀρόω), *a ploughman, an agriculturist,* Il. 18, 542.

ἄροτος, ὁ (ἀρόω), *ploughing, tilling,* in the plur. *tillage,* Od. 9, 122. †

ἄροτρον, τό (ἀρόω), *a plough, aratrum,* Il. 10, 553. Od. 13, 32.

ἄρουρα, ἡ (ἀρόω), *arable land, seeded land, ploughed land,* Il. 6, 195. 2) *land* in general, Il. 3, 115. πατρὶς ἄρουρα, country, Od. 1, 407. 3) the *whole earth,* ἐπὶ ζείδωρον ἄρουραν, Il. 8, 486. Od. 3, 3.

Ἄρουρα, ἡ, as pr. n. = Γαῖα, Il. 2, 548 [and in Wolf in Od. 11, 309].

ἀρόω, 3 plur. pres. ἀρόωσι, ep. for ἀροῦσι, fut. ἀρόσω, part. perf. pass. ἀρηρομένος, *to plough, to till, to cultivate,* Od. 9, 108. νειὸς ἀρηρομένη, ploughed fallow land, Il. 18, 548.

ἁρπάζω, fut. ἁρπάξω, aor. 1 ἥρπαξα and ἥρπασα, *to tear away, to carry away, to plunder, to rob,* said often of animals of prey, Il. 9, 556; τινά, to ravish or bear off any one, Il. 3, 444; πήληκα ἀπό τινος, to wrest or seize away one's helmet, Il. 13, 528. 2) *to grasp suddenly, to seize,* λᾶαν, Il. 12, 445 (prob. from the th. ἅρπω).

ἁρπακτήρ, ῆρος, ὁ (ἁρπάζω), *a robber, a ravisher,* Il. 24, 262. †

ἁρπαλέος, η, ον, *seizing, rapacious;* trop. *enticing, attractive;* accord. to others, pass. *eagerly sought,* κέρδεα ἁρπαλέα (hoarded gains, V.), Od. 8, 164.

ἁρπαλέως, adv. *eagerly, greedily,* ἤσθε, Od. 6, 250. 14, 110.

Ἁρπαλίων, ωνος, ὁ, son of Pylæmenes,

king of the Paphlagonians, slain by Merione, Il. 13, 641 seq.

ἅρπη (ἅρπω), a swift bird of prey, with a clear voice, prob. the *sea-eagle*, falco ossifragus, Linn.; according to V. *an eagle*, Il. 19, 350. †

Ἅρπυια, ἡ (ἅρπω), plur. αἱ Ἅρπυιαι, prop. *which robs, which seizes away;* Homer mentions first the harpy Podarge, Il. 16, 150, which bore the steeds of Achilles to Zephyr. In the Od. they appear in the plur. as spirits of the tempest (personified storms), as indistinct mythic rapacious beings. When any one disappeared, so that it was not known what was become of him, it was said the harpies had borne him off, Od. 1, 241. 20, 77. Accord. to Hes. h. 267, they are the daughters of Thaumas and Electra. Later writers gave them the body of a bird with the face of a maiden, Apd. 1, 2, 6.

ἄῤῥηκτος, ον (ῥήγνυμι), *not to be broken, indissoluble*, τεῖχος, δεσμοί, πεῖραρ, Il. 13, 360. Od. 8, 275. 2) Metaph. *indestructible*, Il. 2, 490.

ἄῤῥητος, ον (ῥέω), *unspoken, not uttered*, ἔπος, Od. 14, 466. †

ἄρσην, εν, gen. ενος, Ion. for ἄῤῥην, *masculine, vigorous, strong*, θεός, Il. 8, 7; βοῦς, Il. 7, 315; ὄϊες, Od. 9, 425.

Ἀρσίνοος, ὁ (kindly disposed), father of Hecamede, a distinguished citizen of Tenedos, Il. 11, 626.

ἀρσίπους, οδος, ὁ, ἡ, see ἀερσίπους.

Ἀρταχίη, ἡ, a fountain in the country of the Lastrygones, Od. 10, 108. A fountain of the same name is mentioned in the Argonautic story, near Cyzicus.

ἀρτεμής, ές (ἄρτιος), *uninjured, unharmed, sound*, Il. 5, 515. Od. 13, 43.

Ἄρτεμις, ιδος, ἡ (accord. to Herm. *Sospita*, or = ἀρτεμής, *the inviolate*), *Diana*, daughter of Jupiter and Latona, sister of Apollo, goddess of the chase; spoken of in connection with the island Ortygia, Od. 5, 123. She is the symbol of immaculate virginity, of youthful beauty, and excels in height and elegance of stature all the nymphs, Od. 6, 102. Her love for the chase led her continually to the mountains and forests. She slew women with her arrows, as Apollo did men; hence the sudden and easy death of women was ascribed to her, Il. 6, 205. She is always on the side of the Trojans. Her appellations are, ἰοχέαιρα, κελαδεινή, ἀγροτέρη, q. v.

* Ἀρτεπίβουλος, ὁ (ἄρτος and ἐπιβουλεύω), one that lies in wait for bread, *Artepibulus*, name of a mouse, Batr. 264.

ἄρτι, 1) In Hom. in compos. it signifies *perfectly, exactly*, as if from ἄρτιος. 2) *now, at once, at this moment*, Il. 19, 56. 21, 288, where Wolf more correctly reads ἄρ τι.

ἀρτιεπής, ές, gen. ἐος (ἄρτιος, ἔπος), *speaking excellently, skilled in speaking*, Il. 22, 281. †

ἄρτιος, η, ον (ἄρω), *suiting, fitting, exactly agreeing;* only neut. plur. ἄρτια βάζειν, to speak to the point, Il. 14, 92. οἱ φρεσὶν ἄρτια ᾔδη, he thought things agreeing with him, i. e. he was of like sentiments, Il. 5, 326. This appears to be a more correct explanation than 'he found him wise of mind,' cf. Od. 19, 248.

ἀρτίπος, ep. for ἀρτίπους, ποδος, ὁ, ἡ (πούς), having straight, well-formed feet, *swift of foot*, epith. of Mars and of Ate, Il. 9, 505.

ἀρτίφρων, ονος, ὁ, ἡ (φρήν), *perfect in understanding, very intelligent*, Od. 24, 260. †

ἄρτος, ὁ, *bread*, espec. *wheaten bread*, * Od. 17, 343. Batr. 35.

* Ἀρτοφάγος, ὁ (φαγεῖν), *Breadeater*, name of a mouse, Batr. 214.

* ἄρτυμα, ατος, τό (ἀρτύω), which serves to prepare food, *seasoning, a condiment*, Batr. 41.

ἀρτύνω and ἀρτύω (ἄρω), fut. ἀρτύνέω, aor. 1 ἤρτῦνα, aor. 1 pass. ἀρτύνθην, aor. 1 mid. ἠρτῦνάμην, 1) *to join together, to annex, to arrange;* σφέας αὐτούς, to form themselves in close array, Il. 12, 86; σφέας αὐτοὺς πυργηδόν, to arrange themselves in the form of a tower, i. e. in a parallelogram, Il. 12, 43. 2) Gener. *to prepare, to make ready, to put in order*, ὑσμίνην, Il. 15, 303; λόχον, Od. 14, 469. ἀρτύνθη μάχη, the fight began, Il. 11, 216; espec. spoken of every thing for which craft and cunning are requisite, δόλον, ψεύδεα, θάνατόν τινι, Od. 24, 153. II) *to join, to prepare, to arrange for oneself.* ἀρτμὰ τροποῖς ἐν δερματίνοισιν, to fasten the oars in leathern thongs, Od. 4, 782; metaph. βουλήν, to arrange, to deliver counsel or advice, Il. 2, 55; according to others, to cause to assemble in council.

ἀρτύω = ἀρτύνω, only pres. and imperf. Il. 18, 379. Od. 11, 439.

Ἀρύβας, αντος, ὁ, a Phœnician from Sidon, Od. 15, 326.

ἀρχέκακος, ον (κακός), *beginning evil; νῆες*, the wo-commencing ships of Paris, Il. 5, 63. †

Ἀρχέλοχος, ὁ, son of Antenor, a Trojan, slain by Ajax, Il. 2, 823. 14, 465.

Ἀρχεπτόλεμος, ὁ, son of Iphitus, charioteer of Hector, Il. 8, 128.

ἀρχεύω, poet. (ἄρχω), *to lead, to command*, with dat. Il. 5, 200.

ἀρχή, ἡ, *commencement, beginning, cause, occasion.* εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς, i. e. ἕνεκα ἐμῆς καὶ ἕνεκα Ἀλ. ἀρχῆς ἔριδος, on account of my quarrel and on account of Paris the cause of it; or accord. to the Venet. Schol.: on account of the beginning of Paris, Il. 3, 100; hence it is said of him: ἥτ' ἔπλετο νείκεος ἀρχή, Il. 22, 116; of Patroclus, Il. 11, 604. φόνου ἀρχή, Od. 21, 4. 2) the point of commencement, ἐξ ἀρχῆς, from the beginning, i. e. *always, of old*, Od. 2, 254.

ἀρχός, ὁ, *leader, commander, chief*, also ἀρχὸς ἀνήρ. ἀρχοὶ μνηστήρων, Od. 4, 653; a commander of the ship, h. 6, 25.

ἄρχω, fut. ἄρξω, aor. 1 ἦρξα, I) Active, *to be first*, to do any thing first when another is to follow; especially, *to precede, to lead the way*, rarely with part. ἦρχε κιών, Il. 3, 447; hence, *a*) Generally, *to commence, to begin, to prepare;* with gen. μάχης, μύθοιο, δαιτὸς θεοῖς, to regulate a banquet for the gods, Il. 15, 95; with infin. ἦρχε νέεσθαι, he went forth first, Il. 2, 84; and with the part. ἦρχον χαλεπαίνων, I was first angry, Il. 2, 378. 2) to be first as leader, *to lead, to command, to rule;* comm. with gen. rarely with dat. Il. 2, 805. Od. 14, 230; or with ἐν, Il. 13, 690; once intrans. according to Schol. like κρατεῖν; *to have the advantage, to conquer.* σέο ἕξεται ὅττι κεν ἄρχῃ, it will depend upon thee what prevails (in counsel), Voss however: what he proposes, (Bothe: *quodcunque prior dixerit*, Il. 9, 102. II) Mid. *to commence, to begin* without reference to others; with gen. μύθων, Od. 7, 233. Il. 9, 97; μολπῆς, Od. 6, 101; also, ἔκ τινος, Od. 23, 199; also with infin. Il. 7, 324. 2) In religious acts, see ἀπάρχεσθαι, *to offer any thing as a sacrifice*, πάντοθεν μελίων, i. e. to begin by cutting off the limbs on all sides, Od. 14, 428.

ἌΡΩ, poet. an obsol. pres.; see ἀφαρίσκω.

ἀρωγή, ἡ (ἀρήγω), *help, aid, protection* [favor], Il. 4, 408. ἐπ' ἀρωγῇ τινι, to one's favor [not with partiality], Il. 23, 574.

ἀρωγός, όν, *helping*, in Hom. only subst. *a helper, a defender, a favorer*, τινί, Il. 8, 205. Od. and ἐπὶ ψευδέσσιν, a helper to liars [cf. ψευδής], Il. 4, 235; in an assembly, Il. 18, 502.

ἆσαι, contr. for ἀάσαι, from ἀάω. 2) Infin. aor. 1, from ἄω, *to satiate*, Il. 11, 574.

ἄσαιμι, see ἄω.

Ἀσαῖος, ὁ, a Greek slain by Hector, Il. 11, 301.

ἄσαμεν, see ἄεσα.

ἀσάμινθος, ἡ, ep. *a bathing-tub*, Il. 10, 576, and Od.

ἄσαντο, see ἀάω.

ἄσασθαι, see ἄω.

ἄσβεστος, ον, also ἀσβέστη Il. 16, 123 (σβέννυμι); *unquenchable*, φλόξ; comm. metaph. *unceasing, immense, infinite;* γέλως, βοή, κλεός, Od. 4, 584.

[Ἄσβεστος, ὁ, a demon, καμίνῳ δηλητήρι, Epig. 14, 9; in Barnes Ἄσβολος.]

ἆσε, contr. for ἄασε, see ἀάω.

ἀσήμαντος, ον (σημαίνω), prop. *unmarked;* then, *without a keeper, unwatched*, μῆλα, Il. 10, 485. †

ἄσθμα, ατος, τό (ἄω), *difficult respiration, a gasping, painful breathing*, Il. 15, 10. ἀργαλέῳ ἔχετ' ἄσθματι, he was oppressed with a dreadful difficulty in breathing, * Il. 16. 109.

ἀσθμαίνω (ἄσθμα), *to breathe with difficulty, to respire heavily*, spoken of one dreaming, Il. 10, 496; *to gasp for breath*, spoken of one running, Il. 10, 377; *to rattle in the throat*, spoken of the dying, Il. 5, 585. 21, 182.

Ἀσιάδης, ου, ὁ, son of Asius, Il. 12, 140. (The first α long.)

Ἀσίης, Ion. for Ἄσιας, gen. αο, εω, ω, son of Cotys, grandson of Manes, king of Lydia, Il. 2, 461. Ἀσίῳ ἐν λειμῶνι, ed. Wolf, upon the meadow of Asias. Ἀσίῳ, according to the Schol. and Etymol. Mag. Steph. gen. for Ἀσίου, from Ἄσιας, who, according to Herod. 4, 45, gave name to a district in Lydia. It was a fruitful region on the Caystrus, which by eminence was called λειμών and Ἄσια. (In Strabo XIV. p. 650, Ἀσίῳ stands as adj. and Herm. on h. Ap. 250 and Spitzner think this alone correct; so that this region takes its name from ἄσις (slime), cf. Mannert's

Geograph. VI. 2, p. 15. From the necessity of the metre, Ἀσίω has ᾱ.)

Ἀσίνη, ἡ, a town in Argolis, west from Hermione, under the dominion of Diomedes, Il. 2, 560.

ἀσινής, ές (σίνομαι), *uninjured, unharmed*, Od. 11, 110. 12, 137.

Ἄσιος, ὁ, 1) son of Dymas, brother of Hecuba, a Phrygian, slain by Ajax, Il. 16, 717. 2) son of Hyrtacus from Arisbe, an ally of the Trojans, slain by Idomeneus, Il. 2, 835. 13, 384. 17, 582.

Ἄσιος, η, ον, *of Asia*, hence Ἀσίῳ ἐν λειμῶνι, ed. Spitzner; see Ἀσίης.

ἄσις, ιος, ἡ, *slime, filth*, Il. 21, 321. †

ἄσιτος, ον (σῖτος), *without eating, fasting*, spoken of Penelope, Od. 4, 788. †

Ἀσκάλαφος, ὁ, son of Mars and Astyoche, brother of Ialmenus, king of the Minyæ in Orchomenus, an Argonaut and a hero in the Trojan war; he was slain by Deïphobus, Il. 2, 511; and 15, 110. (ἀσκάλαφος, the night-owl.)

Ἀσκανίη, ἡ, a town and territory on the Ascanian lake, on the borders of Phrygia and Mysia, upon the authority of Strabo. He understands therefore Il. 2, 862, of the borders of Phrygia, and Il. 13, 792, of the borders of Mysia. Steph. calls it incorrectly a town of Troas.

Ἀσκάνιος, ὁ, 1) a Phrygian, an ally of the Trojans from Ascania, Il. 2, 862. 2) son of Hippotion, a Mysian and ally of the Trojans, Il. 13, 793.

ἀσκεθής, poet. for ἀσκηθής, a false reading, Od. 14 255 [defended by Bothe].

ἀσκελέως, adv. from ἀσκελής, *continually, unceasingly*. ἀσκ. ἀεὶ μενεαίνειν, Il. 19, 68. †

ἀσκελής, ές (from α intens. and σκέλλω to dry up), (Schol. σκληρός), *very dry, withered, lean, powerless*, Od. 10, 463. 2) Metaph. *hard, obstinate, perpetual, pertinacious*. So the neut. ἀσκελές as adv. κεχόλωται, Od. 1, 68. κλαίειν, Od. 4, 543. (According to others, better no. 1. from ἀ and σκέλος, without legs, powerless.)

ἀσκέω, imperf. ἤσκουν, 3 sing. before a vowel ἤσκειν for ἤσκεεν, aor. 1 ἤσκησα, perf. pass. ἤσκημαι, 1) In Homer, in the orig. signif.: *to work skilfully, to elaborate*; with accus. εἴρια, Il. 3, 388; especially, *to work* or *do any thing professionally*; κίρα, Il. 4, 110. ἅρμα χρυσῷ εὖ ἤσκηται, the chariot is well adorned with gold, Il. 10, 438; very often in the part. with another verb: θρόνον τεύξει ἀσκήσας, working as an artist he will make a seat, Il. 14, 240. Batr. 125. 2) *to put in order, to arrange skilfully, to clean*; χιτῶνα, Od. 1, 439. χορὸν Δαίδαλος ἤσκησεν Ἀριάδνῃ, Dædalus composed or invented a dance for Ariadne, Il. 18, 592. Thus Voss, Damm, and Köppen. It is explained by διδάσκειν χορόν. But ἄσκειν always indicates professional work; hence better: *to construct a dance*. The allusion is to an artificial work of Dædalus; and at a later day, a relief of white marble, called the choral dance of Ariadne, was shown in Gnossus. Thus Heinrichs in loc., Siebel on Paus. 9, 40. 2.

ἀσκηθής, ές (ἀσκέω), prop. *taken care of*; hence, *unharmed, uninjured*, Il. 16, 247; often spoken of a happy return, Od. 5, 26. 144. (For ἀσκεθέες, Od. 14, 255, Wolf has correctly adopted ἀσκηθέες, to be pronounced ἀσκηθεῖς.)

ἀσκητός, ον (ἀσκέω), *carefully wrought, skilfully prepared*; νῆμα, fine-spun yarn, Od. 4, 134; artificially wrought, λίχος, Od. 23, 189.

Ἀσκληπιάδης, ου, ὁ, son of Æsculapius = *Machaon*, Il. 4, 204.

Ἀσκληπιός, ὁ, *Æsculapius*, in the Il. not yet a divinity, but an excellent physician, father of Podalirius and Machaon, prince of Trikka and Ithome in Thessaly, Il. 2, 732. It is not determined whether he is meant in the Od. 4, 232, under the name Παιήων; in the Il. he is distinguished from the physician of the gods. In later writers, son of Apollo and Coronis or Arsinoe, god of the healing art, Hom. h. 15. (ῑ by poet. license, Il. 2, 731.)

ἄσκοπος, ον (σκοπός), prop. not hitting the mark; hence, *inconsiderate, thoughtless, careless*, Il. 24, 157. 186.

ἀσκός, ὁ, *a skin-bottle*, for holding wine, Il. 3, 247. Od. 9, 196; a skin-sack of Æolus, Od. 10, 19.

ἄσμενος, ον (prop. for ἡσμένος, fr. ἥδομαι) *pleased, joyful, glad*. φύγεν ἄσμενος ἐκ θανάτοιο, glad to have escaped death, Il. 20, 350. Od. 9, 63. ἐμοὶ δέ κεν ἀσμένῳ εἴη, it would be pleasing to me, Il. 14, 108.

ἀσπάζομαι, depon. mid. (σπάω), prop. to welcome any one, by extending him the hand and drawing him towards oneself, *to receive kindly, to embrace, to salute*, τινὰ χερσίν, with

the hands, Od. 3, 35; δεξιῇ ἐπέεσσί τε, Il. 10. 542.

ἀσπαίρω (σπαίρω), *to palpitate, to struggle*, chiefly spoken of dying men and beasts, Il. 3, 293. 12, 203; ποδεσσί, with the feet, Od. 22, 473; once spoken of the heart, Il. 13, 443.

ἄσπαρτος, ον (σπείρω), *unsowed, not sowed*, * Od. 9, 109. 123.

ἀσπάσιος, η, ον (ἀσπάζομαι), also ος, ον, Od. 23 233, 1) *welcome, desired, dear, agreeable.* τῷ δ' ἀσπάσιος γένετ' ἐλθών, Il. 10, 36. Od. 5, 394, ἀσπάσιον τόνγε θεοὶ κακότητος ἔλυσαν, to his joy the gods delivered him, Od. 5, 397. 2) *joyful, glad, content*, Od. 23, 238 [here more properly belongs Od. 5, 397; cf. Passow, and Crusius ed. 1, s. v.].

ἀσπασίως, adv. *gladly, willingly, joyfully;* γόνυ κάμψειν, gladly to bow the knee, i. e. to supplicate, Il. 7, 118. 11, 327; ἰδεῖν, Od. 4, 523.

ἀσπαστός, όν = ἀσπάσιος, *welcome, desired*, Od. 23, 239. The neut. ἀσπαστόν, as adv. ὣς Ὀδυσῆ' (i. e. Ὀδυσῆϊ) ἀσπαστὸν ἐεῖσατο γαῖα καὶ ὕλη, so desirable to Ulysses appeared the land and the forest, Od. 5, 398. 8, 295.

ἄσπερμος, ον (σπέρμα), without seed, *without offspring, childless*, Il. 20, 303. †

ἀσπερχές (σπέρχω and α intens.), *hastily, very warmly, vehemently, impetuously;* espec. μενεαίνειν, Il. 4. 32. Od. 1, 20; κεχολῶσθαι, Il. 16, 61.

ἄσπετος, ον (ἐσπεῖν i. q. εἰπεῖν), prop. *unspeakable, ineffable.* ἄσπετα πολλά, unspeakably many, Il. 11, 704. ὅσσα τάδ' ἄσπετα πολλά, how manifold are these immense numbers, Od. 4, 75; hence, 2) Generally, *unspeakably great, infinite, immense;* ὕλη, also οὐδας, ῥόος, κλέος, ἀλκή. The neut. ἄσπετον, adv. τρεῖτε ἄσπετον, ye trembled greatly, Il. 17, 322. 3) φωνὴ ἄσπετος, h. Ven. 238, Passow explains as 'a noiseless voice,' contrary to the Gr. *usus loquendi;* the emendation of Hermann is excellent: φωνὴ τρεῖ ἄσπετον, cf. Herm. ad loc.

ἀσπιδιώτης, ου, ὁ (ἀσπίς), *a shield-bearer, armed with a shield*, always with ἀνήρ, * Il. 2, 554.

ἀσπίς, ίδος, ἡ (prob. from σπίζω), *the round shield*, cf. σάκος and λαισήϊον. The shield was commonly prepared of bull's hide, having several thicknesses one over another (βοείη and ταυρείη). The shield of the Telamonian Ajax had seven layers of leather, and over them an eighth of brass, Il. 7, 222. 12, 294. Other shields again had merely metal plates, as that of Achilles, Il. 20, 270. It was perfectly round (εὔκυκλος), and so large that it covered almost the entire body (ἀμφιβρότη). In the middle it had an arching elevation, Il. 20, 275; in the middle of this is a boss (ὀμφαλός), hence ὀμφαλόεσσα, Il. 6, 118. Inwardly there were handles (κανόνες) and a leathern strap (τελαμών), by which, out of battle, it was carried on the back.

ἀσπιστής, οῦ, ὁ (ἀσπίς), *bearing a shield, armed with a shield*, only in gen. plur. ἀσπιστάων, * Il. 4, 90. 5, 577.

Ἀσπληδών, όνος, ἡ, a town in Bœotia, on the river Melas, in the realm of the Minyæ, Il. 2, 511; also Σπληδών, Strabo.

ἀσπουδί, adv. (σπουδή), *without zeal, without pains, without toil*, Il. 8, 112; without resistance, *cowardly*, Il. 22, 304.

ἄσσα, Ion. for ἅτινα, see ὅστις.

ἄσσα, Ion. for τινά, ὁππoῖ' ἄσσα, Od. 19, 218. † (ἄσσα for ἄσσα, Il. 10, 409, is doubtful, cf. Spitzner.)

Ἀσσάρακος, ὁ, son of Tros and Calirrhoe, grandson of Ericthonius, father of Capys, grandfather of Anchises, Il. 20, 232 seq.

ἄσσον, adv. compar. to ἄγχι, *nearer;* often with ἰέναι, ἰκέσθαι, to approach; sometimes with gen. Il. 14, 247; αἵματος, Od. 11, 89.

ἀσσοτέρω, adv., a later compar. from ἄσσον, *nearer;* with gen. and also with prep. καθίζειν παραὶ πυρί, to seat oneself nearer the fire, * Od. 17, 572.

ἄσταχυς, υος, ὁ = στάχυς with α euphon., *an ear of corn*, Il. 2, 148. †

ἀστεμφέως, adv. (ἀστεμφής), *immovably, firmly;* ἔχειν, to hold fast, Od. 4, 419. 459.

ἀστεμφής, ές (στέμβω), *immovable, firm, unshaken*, βουλή, * Il. 2. 344. † Neut. ἀστεμφές, as adv. ἔχειν τι, to hold any thing immovable, Il. 3, 219.

Ἀστέριον, τό, a place near Magnesia, not far from the mountain Titanus in Thessaly, Il. 2, 735.

Ἀστερίς, ίδος, ὁ (star-island), a little island in the Ionian sea, on the south-east entrance of the sound between Cephallenia and Ithaca, Od. 4, 846. Ἀστερία, ἡ, Strabo X. p. 457. It has been sought in vain by the moderns; accord. to Dodwell the island *Dascalio*, according to W. Gell the promontory *Cheliæ*, cf. Nitzsch ad loc.

ἀστερόεις, εσσα, εν, ep. (ἀστήρ), 1) *starry, abounding in stars*, οὐρανός. 2) *star-like, sparkling, shining*; θώρηξ, Il. 16, 134; δόμος, Il. 18, 370.

Ἀστεροπαῖος, ὁ (ἀστεροπή), son of Pelagon, grandson of the river-god Axius, leader of the Pæonians, slain by Achilles, Il. 12, 102. 21, 137 seq.

ἀστεροπή, poet. for ἀστραπή, *lightning, a flash of lightning*, * Il. 10, 154.

ἀστεροπητής, οῦ, ὁ, *the hurler of lightning, the thunderer*, appellat. of Jupiter, * Il. 1, 154.

ἀστήρ, έρος, ὁ, dat. plur. ἀστράσι or ἄστρασι (Buttm. approves the first, Gram. § 47, N. 3.), *a star, a constellation*, Il. 22, 307. Od. 13, 93. ἀστὴρ ὀπωρινός, *the autumnal star* [the dog-star], Il. 5, 5; gener. *a meteor*, Il. 4, 75; (*a fire-ball*, Kōp.)

ἀστός, ὁ (ἄστυ), *a citizen*, Il. 11, 242. Od. 13, 192.

ἀστράγαλος, ὁ, 1) *the neck-joint, a vertebra*, Il. 14, 466; also plur. *a joint*: ἐκ δέ οἱ αὐχὴν ἀστραγάων ἐάγη, his neck was luxed from the joint, Od. 10, 560. 2) *the ankle-bone*, the bone at the ankle, *talus*, from which dice were made; hence, 3) a kind of die, in the plur. *the game of dice*, Il. 23, 88.

ἀστράπτω (στράπτω), part. aor. ἀστράψας, *to lighten, to hurl lightning*, ἐπιδέξια, * Il. 2, 353.

ἄστρον, τό, *a constellation; a star* only in plur., Il. 8, 555. Od. 12, 312.

ἄστυ, εος, τό, *a town, a city*, in Homer spoken both of large and small towns, with the name in the gen. Ζελείης, Ἰλίου πόλις καὶ ἄστυ, Il. 17, 144; (where accord. to the Schol. by πόλις is to be understood the social union of citizens, πολίτευα; and by ἄστυ, the walls and houses, τεῖχος καὶ δόμοι;) plur. *abodes, habitations* in general, Od. 1, 3. Adv. ἄστυδε, to the city, Il. 18, 255.

Ἀστύαλος, ὁ (ἄλς), a Trojan, slain by Polypœtes, Il. 6, 29.

Ἀστυάναξ, ακτος, ὁ (ἄναξ, defender of the city), appellat. of *Scamandrius*, son of Hector, which the Trojans gave him, Il. 6, 403.

ἀστυβοώτης, ου, ὁ (βοάω), *crying through the city*, epith. of the herald, Il. 24, 701. †

Ἀστυνόμη, ἡ (νέμω, city-swaying), daughter of Chryses (Χρυσηΐς), born at Chrysa. Achilles took her captive in the Hypoplacian Thebes, whither her father had sent her for protection from the enemy. Agamemnon received her as his share of the booty, but was obliged to restore her to her father to avert the wrath of Apollo, Il. 1, 370. [The name however is not found in the *text* of Homer.]

Ἀστύνοος, ἡ (νόος), a leader of the Trojans, slain by Diomedes, Il. 5, 144. 2) son of Protiaon, a Trojan, slain by Neoptolemus, Il. 15, 455.

Ἀστυόχεια, ep. for Ἀστυόχη (ἔχω, protecting the city), 1) daughter of Actor, mother of Ascalaphus and Ialmenus by Mars, Il. 2, 513. 2) daughter of Phylas of Ephyra, mother of Tlepolemus by Hercules, Il. 2, 658. According to Pindar, Od. 7, 41, *Astydamia*.

[Ἀστυόχη, Il. 2, 513; see Ἀστυόχεια no. 1.]

Ἀστύπυλος, ὁ (πύλη), a Pæonian, slain by Achilles, Il. 21, 209.

ἀσύφηλος, ον, *unworthy, vile, insulting*. ὥς μ' ἀσύφηλον ἔρεξεν, that he treated me shamefully, Il. 9, 647. (Eustath. however: ἀσύφηλον αὐτὸν ἔν Ἄργ. φέξαι, ὅ ἐστι, θεῖναι, ποιῆσαι, to make any one vile; but in Homer ῥέζειν always means, 'to do, to do to, to perform.') οὔπω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον, I have not yet heard from thee an evil or unworthy word, Il. 24, 767. * Il. (The derivation is uncertain, according to Eustath. prob. from ἄσοφος, lengthened ἀσόφηλος, Æol. ἀσύφηλος, accord. to others from αἶσυλος.)

ἀσφαλέως, adv. (ἀσφαλής), *continually, unceasingly*, Il. 13, 145; metaph. *securely, safely, prudently*, ἀγορεύειν. Od. 8, 171. (V. speaking to the point.)

ἀσφαλής, ές (σφάλλω), *not tottering, immovable, standing firm*, Od. 6, 42. The neut. ἀσφαλές, as adv. *perpetually, continually*, Il. 15, 683.

Ἀσφαλίων, ονος, ὁ, a servant of Menelaus, Od. 4, 216.

ἀσφάραγος, ὁ (φάρυγξ), *the throat, the gullet*, Il. 22, 328. †

ἀσφοδελός, όν (ἀσφόδελος, the asphodel), *producing asphodel*. ἀσφοδελὸς λειμών, the asphodel-meadow in the nether world, where the shades of heroes abide, Od. 11, 539. h. Merc. 221. (The asphodel is a lily-form plant, the bulb on whose roots was used as food by poor people, Hes. Op. 4.)

ἀσχαλάω, 3 sing. pres. ἀσχαλάᾳ for ἀσχαλᾷ,

to be vexed, sad, dejected, indignant, τινός, about any thing, Od. 19, 159. 534; with part. Il. 2, 293. 24, 403. *οἱ πού με μάλ' ἀσχαλόωσι μένοντες*, who anxiously awaited me, Od. 1, 304; (according to Doederl. related to ἄχος, as ἴσχω with ἔχω.)

ἀσχαλόω, see ἀσχαλάω.

ἀσχάλλω = ἀσχαλάω, Od. 2, 193. †

ἄσχετος, ον (σχεῖν), ep. ἀάσχετος, 1) *not to be held in, ungovernable*, μένος, Il. 5, 892; but *μένος ἄσχετος*, ungovernable in strength or anger, Od. 2, 85. 2) *not to be endured, insupportable*, πένθος, Il. 16, 549.

Ἀσωπός (ἄσις, slime-river), a river in Bœotia which falls into the Euripus, now *Asopo*, Il. 2, 572. 2) the river-god, son of Oceanus and Tethys, father of Ægina, Antiope, Od. 11, 260.

ἀτάλαντος, ον (τάλαντον), prop. like in weight, *equal to, like*, τινί, Il. 2, 627; *Διΐ μῆτιν*, equal in wisdom to Jupiter, Il. 2, 109; *θεόφιν*, Od. 3, 110.

ἀτἄλάφρων, ονος, ὁ, ἡ (φρονέω), *having a child-like disposition, tender*, παῖς, Il. 6, 400. †

ἀτάλλω (ἀταλός), to skip like a child, hence 1) *to leap joyfully, to gambol*; spoken of sea animals, *ἐκ κευθμῶν*, leaping from the clefts, Il. 13, 27. 2) Trans. *ἀτιτάλλω, to nourish, to bring up, to foster*, Ep. Hom. 4, 2. Pass. *to increase, to grow up*, h. in Merc. 400.

ἀταλός, ή, όν (related to ἁπαλός), *child-like, tender, juvenile, παρθενικαί*, Od. 11, 39. Il. 20, 222. *ἀταλὰ φρονεῖν*, to cherish youthful, joyful feelings, Il. 18, 567. cf. h. Cer. 24.

ἀτάρ, conjunct. chiefly poet. = *αὐτάρ, but, yet, however*, like *δέ*; it always begins the clause: 1) It denotes generally an unexpected, a surprising antithesis, Il. 3, 268. 270; often with the voc. Il. 6. 429; Ἕκτορ, *ἄταρ που ἔφης*, Hector, but thou didst say, Il. 22, 331; after an antecedent *μέν*, Il. 6, 84. 86. 2) It expresses a sudden transition, chiefly in the apodosis after *ἐκεῖθι*. *αὐτὰρ ἐκεῖθι Τρῶας ἐνόησαν, ἀτὰρ ἐγίνετο ἰαχή*, but when they perceived the Trojans, *then* arose a cry, Il. 12, 144. 3) It is often connected with other particles: *ἀτάρ τε*, Il. 4, 484; *ἀτὰρ δή*, Il. 23, 871; *ἀτὰρ μὲν νῦν γε*, Od. 18, 123.

ἀταρβής, ές (τάρβος), *unterrified, undismayed, fearless*, appellat. of Phobos, Il. 13, 299. †

ἀτάρβητος, ον (ταρβέω) = ἀταρβής; νόος, Il. 3, 63. †

ἀταρπιτός, ή, Ion. for ἀτραπιτός, *a path*, Il. 18, 565. Od. 17, 234.

ἀταρπός, ή, Ion. for ἀτραπός (fr. τρέπω), prop. ὁδός, *a way* from which one cannot wander; *a path, a foot-way*, Il. 17, 743. Od. 14, 1.

ἀταρτηρός, ή, όν (prob. from ἀτηρός with a repetition of the first letters), *injurious, destructive, inimical*, ἔπεα, Il. 1, 223; *Μέντωρ*, Od. 2, 243.

ἀτασθαλία, ή (ἀτάσθαλος), *indiscretion, haughtiness, impiety, insolence*; always in the plur. Il. 4, 409. Od. 1, 7.

ἀτασθάλλω (ἀτάσθαλος), *to be indiscreet, insolent, wicked*; only part. * Od. 18, 57. 19, 88.

ἀτάσθαλος, ον (ἄτη), *indiscreet, insolent, wicked, untractable, arrogant*; spoken of men and actions, Il. 22, 418. Od. 16, 86; often in the neut. plur. *ἀτάσθαλα μηχανᾶσθαι, ῥέζειν*, to practise wickedness, Il. 11, 695; and espec. spoken of the suitors in the Odyss. Od. 3, 207. 17, 588. (According to Etym. Mag. from ἄτη and θάλλω.)

ἄτε (prop. accus. plur. from ὅτε), *as, like, like as*, Il. 11, 779. 22, 127. † Thus Damm. According to Lehrs de Aristarch. stud. p. 162 seq. it never stands thus in Homer, but is to be taken as neut. plur.

ἀτειρής, ές (τείρω), not to be worn out, *indestructible, firm, lasting*; spoken of brass and iron, Il. 5, 292. 2) Metaph. *indefatigable, unconquerable*; of men, Il. 15, 697; *μένος*, Od. 11, 270; of the voice, Il. 17, 555; and of the heart, *κραδίη, πέλεκυς ὥς ἐστιν ἀτειρής*, thy heart is unyielding, like an axe, Il. 3, 60.

ἀτέλεστος, ον (τελέω), *unfinished, unmended, unaccomplished*, Od. 8, 571. *ἀτ. τιθέναι πόνον* (in connection with ἄλιος), to make the labor unaccomplished, i. e. to render nugatory, Il. 4, 57; hence *vain, fruitless*, ὁδός, Od. 2, 273. 2) without ending, *without ceasing*, ἴδειν, Od. 16, 111.

ἀτελεύτητος, ον (τελευτάω), *unaccomplished, unfulfilled*, Il. 1, 527; ἔργον, * Il. 4, 175.

ἀτελής, ές (τέλος), *without end*; pass. *unfinished*, Od. 17, 546. † 2) *uninitiated*; with gen. ἱερῶν, h. in Cer. 481.

ἀτέμβω, *to injure, to violate*; with accus.

ξείνους, Od. 20, 294. 21, 311; metaph. *to deceive*, θυμόν, Od. 2, 90. Pass. *to be deprived of, to be bereaved*, τινός, of any thing; ἴσης, of an equal share, Il. 11, 705. Od. 9, 42. ἀτέμβονται νεότητος, they are bereft of youthful vigor, Il. 23, 445.

ἀτέοντες, see ἀτέω.

ἄτερ, poet. prep. with gen. *without*, πολέμου, Il. 4, 376. 2) *apart, far from*, ἄλλων, Il. 1, 498.

ἀτέραμνος, ον (τείρω), *unsoftened, hard, stern, inexorable*, κήρ, Od. 23, 127. †

ἀτερπής, ές (τέρπω), *joyless, sad, disagreeable*, λιμός, Il. 19, 354; χῶρος, Od. 7, 279.

ἄτερπος, ον = ἀτερπής, Il. 6, 285. †

ἀτέω (ἄτη), *to act blindly, fool-hardily*; only in part. Il. 20, 332. †

ἄτη, ἡ (ἀάω), 1) Gener. *injury, destruction, evil*, Il. 2, 111. 8, 237; particular. *mental disturbance, confusion*, Il. 16, 805; also *indiscretion*, Il. 1, 412; *blindness, folly*, in which crime is perpetrated, Il. 19, 88. Od. 15, 233. 2) *wickedness*, the base act itself, Ἀλέξανδρου, Il. 6, 356. Od. 12, 372; also *misfortune, punishment*, which one incurs by crime, Od. 4, 261; with the subordinate idea of *guilt, blood-guiltiness*, Il. 24, 480. [Cf. Jahrbüch. von Jahn und Klotz, März, 1843, p. 254.]

Ἄτη, ἡ, *Ate*, as a goddess, daughter of Jupiter, who seduces men to indiscreet actions, and thereby brings evil upon them. She has soft feet, with which she does not touch the earth (ἁπαλοὶ πόδες), but rushes rapidly (ἀρτίπος) over the heads of men, and accomplishes the resolutions of Jupiter and Fate; she leads Jupiter himself into an illusion, and is by him hurled from heaven, Il. 19, 91–130, and Il. 9, 505.

ἀτίζω (τίω), *to value little, not to regard, to be careless*; only part. Il. 20, 166. †

ἀτιμάζω = ἀτιμάω, only pres. and impf. Od. In the Il. only ep. iterative, impf. ἀτιμάζεσκον, Il. 9, 450.

ἀτιμάω (τιμάω), ep. fut. (ἀτιμήσω), aor. 1 ἠτίμησα, *not to honor, not to value, to disregard, to despise*; with accus. comm. of persons; also ἔργον μάχης, Il. 6, 522; μῦθον, Il. 14, 127; chiefly in the Il.

ἀτίμητος, ον (τιμή), *not valued, not regarded, despised*, Il. 9, 648. †

ἀτιμίη, ἡ (τιμή), *dishonor, insult, infamy, contempt*; in plur. ἀτιμίῃσιν ἰάλλειν τινά, to bring any one into contempt, Od. 13, 142. †

ἄτιμος, ον (τιμή), compar. ἀτιμότερος, Il. 16, 90; superl. ἀτιμότατος, 1) *unhonored, dishonored, despised*, Il. 1, 171. 2) *not valued, without payment*. τοῦ νῦν οἶκον ἄτιμον ἔδεις, thou consumest his possessions without recompense, Od. 16, 451. (Accord. to Eustath. either ἀτιμώρητον, unavenged, or adv. ἀτίμως, i. e. δωρεάν.)

ἀτιτάλλω, ep. (ἀταλός), aor. 1 ἀτίτηλα, *to rear, to nourish, to bring up*; with accus. spoken of children, Il. 14, 202. 24, 60; and of brutes, *to feed*, Il. 5, 271. Od. 14, 41.

ἄτιτος, ον (τίω), *unpaid, unexpiated, unavenged*, Il. 13, 414. ἵνα μήτι κασιγνήτοιο ποινὴ δηρὸν ἄτιτος ἔῃ, that the punishment for my brother might not be long unpaid, Il. 14, 484. Because ἄτιτος has here ῑ, Clark proposes δηρὸν ἔῃ ἄτιτος; conf. Spitzner ad loc.

Ἄτλας, αντος, ὁ (from τλῆναι and ἀ intens. the *supporter*), a god, who "knows the depths of the sea, and holds the pillars which keep heaven and earth apart (ἀμφίς)," Od. 1, 52. His origin is not mentioned by Homer; he is the father of Calypso [and of Maia, h. 17, 4]. Perhaps the original idea is that of a mountain upon whose summits the heavens rest. Whether Homer intended the mountain in Libya or another in the west, is uncertain. Accord. to Hesiod, Th. 507–519, he is a doomed Titan, who as a punishment bears up the vault of heaven. [Cf. Jahrbüch. Jahn und Klotz, März, 1843, p. 254.]

ἄτλητος, ον (τλῆμι), *not to be borne, insupportable*, ἄχος, πένθος, * Il. 9, 3. 19, 367.

ἄτος, ον, contr. for ἄατος, poet. (ἄω), *insatiable*; with gen. πολέμοιο, in battle, μάχης, δόλων ἠδὲ πόνοιο, Il. 11, 430. Od. 13, 293.

ἀτριπατός, ἡ (τρέπω) = ἀταρπός, *a path*, Od. 13, 195. †

Ἀτρείδης, ον, ὁ, son of Atreus, often plur. οἱ Ἀτρεῖδαι, the *Atridæ, Agamemnon* and *Menelaus*.

Ἀτρείων, ωνος, ὁ = Ἀτρείδης.

ἀτρεκέως, adv. (ἀτρεκής), *exactly, truly, agreeably to truth*, ἀγορεύειν, καταλέγειν; once with μαντεύεσθαι, Od. 17, 154.

ἀτρεκής, ές, *exact, correct, true*; the neut. ἀτρεκές, as adv. *truly, strictly*, Il. 5, 208. δεκὰς ἀτρεκές, exactly a decade, Od. 16, 245; (prob. from τρέω, not trembling, not from τρέχω.)

ἀτρέμα, before a vowel ἀτρέμας, adv. (τρέμω), *without trembling, immovable, quiet, still.* ἀτρέμας ἧσο, Il. 2, 200. ἔχειν ἀτρέμα τι, to hold any thing still, Il. 15, 318 (without σ only in this place); Od. 13, 92.

Ἀτρεύς, ῆος, ὁ, son of Pelops and Hippodamia, brother of Thyestes, king of Mycenæ, accord. to Homer father of Agamemnon and Menelaus by Aërope (accord. to Æschyl. grandfather and foster-father). [A later tradition represents that] he quarrelled with his brother Thyestes, and placed his sons before him to eat. His famous sceptre Thyestes inherited, Il. 6, 106; (from ἀ and τρέω, the unterrified.)

ἄτριπτος, ον (τρίβω), prop. *unworn;* spoken of hands, *not hardened, unexercised,* Od. 21. 151. †

ἄτρομος, ον (τρέμω), *not trembling, fearless, unterrified, μένος θυμός,* * Il. 5, 125. 16, 163.

ἀτρύγετος, ον (τρυγάω), where is nothing to be harvested, *unfruitful, barren;* epith. of the sea in distinction from the earth, which is called πολύφορβος, Il. 1, 316; and once of the ether, Il. 17, 425. h. Cer. 67.

Ἀτρῡτώνη (τρύω), *the unwearied, the indefatigable, the invincible,* epith. of Minerva (lengthened from ἀτρύτη), Il. 2, 157.

ἄττα, a term of affection used by a younger in addressing an older person, *good father* (related to ἄππα, πάππα), Il. 9, 607. Od. 16, 31.

ἀτύζομαι (related to ἀτέω), aor. 1 pass. ἀτυχθείς, *to be amazed, to be confounded, to be terrified,* 1) Absol. ἀτυζομένῃ δὲ ἔοικας, you appear like one confounded, Il. 15, 96. ἀτυζομένη (sc. ὥστε) ἀπολέσθαι, shocked to death, Il. 22, 474. 2) With accus. πατρὸς ὄψιν, to be terrified at the sight of, Il. 6, 463. 3) Often *to fly terrified,* πεδίοιο, through the plain, Il. 18, 7; spoken of steeds, Il. 6, 38. (The act. ἀτύζω, to confound, is first found in Ap. Rh.)

Ἀτυμνιάδης, ου, ὁ, son of Atymnius = *Mydon,* Il. 5, 581.

Ἀτύμνιος, ὁ, 1) father of Mydon, a Trojan, Il. 5, 581. 2) son of Amisodarus of Caria, who was slain by Antilochus, Il. 16, 317 seq.

αὖ, adv. the original signif. relates to place: *back, backwards,* as still in the verb, ἀνερύειν; then metaph. 1) Of time: *again, once more,* νῦν αὖ, δεύτερον αὖ; also to indicate a repetition, Il. 1, 540. 2) *on the other hand, on the contrary, but,* to indicate an antithesis to the preceding, comm. connected with δέ (δ' αὖ), Il. 4, 417. Od. 3, 485. αὖ often = δέ, Il. 11, 367; hence often after a preceding μέν, Il. 11, 17. 19, 108 seq. 3) *likewise, further, moreover,* to facilitate the progress of the narration, Il. 3, 200. Od. 4, 211.

αὐαίνω (αὖος), ep. for ἀυαίνω, *to dry, to dry up, to wither,* part. aor. 1 αὐανθέν, *dried, seasoned,* Od. 9, 321. †

αὐγάζομαι, mid. (αὐγή), prop. I am enlightened; hence, *to see clearly, to perceive, to distinguish,* τί, any thing, Il. 23, 458. † (The act. αὐγάζω, to enlighten.)

Αὐγειαί, αἱ, 1) a town in Laconia, near Gythium; later, accord. to Strabo, Αἰγειαί, Il. 2, 583. 2) a town in Locris, Il. 2, 532.

Αὐγείας, ου, ὁ (the shining), epith. for Αὐγέας, son of Phorbas and Hyrmine, or of Eleus or Helius, king of Ephyra in Elis, an Argonaut, father of Agasthenes, Phyleus, and Agamede, Il. 11, 740. Hom. mentions him in a contest with Neleus; he is chiefly known by his herd of three thousand cattle, whose stall was not cleaned in thirty years; Hercules accomplished this labor in one day, Apd. 2, 5. 5.

αὐγή, ἡ, *light, a beam of light, splendor, brilliancy;* spoken chiefly of the sun. ὑπ' αὐγὰς Ἠελίοιο φοιτᾶν, ζώειν, to walk, to live under the beams of the sun, Od. 2, 181. 15, 349; also spoken of lightning and of fire, Il. 13, 244. Od. 6, 308.

Αὐγηϊάδης, ου, ὁ, ep. for Αὐγειάδης, son of Augeas = *Agasthenes,* Il. 2, 624.

αὐδάω, impf. ηὔδων, aor. 1 ηὔδησα, *to discourse, to speak;* τινά, to address any one; often ἀντίον αὐδᾶν τινά, to answer any one; with double accus. ἔπος τινὰ ἀντίον αὐδᾶν, Il. 5, 170. μεγάλα αὐδᾶν, to utter impious words, Od. 4, 505.

αὐδή, ἡ (ἄω), *speech, language, voice;* spoken of men, and prop. of the sound and strength of the voice; once of the twittering of a swallow, Od. 21, 411.

αὐδήεις, εσσα, εν (αὐδή), *endowed with human voice, speaking, melodious;* spoken prop. of men, Od. 5, 334. cf. Il. 19, 407. If a deity receives this appellation, it is thereby indicated that he employs a human voice,

Thus Circe, Od. 10, 136; Calypso, Od. 12, 449.

αὐερύω (*ἐρύω*), aor. 1 *αὐέρυσα, to draw back;* with accus. *νευρήν* (in order to shoot), Il. 8, 325; chiefly absol. to draw back the neck of the victim whose throat is to be cut, Il. 1, 459 seq. 2) *to draw out again, στῆλας*, Il. 12, 261.

αὖθ', i. e. *αὖτε*, before a spiritus asper, Il. 2, 540.

αὖθι, adv. contr. for *αὐτόθι*, 1) Of place: *on the spot, there, here*, Il. 1, 492. 3, 244. 7, 100. *ἰζόμενος κατ' αὖθι*, Il. 13, 653 (where *κατά* belongs to *ἕζεσθαι*), cf. Od. 21, 55; in like manner *κατ' αὖθι λίπεν*, Il. 24, 470. 2) Of time: *at once, instantly*, Od. 18, 339.

αὐϊάχος, ον, crying together, shouting aloud, epith. of the Trojans, Il. 13, 41. † (Eustath. makes it from *ἀ* intens. and *ἰαχή*, between which an Æol. digamma, for euphony's sake, is inserted, whence arose *υ*; others say, *not crying*, contrary to the custom of the Trojans; since Homer represents the Greeks as advancing to battle in silence, the Trojans shouting.)

αὔλειος, η, ον (*αὐλή*), *belonging to the court* or *yard before a house. αἱ αὔλειαι θύραι*, the doors of the court; either the doors which lead from the street into the front yard, or from the vestibule into the front yard. *οὐδὸς αὔλειος*, the threshold of the court door, * Od. 1, 104.

αὐλή, ἡ (*ἄω*), *the court*, an open, airy place which surrounded the house. It was encircled by a wall, paved, and furnished with a double door, Od. 9, 184. In the court were situated the stables for cattle, and in the centre stood the altar of Jupiter, *ἑρκεῖος*. From the court one entered the *πρόδομος*. In the *αὐλὴ* was often the place for family meeting, and also the court for the cattle, Il. 4, 344. Achilles had a similar court about his tent, Il. 24, 452. 2) *the fence* encircling the court, Il. 5, 138. Od. 14, 5. 3) Sometimes the *entire dwelling*, Od. 4. 72. cf. Od. 1, 425.

αὐλίζομαι, depon. (*αὐλις*), prop. to spend the night in the court; *to be enclosed*, spoken of cattle and swine, Od. 12, 265. 14, 412. * Od.

* *αὔλιον, τό* (*αὐλή*), *a fold, a grotto, a hut, a dwelling*, h. Merc. 103.

αὐλις, ιδος, ἡ, a place of stopping, espec. to spend the night, *a camp, a lodge*, h. Merc. 71. *αὐλιν θέσθαι*, to pitch a camp, Il. 9, 232; spoken of birds. *αὐλιν ἑσιάμεναι*, betaking themselves to rest, Od. 22, 470.

Αὐλίς, ίδος, ἡ, a village in Bœotia, with a large and small haven, where the fleet of the Greeks assembled to sail against Troy, now *Vathi*, Il. 2, 496.

αὐλός, ὁ (*ἄω*, to blow), a wind-instrument, which, partly from the mouth-piece necessary to it, and partly from its strong, deep tone, we may conclude to have been similar to our hautboy or clarionet, *a flute, a pipe*. It was made of cane, wood, bone, or metal, Il. 10, 13. 18, 495. h. Merc. 451. Voss Od. 10, 10, reads *αὐλῷ* for *αὐλῇ*. There were many kinds, cf. Eustath. on Il. 18, 495, and espec. Böttiger in Wieland's Attic Museum, B. I. H. 1. S. 330 seq. 2) *any hollow body*, perforated to admit something; *the hole* of the spear, into which the shaft was introduced. *ἐγκέφαλος παρ' αὐλὸν ἀνέδραμεν ἐξ ὀτειλῆς*, then gushed forth the brain by the socket (others, more improbably, in a stream) *περόνη τέτυκτο αὐλοῖσιν διδύμοισι*, the clasp was (of the spear) from the wound, Il. 17, 297. made with double holes; in which the hooks caught, Od. 19, 227; metaph. *αὐλὸς πηχύς*, a thick *jet of blood* (*ἡ ἀναφορὰ τοῦ αἵματος*, Eustath.), Od. 22, 18.

αὐλών, ῶνος, ὁ (*αὐλός*), *a mountain-defile, a valley*, h. in Merc. 95.

αὐλῶπις, ιδος, ἡ (*ὤψ*), epith. of a helmet, *τριφάλεια*, accord. to Hesych. *furnished with a visor*, Il. 5, 182. According to the Schol. having a socket in which the crest was inserted. * Il.

αὖος, η, ον, Att. *αἶος* (*ἄω, αὔω*), *dried, dry, hardened, ξύλα, βοίη*. The neut. sing. *αὖον*, as adv. *hollow;* spoken of a sound, as if it were produced by dry bodies, Il. 12, 160.

ἄϋπνος, ον (*ὕπνος*), *without sleep, sleepless, νύκτες, ἀνήρ*, Il. 9, 325. Od. 10, 84.

αὔρη, ἡ, Ion. for *αὔρα* (*ἄω, αὔω*), *a breath, a breeze, air, ὀπωρίνη*, h. Merc. 147; espec. the *cool air* from water, or of the morning, Od. 5, 469.

αὔριον, adv. (*αὔρη*, prop. neut. of *αὔριος*), *the morrow*, Il. 8, 538. Od. 11, 351.

ἀϋσταλέος, η, ον, poet. (*αὔω, αὐστός*), prop. dried up, withered, *dirty, filthy*, Od. 19, 327. †

αὐτάγρετος, ον (*ἀγρίω*), poet. for *αὐθαί-*

f-chosen, at one's option, voluntary, 48; † with infin. h. Merc. 474.

, conj. (from αὖτ' ἀρ),=ἀτάρ, *but, ever, furthermore;* like ἀτάρ used ginning of a sentence, to indicate an s, Il. 1, 133; or to mark a sudden , Il. 1, 488. 3, 315. 20, 38. αὖταρ , 103.

adv. poet. (from αὖ and τε)=αὖ, L 1, 202. 578. 2) *but, on the other* lso used to mark an antithesis or a , or instead of δέ after μέν, Il. 3, 22, 6.

(ἀΰω) *to cry, to shout,* Il. 20, 50; f things: *to resound, to sound,* Il. 12, With accus. τινά, to call any one, 258.

ή (αὔω), *a cry, a loud shout,* espec. e-*cry,* with πτόλεμος, Il. 6, 328; and e itself, Il. 11, 802. ἵκετ' ἀϋτή, Il. 11, Spitzner (where Wolf reads ἵκετο

αρ, adv. (ἦμαρ), *on the same day,* Od. 3, 311.

α, adv. (αὐτός), *at once, instantly, on* often αὐτίκα νῦν and μάλ' αὐτίκα, ὲ' ἄρα, αὐτίκ' ἐπεί, soon as; αὐτίκ' irectly then; with part. αὐτίκ' ἰόντι, tely when thou art gone, Od. 2, 367.

adv. Ion. for αὖθις (lengthened fr. in, *back.* πάλιν αὖτις φέρειν, to carry ain, Il. 5, 257; often with verbs: ai, to go again. 2) *hereafter, at a nt time,* Il. 1, 140. 3, 440.

, ἡ (ἄω), *a breath, air, wind,* spoken reath of men, Il. 9, 609; of the wind ellows, Il. 18, 471; of the wind, Od. 407. 2) *fume, vapor, smoke,* Il. 14, . 12, 369; *heat, flame,* Od. 9, 389.

ν, ένος, ὁ, poet.=ἀϋτμή, Il. 23, 765. 39.

ίδακτος, ον (διδάσκω), *self-taught, cated,* Od. 22, 347. †

ιον, adv. *on the same way, on the nce,* Od. 8, 449. † (Either fr. ὁδός or gthened fr. αὐτός, as μαψίδιος fr. μάψ.

τες, adv. (ἔτος), *in the same year, in* , Od. 3, 322. †

θεν, adv. (αὐτός), *from the same om here, from there;* comm. with ὐτόθεν ἐξ ἰδρίων, directly from the 0, 77. Od. 13, 56.

αὐτόθι, adv. poet. and Ion. (αὐτός), *in the same place, here, there,* Il. 3, 428. Od. 4, 302.

* Αὐτοκάνης ὄρος, τό, a promontory in Æolis near Phocæa in Asia, h. in Ap. 35. Ilgen would read Ἀκροκάνης, and refers it to the promontory Κάνη of Strabo. Herm. thinks the reading is not to be changed, and that perhaps we are to understand by it a part of the promontory.

αὐτοκασιγνήτη, ἡ, *an own sister,* Od. 10, 137. †

αὐτοκασίγνητος, ὁ, *an own brother,* * Il. 3, 238.

Αὐτόλυκος, ὁ (λύκος), son of Mercury and Chione or Philonis, father of Anticlia, grandfather of Ulysses. He had his residence on Parnassus, and was noted for dissimulation and cunning, Od. 19, 394 seq. He bore off the famous helmet of Amyntor from Eleon, Il. 10, 267; and gave to his grandson the name of Ulysses, Od. 19, 439.

αὐτόματος, η, ον (μάω), *acting from one's own motion, spontaneous, self-moved;* αὐτόματος ἦλθε, Il. 2, 408. 5, 749; spoken espec. of the wonderful tripods of Vulcan, which moved themselves, * Il. 18, 376.

Αὐτομέδων, οντος, ὁ (μέδω), son of Diores, charioteer of Achilles from Scyrus, Il. 9, 209. 17, 429.

Αὐτονόη, ἡ, a handmaid of Penelope, Od. 18, 182.

Αὐτόνοος, ὁ, 1) a Greek slain by Hector, Il. 11, 301. 2) a Trojan whom Patroclus slew, Il. 16, 694.

αὐτονυχί, adv. (νύξ), *in the same night,* Il. 8, 197. †

* αὐτοπρεπής, ές (πρέπω), a doubtful reading in h. Merc. 86. This word yields here no sense. Wolf adopts the reading of the Cdd. Paris and Mosc.: ὁδὸν αὐτοτροπήσας, which is equally unsatisfactory. The conjecture of Hermann accords best with the connection: ὁδὸν ἀντιτροφήσων, about to pass over a way.

αὐτός, ή, ό (from αὖ—τος), prop. *again he,* then *the same; he, she, it.* 1) *the same, self,* and spoken of all three persons which are indicated by the verb; the personal pronouns are however often connected with it; in the third person it stands alone. It gives prominence and distinctness to an object, and occurs in many senses: 1) In the Hom. language, αὐτός frequently indicates an anti-

thesis to a person or thing. Thus the body in distinction from the soul is called *αὐτός*; *αὐτούς*, bodies in opposition to souls, Il. 1, 4; *αὐτός*, the prince in distinction from his subjects, Il. 8, 4; *αὐτοί*, men in distinction from the ships, Il. 7, 338. *b*) *even*, to render the connected noun emphatic, Il. 6, 451; in designations of place, *precisely*, *exactly*, Il. 13, 614; especially with *σὺν*: *αὐτῇ σὺν φόρμιγγι*, together with the lyre, Il. 9, 194; and without *σὺν*: *αὐτῇ γαίῃ αὐτῇ τε θαλάσσῃ*, Il. 8, 24. 2) *self*, *of oneself*, *of one's own accord*, Il. 17, 251. *οἱ δὲ καὶ αὐτοὶ πανέσθων*, Od. 2, 168. *b*) *self*, i. e. without another, *alone*, Il. 2, 233. 8, 99. 13, 729. Od. 1, 53. 15, 310. 3) Often in connection with the personal pronouns, but always separated in the oblique cases: *ἐμέθεν αὐτῆς*, *οἱ αὐτῷ*, *σὲ αὐτόν*, etc.; the pron. once stands after, as *αὐτόν μιν*, Od. 4, 244. Also *αὐτός* alone stands for the pron. of the first and second persons: *αὐτός* for *ἐγὼ αὐτός*, Il. 13, 252; *περὶ αὐτοῦ*, i. e. *ἐμαυτοῦ*, Od. 21, 249. 4) Often in the gen. *αὐτοῦ*, *αὐτῶν*, etc. is put for emphasis' sake with the possessive pron. *τὰ σ' αὐτῆς ἔργα*, thine own works, Il. 6, 490; *αὐτῶν σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο*, by their own folly, Od. 1, 7. 5) *the same*, *the very same*, for *ὁ αὐτός*, often in Homer, Il. 12, 225. Od. 8, 107. II) *he*, *she*, *it*, especially in the oblique cases. *αὐτόν* is regarded by the Grammarians as enclitic when it signifies barely *him*. In the Il. 12, 204, the Schol. found their clue; the moderns reject it, cf. Thiersch § 205, 11. Anm. III) With the article, *ὁ αὐτός*, *ἡ αὐτή*, *τὸ αὐτό*, *the same*, *the very same*; still rare in Hom. *τὼ δ' αὐτώ*, Il. 1, 338; *τὴν αὐτὴν ὁδόν*, 6, 391. IV) In composition it signifies 1) *self-originated*, not formed by human instrumentality. 2) *mixed with nothing*; *αὐτόξυλος*, merely of wood. 3) *personally*, *of one's own power*.

αὐτοσταδίη, *ἡ* (*ἵστημι*), *close combat*, where man fights with man (with the sword or spear), Il. 13, 325. †

αὐτοσχεδά, adv. = *αὐτοσχεδόν*, Il. 16, 319. †

αὐτοσχεδίη, *ἡ* (prop. fem. from *αὐτοσχέδιος*, very near), in Homer, a combat where man contends with man: = *αὐτοσταδίη*, *a close combat*; only in the dat. and accus. *αὐτοσχεδίῃ μίξαι χεῖράς τε μένος τε*, to mingle hands and strength in close fight, Il. 15, 510. *αὐτοσχεδίην πλήττειν τινά*, to strike any one close at hand, i. e. with the sword, Il. 12, 192. 2) *ἐξ αὐτοσχεδίης*, *suddenly*, *without premeditation*, h. Merc. 55.

αὐτοσχεδόν, adv. once *αὐτοσχεδά* (*σχεδόν*), *very near*, *close at hand*, *cominus*; *μάχεσθαι*, to fight man to man; *οὐτάζεσθαι τινά*, to wound any one in close fight, i. e. with the sword, Il. 7, 273.

αὐτοτροπήσας, see *αὐτοπρεπής*.

αὐτοῦ, adv. (prop. gen. from *αὐτός*), *in the same place*, *there*, *here*; often with another word: *αὐτοῦ ἐνὶ Τροίῃ*, Il. 2, 237; *αὐτοῦ ἔνθα*, just there, Il. 8, 207; *κεῖθι αὐτοῦ*, h. Ap. 374; *αὐτοῦ ἀγρῶν*, Od. 4, 639. 2) *on the spot*, *directly*, Il. 15, 349.

αὐτόφι, *αὐτόφιν*, ep. gen. and dat. sing. and plur. from *αὐτός*, always with prep. *ἀπ' αὐτόφιν*, *ἐπ' αὐτόφιν*, *παρ' αὐτόφιν*, Il. 11, 44. 12, 302.

Αὐτόφονος, *ὁ*, a Theban, father of Polyphontes, Il. 4, 395.

αὐτοχόωνος, *ον*, ep. for *αὐτόχωνος* contr. from *αὐτοχόανος* (*χοάνη*), *barely cast*, *rough cast*, not smoothed by filing and polishing, epith. of the discus, Il. 23, 826. † (Others: whole cast, not hollow.)

αὔτως or *αὖτως*, (the old Gramm. distinguish *αὔτως*, *idly*, and *αὖτως* for *οὕτως*, *thus*; cf. Schol. on Il. 1, 133; Etym. Mag. Buttm. Lex. I. p. 37, would take *αὔτως* everywhere as a form of *οὕτως*. Herm. de pron. *αὐτός*, Opusc. I. p. 338, and Thiersch Gram. § 198, 5, consider *αὖτως* alone as the true form, and as an adv. from *αὐτός*, with the Æol. accent, which last we may regard as most correct. Wolf follows them in the Il. but *αὖτως* stands still in the Od.) It signifies prop., 1) *even so*, *just so*, *thus*; *hoc ipso modo*. *αὖτως ὥστε γυναῖκα*, Il. 22, 125. Od. 14, 143; hence, ep. *ὡς δ' αὖτως*, later *ὡσαύτως*, in the same way, Il. 3, 339. Od. 3, 64. 2) *even thus still*, *as yet*, in reference to a past state, Il. 18, 338; *λέβης, λευκὸς ἔτ' αὖτως*, Il. 23, 267; or, *even so*, *even thus*, in reference to a present state: *ἀλλὰ καὶ αὖτως ἀντίον εἶμ' αὐτῶν*, but even thus I will go against them, Il. 5, 255. 18, 198; often *καὶ αὖτως*, *even thus*, *nevertheless*, i. e. without reward, Il. 9, 598; hence, 3) *only thus*, *nothing more*; *nil nisi*. *ἀλλ' αὖτως ἄχθος ἀρούρης*, but a mere burden of the earth, Od. 20, 379; often in connection with adv. *μάψ αὖτως*, *ἀκλεὲς αὖτως*, etc.; hence also, *in vain*, *to no purpose*. *αὖτως ῥ' ἐπέεσσ'*

ἐριδαίνομεν, we contend with words to no purpose, Il. 2, 342; without reason, Il. 6, 55.

αὐχένιος, η, ον, *belonging to the neck.* τένοντες αὐχένιοι, the sinews of the neck, Od. 3, 450. †

* αὐχέω (from. αὐχή related to εὐχή), *to vaunt oneself, to boast,* ἐπί τινι, Batr. 57.

αὐχήν, ένος, ὁ, *the neck,* spoken of men, Il. 5, 147. 161; of brutes, Il. 5, 657.

αὐχμέω (αὐχμής), prop. *to be dry, withered; to look squalid, rough; squalere.* αὐχμεῖς κακῶς, Od. 24, 250. †

* αὐχμήεις, έσσα, εν (αὐχμή), dry, *dusty, dirty, squalidus,* h. 18, 6.

I. αὔω, ep. for αὐω, prop. to make dry; hence, *to kindle, to light,* Od. 5, 490. †

II. αὔω, aor. 1 ἤυσα and ἄϋσα (ῡ), *to cry, to shout aloud;* often with the adv. μακρόν, μέγα, δεινόν. *b*) Spoken of inanimate things: *to sound, to resound,* Il. 13, 409; αὖον, 441. 2) Trans. *to call,* τινά, any one, rarely, Il. 11, 461. 13, 477. (αὔω, dissyllabic in pres. and imperf., but in the farther flexion with ῡ.)

ἀφαιρέω, and poet. ἀποαιρέω, Il. 1, 275 (αἱρέω), fut. ἀφαιρήσω, aor. ἀφεῖλον, part. ἀφελών, fut. mid. ἀφαιρήσομαι, aor. 2 mid. ἀφειλόμην and ἀφελόμην, 1) *to take away, to take from,* τινί τι, Od. 14, 455. 2) Mid. more frequent, *to take away any thing for oneself, to bear off;* always with the idea of one's own advantage, τί, any thing, νόστον, νίκην, Il. 16, 82. 690. The pers. from whom something is taken stands in the dat. accus. and rarely gen.: *to take away any thing from any one, to deprive him of a thing;* τινὰ κούρην, Il. 1, 275; τινι γέρας, Il. 1, 161. Od. 1, 9; πολλῶν θυμόν, to deprive many of life, Il. 5, 673. Od. 22, 219.

ἄφαλος, ον, *without a crest-cone* or *socket,* into which the crest is inserted, Il. 10, 258. †

ἀφαμαρτάνω (ἁμαρτάνω), aor. 2 ἀφάμαρτον and ἀπήμβροτον, Il. 16, 466, *to miss, not to hit,* τινός, any one, said espec. of arrows, spears, etc. Il. 8, 119. 2) *to lose* what one possessed, *to be bereft* or *deprived* of a thing, with gen. Il. 6, 411.

ἀφαμαρτοεπής, ές (ἔπος), = ἁμαρτοεπής, who misses his point in speaking, *loquacious,* Il. 3, 215. †

ἀφανδάνω (ἀνδάνω), *not to please, to displease,* Od. 16, 387.

ἄφαντος, ον (φαίνω), *invisible, not seen, vanished, destroyed, forgotten,* * Il. 6, 60. 20, 303.

ἄφαρ, adv. poet. (either from ἅπτω, or from ἀπό and ἆφα, cf. Thiersch § 198, 3. Anm.), originally it signified an immediate consequence; hence, 1) *directly, immediately, quickly, suddenly,* Il. 19, 405. In certain phrases, as 'it is better,' it means *directly, forthwith, in promptu,* i. e. the advantage accrues immediately after the act, Od. 2, 169. Il. 17, 417. 2) Often without the idea of immediate consequence, *then, thereupon,* Il. 11, 418. Od. 2, 95; ἄφαρ αὐτίκα, then immediately, Il. 23, 593. 3) *continually, constantly,* according to Damm, only Il. 23, 375.

Ἀφαρεύς, ῆος, ὁ, son of Caletor, slain by Æneas, Il. 13, 541.

ἀφαρπάζω (ἁρπάζω), aor. 1 ἀφάρπαξα, *to tear away,* κόρυθα κρατός, the helmet from the head, Il. 13, 189. †

ἀφάρτερος, η, ον, (compar. fr. adv. ἄφαρ), *quicker, fleeter,* ἵπποι, Il. 23, 311. †

ἀφαυρός, ή, όν, *weak, powerless, feeble, paltry,* Il. 7, 235; oftener in compar. ἀφαυρότερος, and superl. ἀφαυρότατος, (fr. αὔω, ἀφαύω, or fr. παῦρος with ἀ intens.)

ἀφάω (ἁφή), *to feel, to touch, to examine,* ἀσπίδα, Il. 6, 322; † only part. pres. ἀφόωντα, ep. from ἀφῶντα; ἀφόωντα, ed. Wolf; ἀφόωντα, Spitzn. which last according to Cd. Venet. and Apoll. Lexic. alone is correct; cf. Spitzner ad loc.

Ἀφείδας, αντος, ὁ (from ἀ and φείδω, unsparing), son of Polyphemon from Alybas, father of Eperitus, for whom Ulysses gave himself out, Od. 24, 305.

ἀφείη, see ἀφίημι.

ἄφενος, τό, *abundance, wealth, riches,* in connection with πλοῦτος, Il. 1, 171. Od. 14, 99. (Apoll. and Schol. think it from ἀπό and ἔνος, prop. ἡ ἀφ' ἑνὸς ἐνιαυτοῦ περίουσα, the products of a year.)

ἀφέξω and ἀφέξομαι, see ἀπέχω.

* ἀφῆλιξ, ικος (ἥλιξ), *beyond the years of youth, growing old,* h. in Cer. 140.

ἄφημαι (ἧμαι), *to sit apart, separate,* only part. pres. Il. 15, 106. †

ἀφήτωρ, ορος, ὁ (ἀφίημι), *the hurler, he that shoots arrows,* appellat. of Apollo, Il. 9, 404. † (Some derive it from φάω, and regard it as = ὁμοφήτωρ, the diviner.)

ἄφθιτος, ον (φθίω), *not destroyed, imperishable, everlasting,* comm. spoken of what belongs to the gods, Il. 2, 46. Od. 9, 133.

* ἄφθογγος, ον (φθόγγος), *soundless, voiceless, dumb*, h. Cer. 198.

ἄφθονος, ον, without envy, 1) Act. *not envious, benevolent, giving freely*, h. 30, 16. 2) Pass. *not penurious, abundant, in abundance*, h. in Ap. 536.

ἀφίημι (ἵημι), 3 plur. imperf. ἀφίουν, as if from ἀφιάω, fut. ἀφήσω, aor. 1 ἀφέηκα and ἀφῆκα, aor. 2 dual. and plur. subj. ἀφέη ep. for ἀφῇ, optat. ἀφείην, I) *to send away, to dismiss, to let go*, τινά, any one, in a good and bad signif. Il. 1, 25; ζωὸν τινα, to let one go alive, Il. 20, 464; spoken chiefly of missile weapons: *to cast, to discharge, to hurl*, as δόρυ, ἔγχος and κεραυνόν, Il. 8, 133; gener. *to cast away*; ἄνθος, to cast the flower, said of grape-vines just setting for fruit, Od. 7, 126; metaph. δίψαν, to remove thirst, Il. 11, 642; μένος, to lose the strength, Il. 13, 444. 16, 613, etc.; in Pass.: τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται, from it (the star) many sparks were emitted, Il. 4, 77. II) Mid. to send oneself away from any thing; hence, *to let go of, to let loose*; with gen. δειρῆς οὔπω ἀφίετο πήχεε, she did not let her arms loose from his neck, Od. 23, 240. (ι prop. short, long only by augm.; once however without this reason, Od. 22, 231.)

ἀφικάνω, poet. (ἱκάνω), only pres. and imperf. = ἀφικνέομαι, *to go to, to come to, to reach*; comm. with accus., once with πρός, Il. 6, 386.

ἀφικνέομαι, depon. mid. (ἱκνέομαι), fut. ἀφίξομαι, aor. ἀφικόμην, perf. ἀφῖγμαι, Od. 6, 297; *to go to, to come to, to reach*, to go to a person or a place; comm. with accus. νῆας, to the ships; more rarely with εἰς, ἐπί, κατά, and ὑπό and πρός τι, Od. 6, 297; metaph. *to overtake, to affect*. ἄλγος ἀφίκετό με, Il. 18, 395.

ἀφίστημι (ἵστημι), aor. 2 ἀπέστην, perf. ἀφέστηκα, syncop. form in dual and plur. ἀφεστᾶσι, part. ἀφεστεώς, 3 plur. pluperf. ἀφέστασαν, aor. mid. ἀποστησάμην, 1) Trans. *to put away*, not used in Hom. 2) Intrans. in aor. 2, perf. and pluperf., like the mid. *to stand apart, to stand aloof, to remove*, Il. 4, 340. Od. 11, 544; *to be removed*, τινός, from a thing, Il. 23, 517. *b*) In the mid. *to weigh out for oneself*, in order to pay; once, δείδω, μὴ τὸ χθιζὸν ἀποστήσωνται χρεῖος, I fear, lest they should pay back to us the debt of yesterday, i. e. requite evil for evil, Il. 13, 745.

ἄφλαστον, τό, *the curved stern of a vessel*, with its decorations, Il. 15, 716. † (In the Schol. on Ap. Rh. σανίδιον κατὰ τὴν πρύμνην.)

ἀφλοισμός, ὁ (related to ἀφρός), *foam, the froth of one enraged*, Il. 15, 607. † (Others more improb. ψοφὸς ὀδόντων, gnashing of teeth.)

ἀφνειός, όν (ἄφενος), *rich, wealthy, opulent*, with gen. βιότοιο, in the means of living, Il. 5, 544; χρυσοῖο, Od. 1, 165. The compar. ἀφνειότερος and superl. ἀφνειότατος, Il. 20, 220.

ἀφοπλίζω (ὁπλίζω), *to disarm*, only mid. *to disarm oneself*, with ἕντεα, to lay aside one's arms, Il. 23, 26. †

ἀφορμάω (ὁρμάω), in Hom. only depon. pass. ἀφορμάομαι, in aor. pass. ἀφωρμήθην, *to rush away, to hasten away, to go away*, νεῦφιν, Il. 2, 794; hence absolute, *to go away, to depart*, Od. 2, 376.

ἀφόωντα, or ἀφόωντα, see ἀφάω.

ἀφραδέω (ἀφραδής), *to be imprudent, indiscreet, to speak* or *act inconsiderately*, Od. 8, 294. Il. 9, 32.

ἀφραδής, ές (φράζομαι), *inconsiderate, irrational, imprudent*, μνηστῆρες, Od. 2, 282. νέκροι ἀφραδέες, the unreflecting, senseless dead, Od. 11, 476; adv. ἀφραδέως, *thoughtlessly, indiscreetly*, Il. 3, 436.

ἀφραδίη, ἡ (φράζομαι), *inconsideration, imprudence, carelessness, folly*; often in the plur. Il. 5. 649; νόοιο, Il. 10, 122. 16, 354. 2) *ignorance, inexperience*, πολέμοιο, Il. 2, 368.

* ἀφράδμων, ον = ἀφραδής, h. in Cer. 257.

ἀφραίνω, poet. (φρήν), *to be irrational, indiscreet, foolish*, Il. 2, 257. Od. 20, 360.

* ἄφραστος, ον (φράζομαι), *not observed, unknown*, ἔργα, h. Merc. 80; *not to be discovered, invisible*, στίβος, h. Merc. 353. Compar. ἀφραστότερος, Epigr. 14.

ἀφρέω (ἀφρός), *to foam, to froth*. ἵπποι ἄφρεον στῆθεα, upon the breast, Il. 11, 282. † (ἄφρεον with synizesis.)

ἀφρήτωρ, ορος, ὁ (φρήτρη), *without society, without tribe, without connections, unsocial*, Il. 9, 63. †

Ἀφροδίτη, ἡ, daughter of Jupiter and Dione, Il. 5, 348; or, according to a later tradition, born from the foam of the sea (ἀφρός), h. in Ven., wife of Vulcan, and paramour of Mars (Od. 8, 276.), goddess of sensual love and of marriage, of pleasure and of beauty, Il. 5, 429. Od. 20, 74. She is represented as

exceedingly attractive and beautiful, Il. 3, 396; distinguished by her smiling look (*φιλομμειδής*), but tender and unfitted for war. She is beautifully adorned (*χρυσείη*), the Graces themselves having furnished her clothing, Il. 5, 338), and these constitute her society. She always carries a magic girdle, with which she subdues both gods and men, Il. 14, 214 seq. With this girdle Juno inspires Jupiter with great love for herself. Venus was on the side of the Trojans; she had given occasion to the war, Il. 5, 349 seq. Æneas was her son, Il. 5, 313. She had splendid temples in Cyprus and in Cythere. 2) Metaph. like Ἄρης, it signifies *love, the enjoyments of love*, Od. 22, 444.

ἀφρονέω (*ἄφρων*), *to be foolish*, or *to act irrationally, foolishly*, only part. pres. Il. 15, 104. †

ἀφρός, *ὁ*, *foam*, of water, Il. 5, 599; of a raging lion, * Il. 20, 168.

ἀφροσύνη, *ἡ* (*ἄφρων*), *want of reason, indiscretion, folly*, Il. in plur. Od. 16, 278. 24, 457.

ἄφρων, *ον* (*φρήν*), *irrational, indiscreet, inconsiderate, foolish* (antith. to *ἐπίφρων*), Od. 23, 12; *rash, raging*, spoken of Mars and Minerva, Il. 5, 761. 875.

ἄφυλλος, *ον* (*φύλλον*), *leafless, deprived of leaves*, Il. 2, 425. †

ἀφυσγετός, *ὁ* (*ἀφύω*), *slime, filth*, which a river bears with it, Il. 11, 495. †

ἀφύσσω, fut. *ἀφύξω*, aor. 1 *ἤφυσα* and poet. *σσα*, aor. mid. *ἀφυσάμην*, ep. *σσ*, 1) *to draw off*, espec. from a larger vessel to a smaller, *οἶνον ἀπὸ* and *ἐκ κρητῆρος*, Il. 1, 598. Od. 9, 9; *ἐν ἀμφιφορεῦσιν*, Od. 2, 349; with gen. alone, pass. *πολλὸς δὲ πίθων ἠφύσσετο οἶνος*, much wine was drawn from the vessels, Od. 23, 305. 2) Metaph. *πλοῦτον*, to accumulate riches, as if to draw up in full draughts. The passage Il. 1, 170, *οὐδέ σ' ὦϊ ἐνθάδ' ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν*, is explained in different ways: 1) In the ancients we find a twofold explanation. Some (Eustath. and Schol. Venet.) supposed an hyperbaton, and connected *ἐνθάδ' ἄτιμος ἐών* with *εἶμι Φθίηνδε* v. 169, so that the former words refer to Achilles. Others (Schol. Venet.) supposed the nom. stands for gen. and referred these words to Agamemnon. 2) In the modern annotators we find a threefold explanation: *a*) The first is connected with that of Eustath. but differs in constructing *ἐνθάδε* with *ἀφύξειν*, viz. 'I do not believe, since I am dishonored (without reward), that you will here accumulate riches.' Ruhkopf and Stadelmann p. 62, prefer this, partly because the nom. *ἄτιμος ἐών* stands in close connection with *ὦϊ*, partly because it agrees with the connection, since Achilles thinks that Agamemnon will make little progress without his help. *b*) The second explanation (Clarke and Köppen) refers *ἄτιμος ἐών*, on account of v. 175, to Agamemnon, and constructs, *οὐκ ὦϊ σε, ἄτιμος ἐών* (for *ἄτιμον ἐόντα*)—*ἀφύξειν*. Reference is made to Il. 2, 353, for a similar anacoluthon. 3) Both explanations, the one on account of the hyperbaton, and the other on account of the harsh anacoluthon, are justly rejected by almost all modern critics. They either make *σ'* a dat. *σοὶ* (cf. Wolf Vorles. 1. p. 102, and Spitzner Excurs. XIII. § 3), or they read with Bentley *σοὶ ὦϊω*, because *οι* is not elided in *σοί* (cf. Voss Anm. p. 6. Bothe and Thiersch § 33, 10). They read consequently, *οὐδέ σοι ὦϊω ἐνθάδ'*, *ἄτιμος ἐών*, etc., i. e. 'I have no mind here, whilst I am dishonored, to gather riches for you.' With this explanation the words connect far better with the preceding *νῦν δ' εἶμι Φθίηνδ'*, and the reply of Agamemnon turns mainly on this threat of Achilles. II) Mid. 1) *to draw off* or *out for oneself, to pour out* or *in*; with accus. *οἶνον ἐκ κρητῆρος*, Il. 3, 259; and *ἀπὸ κρητῆρος*, I. 10. 579. 2) Metaph. *to heap up*, *ἀμφὶ δὲ φύλλα ἠφυσάμην*, Od. 7, 285. Od. *διὰ δ' ἔντεα χαλκὸς ἤφυσε*, see *διαφύσσω*.

Ἀχαιαί, *αἱ*, *Achaian women*, fem. of Ἀχαιός, Od. 2, 119.

Ἀχαιάς, *άδος*, *ἡ*, ep. for Ἀχαιάς, *Achaian*. 2) As subst. an *Achaian woman*, Il. 5. 422.

Ἀχαιϊκός, *ή*, *όν*, ep. for Ἀχαϊκός, *Achaian*; *λαός*, the Achaian people, Il. 13, 141; Ἄργος, Il. 9, 141.

Ἀχαΐς, *ίδος*, *ἡ*, *Achaian*, with or without *γαῖα*, the *Achaian land*, espec. the dominion of Achilles in Thessaly, Il. 1, 254; see Ἀχαιοί. 2) Subaud. *γυνή*, *an Achaian woman*, Il. 2. 235; in contempt, Il. 9, 395.

Ἀχαιοί, *οἱ*, nom. sing. Ἀχαιός, *ὁ*, *the Achaians*, the most powerful of the Grecian tribes in the time of the Trojan war, whose

main residence was in Thessalia, Il. 2, 684; but who also had possessions in Peloponnesus as far as to Messene, chiefly in Argos, Il. 5, 114. The Danai and Myrmidons were branches of this tribe. Perhaps they had spread themselves also to Ithaca, Od. 1, 90; and to Crete, Od. 19, 138. Tradition says they derived their name from Achæus, son of Xuthus, grandson of Hellen, Apd. 1, 7. 3. The entire Greeks are often so called in Hom. from the main tribe, Il. 1, 2. Od. 1, 90.

ἄχαρις, ι (χάρις), *disagreeable, joyless;* in compar. ἀχαρίστερος, Od. 20, 392. †

ἀχάριστος, ον (χαρίζομαι), *disagreeable, displeasing*, Od. 8, 236. †

* ἀχειρής, ές (χείρ), *without hands*, epith. of the crabs, Batr. 300.

Ἀχελώϊος, ὁ, ep. for Ἀχελῷος, a river between Ætolia and Acarnania, which flows into the Ionic sea; now *Aspro-Potamo*, Il. 21, 194. 2) A river in Phrygia, which rises in the mountain Sipylus, Il. 24, 616.

ἄχερδος, ἡ, more rarely ὁ, *a wild, thorny bush*, suitable for hedging, *the hawthorn*, Od. 14, 10. †

ἀχερωΐς, ΐδος, ἡ, *the white poplar, the silver poplar, populus alba* Linn., Il. 13, 389. 16, 482; prob. from Ἀχέρων, because it was believed that Hercules brought it from the under world, * Il.

Ἀχέρων, οντος, ὁ (as if ὁ ἄχεα ῥέων, the river of wo), *Acheron*, a river of the under world, into which Pyriphlegethon and Cocytus flow, Od. 10, 513. * Od.

ἀχεύω (ἄχος), *to be sad, afflicted, troubled*, only part. with accus. θυμόν, in heart, Il. 5, 869; τινός, about any one, Od. 16, 139; and with εἵνεκα, Od. 21, 318.

ἀχέω = ἀχεύω, also only part. τινός, about any one, Il. 18, 446; and with ἕνεκα, Il. 20, 298.

ἄχθομαι (ἄχθος), 1) *to be laden, freighted.* νηῦς ἤχθετο τοῖσι, the ship was laden, Od. 15, 457. *b*) Metaph. ὀδύνῃσι, oppressed with pains, Il. 13, 354; with accus. ἄχθομαι ἕλκος, I am pained by the wound, Il. 5, 361. 2) Espec. spoken of mental states: *to be oppressed, pained, sad, indignant;* with κῆρ, Il. 11, 274. 400; ἤχθετο δαμναμένους Τρωσίν, he was pained at their being conquered by the Trojans, Il. 13, 352 (ἤχθετο in Od. 14, 366. 19, 337, belongs to ἔχθομαι).

ἄχθος, εος, τό (related to ἄγω), *load, burden.* ἄχθος ἀρούρης, burden of the earth, proverbially spoken of a worthless man, Il. 18, 104. Od. 20, 379.

Ἀχιλεύς, ῆος, ὁ, also Ἀχιλεύς (regarding the necessity of the metre), son of Peleus and Thetis, king of the Myrmidons and Hellenes in Thessalia, the bravest hero before Troy. He was educated by Phœnix son of Amyntor, who also accompanied him to Troy, Il. 9, 448; in music and the healing art he was instructed by Chiron, Il. 11, 832. His friend is Patroclus; his son, Neoptolemus, who resided in Scyros, Il. 19, 326–333; and whom Ulysses brought to Troy, to engage in the contest, Od. 11, 509. Achilles is the hero of Homer: great physical power, a great mind, violent passions, but also a feeling heart, are his characteristics. Insulted by Agamemnon, he forgets himself in his wrath; he finally gives ear to his mother, but does not fight for the Greeks till the death of Patroclus, Il. 19, 321. According to Hom. he died in battle, Od. 24, 30. 5, 310. (The name is derived from ἄχος and λαός, the people's grief, Apd. *Molestinus*, Herm.)

ἀχλύς, ύος, ἡ, *obscurity, darkness, cloud*, espec. *the darkness of death, the night of death;* spoken of fainting, Il. 5, 696; of death, Od. 22, 88 (υ is long in nom. and accus.).

ἀχλύω (ἀχλύς), aor. ἤχλυσα, *to become dark, to darken* or *cloud*, spoken of the sea, Od. 12, 405. †

ἄχνη, ἡ, Ion. for ἄκνα (related to χνόη), prop. what is abraded from the surface of a body; hence 1) *chaff*, Il. 5, 499. 2) *foam* of the sea, Il. 4, 426. Od. 5, 403.

ἄχνυμαι, ep. depon. only pres. and imperf. (ἄχος), *to feel pain, to be afflicted, sad, troubled;* often with accus. θυμόν, κῆρ ἐνὶ θυμῷ, and with gen. caus. τινός, about any one, Od. 14, 376; and περί τινι, h. Cer. 77; also θυμὸς ἄχνυτο, Il. 14, 38; once spoken of lions, Il. 18, 320; conf. ἀκαχίζω.

ἄχολος, ον (χολή), *without bile, without anger.* 2) *which expels anger, anger-quelling*, φάρμακον, Od. 4, 221. †

ἄχομαι, mid. *to be sad, to be afflicted*, Od. 18, 256. 19, 129.

ἄχος, εος, τό (a word derived from the natural ejaculation of one in pain, as ah!), *pain, grief, sadness, affliction, trouble;* always spoken of the mind: ἐμοὶ δ' ἄχος, it

pains me, Il. 5, 759; with gen. about any one, *ἐμοὶ ἄχος σέθεν ἔσσεται*, I shall have pain on thy account, Il. 4, 169; also in plur. *ἄχεα, sufferings, pains*, Il. 6, 413. Od. 19, 167.

ἀχρεῖον, adv. (prop. neut. of adj. *ἀχρεῖος, ον*), *unprofitably, uselessly, aimlessly*, only twice; 1) *ἀχρεῖον ἰδών*, Il. 2, 269, looking foolish or confused, spoken of Thersites, who looked confounded or embarrassed when he received blows from Ulysses. Voss translates, 'with a wry look;' and with this agrees the explanation of Wolf in Vorles. zu Il. p. 44. "But it is uncertain, says Wolf, whether Thersites does this from pain or purposely, to excite the pity of the Greeks. The latter agrees well with his character." 2) *ἀχρεῖον ἐγέλασσεν*, Od. 18, 163, she laughed without cause, she uttered a forced laugh; spoken of Penelope, who, notwithstanding her inward trouble, wished to appear cheerful to the suitors. Here again *ἀχρεῖον* expresses something artificial, unnatural (*ἐπίκλαστον, ὑποκεκριμένον*, Schol. A.), *Usteri*.

ἀχρημοσύνη, *ἡ* (*ἀχρήμων*), *poverty, want, penury*, Od. 17, 502. †

**ἄχρηστος, ον* (*χρηστός*), *profitless, vain*, neut. as adv. Batr. 70.

ἄχρι, before a vowel *ἄχρις* (related to *ἄκρος*), adv. 1) Of place: *at the extreme, on the surface*, Il. 17, 599. *b*) *to the extreme, entirely*, Il. 4, 522. 2) Of time: *until*, with gen. *ὄχρι μάλα κνέφαος*, till late at night, Od. 18, 369.

ἀχυρμιή, *ἡ* (*ἄχυρον*), prop. the place where the chaff falls, *a chaff-heap*, Il. 5, 502. †

ΑΧΩ, see *ἀναχίζω*.

ἄψ, adv. of place: *backwards, back*, often with a verb: *ἄψ ὁρᾶν, ὦθειν*. 2) Of time: *again*, Il. 5, 505.

Ἀψευδής (from *ἀ* and *ψεῦδος*, not deceitful), daughter of Nereus and Doris, Il. 18, 46.

ἀψίς, ἴδος, ἡ, Ion. for *ἁψίς* (*ἅπτω*), *a knot, a mesh*. *ἀψῖδες λίνου*, the meshes of the net, Il. 5, 487. †

ἄψοῤῥον, adv. see *ἄψοῤῥος*.

ἀψόῤῥοος, ον (*ῥέω*), *flowing backwards*, epith. of Oceanus, which like a river encircles the earth and flows back into itself, Il. 18, 399. Od. 20, 65.

ἄψοῤῥος, ον (prop. abbreviated from *ἀψόῤῥοος*), *retreating back*, *ἄψοῤῥοι ἐκίομεν, ἀπονίοντο*, Il. 3, 313. Oftener the neut. sing. *ἄψοῤῥον* as adv. *back*, with *βαίνειν, ἀπονίεσθαι*. *b*) *again*, Il. 4, 152.

ἅψος, εος, τό (*ἅπτω*), *connection, articulation*, espec. of the limbs, *a joint*. *λύθεν δέ οἱ ἅψεα πάντα*, all his limbs [joints] were loosed, Od. 4, 794. 18, 189.

ΑΩ, theme of *ἄημι*.

ΑΩ, theme of *ἄεσα* and *ἆσα*, q. v.

ΑΩ (*ᾱ*), pres. infin. *ἄμεναι* for *ἀάμεναι*, infin. fut. *ἄσειν*, aor. 1 *ἆσα*, infin. *ἆσαι*, infin. fut. *ἄσεσθαι*, aor. 1 *ἄσασθαι*, 1) *to satiate, τινά*, any one; with gen. mat. *ἆσαι Ἄρηα αἵματος*, Mars with blood, Il. 5, 289; *ἵππους δρόμου*, Il. 18, 281; metaph. spoken of the spear: *ἐμάμη χροὸς ἄμεναι ἀνδρομέοιο*, lusting to sate itself with human flesh, Il. 21, 70. II) Mid. *to satiate oneself; ἦτορ σίτοιο*, to refresh the heart with food, Il. 19, 307; *ἐώμεν* or *ἔωμεν* (Il. 19, 402) is assigned to this verb as subj. for *ἄωμεν*, see *ἐώμεν*.

ἄωρ, see *ἄορες*.

ἄωρος, ον (*ὥρα*), *untimely, unformed*; hence *ugly, deformed* (Schol. *ἀπρεπής*), *πόδες*, spoken of Scylla, Od. 12, 89. †

ἄωρτο, 2 sing. pluperf. pass. from *ἀείρω*.

ἀωτέω (expanded form fr. *ἄω*), originally *to snore*; then *to sleep*, spoken especially of a deep sleep; in Hom. always with *ὕπνον*, Il. 10, 159. Od. 10, 548; see Buttm. Lex. II. p. 31.

ἄωτον, τό and *ὁ ἄωτος* (in Hom. the gend. is indeterminate; Pindar has only *ἄωτος*; later poets have also *τὸ ἄωτον* from *ἄημι*), prop. *a flock*, or *lock* of wool. *εὔστροφος οἰὸς ἄωτος*, the well-twisted wool of the sheep, spoken of a sling, Il. 13, 599. 716; so also Od. 1, 443; spoken of the woolly skin of a sheep, Od. 9, 434; once spoken of the finest linen.: *λίνοιο λεπτὸν ἄωτος*, the delicate nap or down of the linen, Il. 9, 661; metaph. *the best, the most beautiful*, inasmuch as the woolly surface of cloths tests their beauty and newness. Conf. Buttm. Lex. II. p. 15. According to the old Schol. it signifies *a flower*, then metaph. like *ἄνθος, the bloom*, i. e. *the finest, the most beautiful* (still the signif. flower is nowhere found in the poets).

B.

B, the second letter of the Greek alphabet; hence the index of the second rhapsody.

βάδην, adv. (*βαίνω*), *step by step, slowly*, antith. to running, Il. 13, 516. †

**βαδίζω* (*βάδος*), fut. *ίσω, to step, to go, to travel*, h. Merc. 210.

βάζω, fut. *βάξω*, perf. pass. *βέβαγμαι, to prate, to speak, to talk*; with accus. *ἀνεμώλια, μεταμώνια*, to prate idle things; *πεπνυμένα, ἄρτια*, to speak discreetly, to the point, Od. 8, 240. *δίχα βάζειν*, to speak differently, Od. 3, 127; with double accus. *βάζειν τινά τι*, to say any thing to any one, Il. 9, 59; and pass. *ἔπος βέβακται*, Od. 8, 408.

βάθιστος, η, ον, superl. for *βαθύς*.

**βάθος, εος, τό* (*βαθύς*), *depth, λίμνης*, Batr. 86.

βαθυδίνητος, εσσα, εν (*δίνη*), *deep-whirling, having deep whirlpools*, only twice, Il. 21, 15. 603; elsewhere the following.

βαθυδίνης, ον, ὁ (*δινή*), *deep-whirling, having deep whirlpools*, epith. of Oceanus and of rivers, Il. 20, 73. Od.

βαθύζωνος, ον (*ζώνη*), *deep-girdled*, i. e. girdled close under the breast, so that the garment might hang in full folds down to the feet, because this took place only on festal days; hence in general: *splendidly clothed*, or *beautifully girdled*, epith. of the Trojan women, Il. 9, 594. Od. 3, 154. [According to Passow, not girdled close under the breast, but above the hips.]

**βαθύθριξ, τριχος, ὁ, ἡ* (*θρίξ*), with thick hair, *thick-wooled*, spoken of sheep, h. Ap. 412.

**βαθύκληρος, ον* (*κλῆρος*), *rich in land, having great estates*, Ep. 16, 4.

Βαθυκλῆς, ῆος, ὁ, son of Chalcon, a Myrmidon, slain by Glaucus, Il. 16, 594.

βαθύκολπος, ον (*κόλπος*), *deep-bosomed*, either literally from their full bosoms, or from the folds of the dress; hence, *splendidly-clothed*, epith. of the Trojan women, Il. 18, 123; and of the nymphs, h. Ven. 258.

βαθύλειμος, ον (*λειμών*), *having rich meadows, having deep grass*, epith. of a town, Il. 9, 151. 293.

βαθυλήϊος, ον (*λήϊον*), *having high grain, fruitful. τέμενος*, Il. 18, 550. †

βαθύνω (*βαθύς*), *to make deep, to deepen, to excavate*; with accus. *χῶρον*, Il. 23, 421. †

βαθυῤῥείτης, αο, ὁ (*ῥέω*) = *βαθύῤῥοος*, Il. 21, 195. †

βαθύῤῥοος, ον (*ῥέω*), *deep-flowing*, epith. of Oceanus, Il. 14, 314. Od. 11, 13.

βαθύς, εῖα, and ep. *βαθέη, βαθύ*, superl. *βάθιστος*, 1) *deep* or *high*, according to the position of the speaker; *τάφρος, ἄμαθος, Τάρταρος, ἠϊών*, lofty coast [or, perhaps, having deep sand], Il. 2, 92; metaph. of the soul: *φρὴν βαθεῖα*, the inmost soul, Il. 19, 125. 2) *deep*, with the idea of *thick, dark, ὕλη*, Il. 5, 555; also metaph. *ἀὴρ*, the thick air, Od. 1, 144; *λαίλαψ*, the strong tempest, Il. 11, 306. 3) *deep* in length, or extending inward, *ἄγκος*, Il. 20, 489; hence *αὐλή*, a deep court (V. with lofty enclosure), Il. 5, 142.

**βαθύσκιος, ον* (*σκιά*), *deep-shaded*, h. Merc. 229.

**βαθύστερνος, ον* (*στέρνον*), *high-breasted, wide-arched*; and generally, *broad, αἶα*, frag. Hom. 23.

βαθύσχοινος, ον (*σχοῖνος*), *deeply overgrown with rushes, rushy*, epith. of Asopus, Il. 4, 383. h. 8, 5.

**βαθύτριχα*, see *βαθύθριξ*.

βαίνω, fut. *βήσομαι*, aor. 1 trans. *ἔβησα*, aor. 2 *ἔβην*, ep. *βῆν*, 3 plur. *ἔβησαν*, ep. *βῆσαν, ἔβαν, βιάν*, subj. *βῶ*, ep. *βείω*, optat. *βαίην*, infin. *βήμεναι* and *βῆναι*, part. *βάς, βᾶσα, βάν*, perf. *βέβηκα*, also the sync. forms *βεβάᾶσι*, infin. *βεβάμεν*, part. *βεβαώς, βεβαυῖα*, pluperf. *ἐβεβήκειν*, syncop. 3 plur. *βέβασαν*, also ep. aor. mid. *ἐβήσετο*, more rarely *ἐβήσατο*=*ἔβη*. According to Buttm. Gr. Gram. *ἐβήσατο* is correct only when used in a causative sense for *ἔβησε*. N. B. The form *βέβηκα*, rare in Homer, has only the signif. *to have gone*; the sync. forms *βέβαα*, that of the pres. *to go*, and the pluperf. mostly an aorist sense. (The ground form is *ΒΑΩ*, ep. forms *βιβάω, βίβημι, βιβάσθω*.) I) Intrans. *to go*, and 1) *to walk, to step, to pro-*

ceed, spoken of men and beasts, the direction of the motion being indicated sometimes by the prep. *εἰς, ἐν, ἐπί, κατά, μετά, πρός*, etc., and sometimes by the accus. merely: *εἰς δίφρον*, Il. 5, 837; also *δίφρον, νέας*, Il. 3, 262. Od. 3, 162; *ἐπὶ νηός*, to ascend the ship, to embark, Il. 13, 665; but *ἐπὶ νηυσίν*, to sail away in ships, Il. 2, 351; [also *ἐν νηυσὶν*, Il. 2, 510;] *ἐπὶ τινα*, to go to any one, Il. 2, 18; *ἀμφί τινι*, to go about any one (to defend him), Il. 5, 299; *μετ' ἴχνια τινός*, to follow one's steps, Od. 3, 30. *b*) In a hostile sense: *to rush upon any one*, with *ἐπί, μετά* and accus., also *ἐπί τινι*, Il. 16, 751. 2) With part. of another verb, by which the kind of motion is determined: *ἔβη φεύγων*, he fled; *ἔβη ἀΐξασα*, see *ἀΐσσω*; the part. fut. denotes the aim: *ἔβη ἐξεναρίξων*, he went to slay, Il. 11, 101; *ἀγγελέων*, Od. 4, 28. 3) With infin. following: *to set out, to proceed, to begin*. *βῆ δ' ἰέναι*, he set out to go, quickly he went, Il. 4, 199; so also *βῆ θέειν, ἐλάαν*. 4) Metaph. spoken of inanimate things: *ἐννέα ἐνιαυτοὶ βεβάασι*, nine years have passed away, Il. 2, 134. *πῆ ὅρκια βήσεται ἡμῖν*, whither will our oaths go, i. e. what will become of our oaths, Il. 2, 339. *ἰκμὰς ἔβη*, the moisture (of the bull's hide) vanished, Il. 17, 392. II) Trans. in aor. 1, only poet. and Ion. act. *ἔβησα*, 1) *to cause to go, to conduct, to cause to mount* or *alight*. *φῶτας βῆσεν ἀφ' ἵππων*, Il. 16, 810; but *ἀμφοτέρους ἐξ ἵππων βῆσε καπεῦς ἀείκοντας*, he hurled both down from the chariot, unwilling as they were, Il. 5, 164. *βῆσαι ἵππους*, Il. 11, 756.

* *Βάκχειος, εἰη, εἰον*, relating to Bacchus or to his orgies, *drunken, intoxicated, frantic*. *Βάκχειος Διόνυσος*, hymn. 18, 46.

βάλανος, ἡ, an acorn, fruit of the oak, * Od. 10, 242. 13, 409.

Βαλίος, ὁ (adj. *βαλιός*, spotted), *Piebald*, a horse of Achilles, Il. 16, 149.

βάλλω, fut. *βαλέω*, aor. 2 *ἔβαλον*, perf. *βέβληκα*, pluperf. *βεβλήκειν* (often in the sense of the aor. Il. 5, 66. 73. 661.), perf. pass. *βέβλημαι*, ep. also *βεβόλημαι*, yet with the difference that the former is used literally of body, the latter metaph. of mind, Il. 9, 3; pluperf. *βεβλήμην*, 3 plur. *βεβλήατο* for *βέβληντο*. Of an aor. sync. mid. with pass. signif. occur *ἔβλητο*, infin. *βλῆσθαι*, part. *βλήμενος*, subj. *βλήεται* for *βλήηται*, optat. (*βλείμην*) *βλεῖο*, etc. I) Act. *to cast, to throw, to hurl; λίθους εἰς ἅλα*, Il. 1, 314; spoken of all kinds of missile weapons: *ἰόν*, Od. 20, 62; hence, *to shoot, to hit, to wound, τινά*, or *τί τινι*, e. g. *τινὰ δουρί*, any one with the spear, Il. 5, 73; *ὀϊστῷ*, Il. 5, 393; *στῆθος χερμαδίῳ*, Il. 14, 410; *τινὰ λάεσσιν*, Il. 3, 80; also *τινά τί τινι*, Il. 11, 583; still the dat. is generally wanting: *τινὰ στῆθος*, to hit any one in the breast, Il. 4, 480; also absol. *to hit*, in opposition to *ἁμαρτάνω*, to miss, Il. 11, 351. 13, 160; as a consequence, *to prostrate, to slay, τινὰ ἐν κονίῃσι*, Il. 8, 156. cf. 4, 173. 5, 17; metaph. *ἄχεϊ, πένθεϊ βεβολημένος*, hit, wounded by pain, sorrow, Il. 9, 3. Od. 10, 247. *b*) *to cast*; spoken of a strong motion: *to drive*; e. g. *ἑτέρωσε χάρη*, to cast the head to the other side, Il. 8, 306; *ἑτέρωσε ὄμματα*, to turn away the eyes, Od. 16, 179; spoken of ships, *νῆας ἐς πόντον*, to urge the ships into the sea, Od. 4, 359; *νέας πρὸς πέτρας*, Od. 12, 71. 2) *to hit*, spoken of touching a surface, *to besprinkle, to bespatter, to bestrew*. *φαθάμιγγες ἔβαλλον ἄντυγα*, the drops besprinkled the chariot-rim, Il. 11, 536. 20, 501; of dust, *τινά*, Il. 23. 502. *κτύπος οὔατα βάλλει*, the noise strikes the ear, Il. 10, 535. *τόπον ἀκτῖσι βάλλει ἠέλιος*, the sun irradiates the place, Od. 5. 479. 3) *to cast away, to let fall, to lose*; *δάκρυ*, to shed tears. 4) In a softer sense, *to put, to put on, to annex, to put off*, *τὶ ἐν χερσίν τινος*, Il. 5, 574; *κύκλα ἀμφ' ὀχέεσσι*, Il. 5, 722; *φιλότητα μετ' ἀμφοτέροισι*, to establish friendship between the two, Il. 4, 16; *ὕπνον ἐπὶ βλεφάροισι*, to let fall, Od. 1, 364. *b*) Oftener of clothing and weapons: *to put on*. 5) *to fall, to flow, to run*, spoken of a river, *εἰς ἅλα*, Il. 11, 722; of steeds: *περὶ τέρμα*, about the goal, Il. 23, 462. II) Mid. 1) *to hit, to touch for oneself*; *χρόα λουτροῖς*, to cleanse one's limbs in the bath, h. Cer. 50. 2) *to cast any thing about oneself, to put on*; *ἀμφὶ ὤμοισιν ξίφος*, to suspend, Il. 3, 334; *αἰγίδα*, Il. 5, 738; metaph. *ἐν θυμῷ χόλον τινί*, to cherish anger against any one in the heart, Il. 14, 50; *μετά*, or *ἐν φρεσίν, ἐν θυμῷ*, to lay any thing to heart, to consider, to ponder, *νοστόν*, Il. 9, 435. 611. Od. 11, 428; more rarely, to lay up, to preserve in the heart, Il. 15, 566; absolute, *ἑτέρως ἐβάλοντο*, they determined otherwise, Od. 1, 234; where Nitzsch with Spitzner prefers *ἑτέρωσε ἐβάλοντο*; the reading of other manuscripts: *ἐβόλοντο* for *ἐβούλοντο*, is approved by

Thiersch Gram. § 168. 12, and Buttm. Lexil. I. p. 28. [For the pass. signif. of the 2 aor. sync. mid. see Buttm. § 110. 7.]

βαμβαίνω (related to *βάζω*), *to stammer, to shudder* for fear, *to chatter* with the teeth, Il. 10, 375. †

βάν, ep. for *ἔβαν*, see *βαίνω*.

βάπτω, 1) *to dip, to immerse*, with accus. *πέλεκυν εἰν ὕδατι* (to harden it), Od. 9, 392. † 2) *to tinge, to color*, Batr. 224.

βαρβαρόφωνος, ον (*φωνή*), *speaking a foreign tongue, rude of speech*, epith. of the Carians, Il. 2, 867. † (Voss, 'with a barbarous utterance,' since the Carians as Pelasgians spoke Greek, but their pronunciation was uncouth.)

βάρδιστος, η, ον, ep. for *βράδιστος*, superl. see *βραδύς*.

ΒΑΡΕΩ=βαρύθω, only used in the ep. part. *βεβαρηώς, burdened, heavy. οἴνῳ βεβαρηότες*, drunken with wine, * Od. 3, 139. 19, 122.

* *βάρος, τό, weight, load*, Batr. 91.

* *βαρύβρομος, ον* (*βρέμω*), *heavily thundering, crashing*, fr. 78.

βαρύθω (*βαρύς*), *to be loaded, burdened, incommoded. βαρύθει μοι ὦμος ὑπ' αὐτοῦ*, my shoulder is distressed by the wound, Il. 16, 519. †

βαρύνω (*βαρύς*), aor. 1 *ἐβάρυνα*, aor. 1 pass. *ἐβαρύνθην*, also ep. perf. *βεβαρηώς* (see *ΒΑΡΕΩ*), *to load, to burden, to oppress*, with accus. *τινά*, Il. 5, 664. Pass. *βαρύνεσθαι γυῖα, χεῖρα*, to be distressed, lame in the limbs, in the hand, Il. 19, 165. 20, 480. *κάρη πήληκι βαρυνθέν*, the head burdened with the helmet, * Il. 8, 308.

βαρύς, εῖα, ύ, 1) *heavy, great, strong. βαρεῖαι χεῖρες*, Il. 1, 89. *b*) *heavy*, i. e. heavily pressing, *severe, troublesome, oppressive; ὀδύναι*, great pains; so also *ἄτη, ἔρις*, etc. 2) Spoken of sound, *φθόγγος*, Od. 9, 237; espec. the neut. sing. and plur. *βαρύ* and *βαρέα*, as adv. with *στενάχειν*, to groan heavily, aloud, Il. 8, 334.

βαρυστενάχων, ουσα, ον (*στενάχω*), *sighing, groaning heavily*, * Il. 4, 153.

* *βαρύφθογγος, ον* (*φθογγή*), *deep-voiced, loud-roaring, λέων*, h. Ven. 160.

βασίλεια, ή, fem. of *βασιλεύς, queen, princess*, * Od. 7, 241.

βασιλεύς, ῆος, ὁ, I) *ruler, king, sovereign*, and generally *commander, leader*, Il. 1, 9. In the heroic age, *βασιλεύς* was the designation of the chief of any community or district, who owed his authority to his valor, his wealth or his intelligence. As all bodily and mental endowments were considered a direct gift of the deity, so also was the regal dignity; hence he was called *διογενής, διοτρεφής*. The duties and employments of the king, Il. 2, 197. Od. 1, 386, (*δίκη βασιλήων*,) were 1) He assembled the public council, and led in debate, Il. 2, 50. 9, 33. Od. 2, 26. 2) He was leader of the nation in war. 3) He was obliged to decide upon right and wrong, Il. 16, 542. Od. 19, 110. 4) It was his place to present the solemn sacrifices, Il. 2, 402. 412. [Cf. Jahrbüch. Jahn und Klotz, März 1843, p. 255.] His power was limited; he could decide nothing without consulting the most respectable men of the nation (*βουλὴ γερόντων*), and in important cases, the general assembly of the people (*ἀγορά*). His prerogatives (*γέρας*) were 1) The presidency on public occasions, and a larger portion at feasts, Il. 8, 162. 2) A distinct portion of land (*τέμενος*). 3) [Tributes or] gifts established by custom (*θέμιστες*), Il. 9, 156. The ensigns of regal dignity were the sceptre (*σκῆπτρον*) and the service of heralds (*κήρυκες*), cf. Cammann Vorschule z. Hom. p. 277 seq. Helbig die sittlich. Zustände des griech. Heldenalters, Leipz. 1839, p. 277 seq. II) *a prince, a king's son*; also, all of the *nobility* who had possessions great or small, Od. 1, 394. 8, 41. 390. III) *lord, master of a family*, Il. 18, 556. From this word comes the ep. compar. *βασιλεύτερος*, a greater king, *more royal*, and superl. *βασιλεύτατος*, the greatest king, Il. 9, 69. (Prob. from *βαίνω* in the trans. sense, and *λαός*, that conducts the people to war.) [The royal dignity, even in the heroic age was hereditary, cf. Ph. Humpert: De civitat. Hom. Bonnæ, 1839, p. 4–11.]

βασιλεύω (*βασιλεύς*), *to be king, to rule, to reign, ὑπὸ Ἰλάκῳ*, Il. 6, 425. 2) *to rule over* any one, *to govern*, with dat. Il. 2, 206; [espec.] once with gen. [to be queen] *Πύλου*, Od. 11, 285. [cf. Il. 6, 425.]

βασιλήϊος, ίη, ήϊον, Ion. for *βασίλειος* (*βασιλεύς*), *royal, princely, γένος*, Od. 16, 401. †

βασιληΐς, ΐδος, ἡ (adj. fem. of *βασιλήϊος*), *τιμή*, the royal dignity, Il. 6, 193. †

βάσκε, only in connection with *ἴθι*, *βάσκ' ἴθι*, go, hence away, haste, Il. 2, 8. The imper. of an ep. form of *βαίνω*, which occurs in compos. in the infin. *ἐπιβάσκω*, q. v.

βαστάζω, fut. *σω*, *to lift up*, *to elevate*, *to raise*, with accus. *λᾶαν*, *τόξον*, Od. 11, 593. 21, 405. 2) *to bear*, *τί νώτοισι*, upon the back, Batr. 78.

βάτην, for *ἐβήτην*, see *βαίνω*.

Βατίεια, *ἡ* (prob. from *βάτος*, thorn-hill), a hill before the Scœan gate of Troy, by tradition the sepulchral mound of Myrinna, q. v. Il. 2, 813.

* *βατοδρόπος*, *ον* (*δρέπω*), *plucking* or *extirpating brambles*, h. Merc. 190.

βάτος, *ἡ*, *a bramble*, *a thorn-bush*, Od. 24, 230. †

* *βατραχομυομαχία*, *ἡ*, *battle of the frogs and mice*, a well known mock-heroic poem, incorrectly ascribed to Hom.

* *βάτραχος*, *ὁ*, *a frog*, Batr.

βεβάασι, *βεβάμεν*, *βέβασαν*, *βεβαώς*, see *βαίνω*.

βεβαρηώς, see *βαρέω*.

βεβίηκε, see *βιάω*.

βεβλήαται, *βεβλήατο*, see *βάλλω*.

βεβολήατο, see *βάλλω*.

βεβρώθω, ep. form for *βιβρώσκω* (theme *ΒΡΟΩ* with epenth. *θ*), *to consume*, *to devour*. *εἰ δὲ σύγ'—ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας*, if thou couldst devour Priam and his sons raw [alive], Il. 4, 35. † (According to Buttm. Gram. *βεβρώθοις* belongs to a peculiar verb with strengthened sense *βεβρώθω* (from *ΒΡΟΩ*, with epenth. *θ*), cf. Rost p. 284).

βεβρωκώς, *βεβρώσεται*, see *βιβρώσκω*.

βέῃ, *βείομαι*, see *βέομαι*.

βείω, ep. for *βῶ*, see *βαίνω*.

βέλεμνον, *τό*, poet. = *βέλος*, only in the plur. *a missile*, arrows or spears, * Il. 15, 484. 22, 266.

Βελλεροφόντης, *ου*, *ὁ* (from *Βέλλερος* and *φόνη*), the slayer of Bellerus, an appellation of Hipponous, son of Glaucus, who slew unintentionally Bellerus, prince of the Corinthians, Il. 6, 155; see *Ἱππόνοος*. [The tradition in regard to Bellerus is post-Homeric.]

* *βελόνη*, *ἡ* (*βέλος*), *needle*, *a point*, Batr. 130.

βέλος, *εος*, *τό* (*βάλλω*), 1) *a missile weapon*, *telum*, especially, *a javelin*, *an arrow*, and generally whatever is hurled at an enemy, *a stone*, Od. 9, 493; poet. the gentle *arrows* of Apollo and Diana, to indicate a sudden death, see Apollo and Diana; but also of plague, Il. 1, 51. 2) the *direction* or *stroke* of a missile weapon, Il. 8, 513; hence, *ἐκ βελέων τινὰ ἕλκειν*, to draw any one from the track of missile weapons, Il. 4, 465. 3) Metaph. spoken of the pangs of parturition, Il. 11, 269.

βέλτερος, *η*, *ον*, poet. irreg. compar. of *ἀγαθός*, *better*, *more excellent*, prob. related to *βάλλω*.

βελτίων, *ον*, irreg. compar. of *ἀγαθός*. Od. 17, 18. † Earlier reading for *βέλτερον*.

βένθος, *εος*, *τό*, ep. for *βάθος*, *τό*, *deep*, *depth*, especially of the sea, Il. *θαλάσσης πάσης βένθεα εἰδέναι*, to know the depths of the sea, i. e. to possess great intelligence, in contradistinction from the physical strength of Atlas, who bore the pillars of heaven, Od. 1, 53. cf. 4, 386. *βένθεα ὕλης*, the depths of the forest, Od. 17, 316; *βένθοσδε*, Od. 9, 51.

βέομαι and *βείομαι* (*ΒΕΙΩ*), 2 sing. *βέῃ*, 1 plur. *βιόμεσθα*, h. Ap. 528; *βεόμεσθα*, an ep. pres. with fut. signif.: *I will go*, *I will walk*. *οὔτε Διὸς βέομαι φρεσίν*, I will not walk (conduct) according to the mind of Jupiter [i. e. I will not obey him], Il. 15, 194; *I will live*, Il. 16, 852. 22, 431; (either an ep. fut. like *κείω*, or a subj. used as a fut. from *βάω*, *βαίνω*, Buttm. Gr. Gram. § 114. Thiersch Gram. § 223, 88. Rost p. 284.)

βέρεθρον, *τό*, ep. for *βάραθρον*, *abyss*, *gulf*, spoken of Tartarus, Il. 8, 14; and of Scylla, Od. 12, 94.

βῆ, poet. for *ἔβη*, see *βαίνω*.

βηλός, *ὁ* (prob. from *ΒΑΩ*), *a threshold*, poet. dwelling-house, * Il. 1, 591. 15, 23.

* *βῆμα*, *τό* (*βαίνω*), *a step*, *a pace*, *a footstep*, h. Merc. 222. 345.

βῆμεν, *βήμεναι*, see *βαίνω*.

Βῆσα, *ἡ*, a town of the Locrians, Il. 2, 532; according to Strabo *Βῆσσα*, and only a forest valley.

βήσαμεν, *βῆσε*, see *βαίνω*.

βήσετο, see *βαίνω*.

βῆσσα, *ἡ* (*βαίνω*), *a ravine*, *a forest valley*, Hom. comm. *οὔρεος ἐν βήσσῃς*, in the glades of the mountain; alone Il. 18, 588. Od. 19, 435. h. Ap. 284.

βητάρμων, *ονος*, *ὁ* (*ἁρμός*), *a dancer*, prop. one who takes steps after measured time, * Od. 8, 250. 383.

βιάζω, ep. earlier form, *βιάω* (*βία*). whence perf. act. *βεβίηκα*, pres. mid. 3 plur. *βιόωνται* for *βιῶνται*, Od. 11, 503; 3 plur. optat. *βιῷατο* ep. for *βιῷντο*, Il. 11, 467; imperf. 3 plur. *βιόωντο* ep. for *ἐβιῶντο*, Od. 23, 9; fut. mid. *βιήσομαι*, aor. mid. *ἐβιησάμην*; (*βιάζω* in the act. occurs in Hom. as pres. only Od. 12, 297; elsewhere Hom. employs *βιάζομαι* in the pres. and imperf. as depon. mid. These tenses are pass. in Il. 15, 727. 16, 102.) I) Act. *to subdue, to overpower, to oppress, to force*, τινά, Od. 12, 297; metaph. *ἄχος βεβίηκεν Ἀχαιούς*, pain oppressed the Achaians. Il. 10, 145; hence pass. *βιάζεσθαι βελέεσσιν*, to be harassed by weapons, Il. 11, 576. II) Mid. more freq. as dep. *to overcome, to subdue*, τινά, Il. 22, 229. Od. 21, 348: τινὰ *ψεύδεσι*, to vanquish any one by deceit, to overreach him, Il. 23, 576; with double accus. τινὰ *μισθόν*, to wrest from one his hire, Il. 21, 451.

βίαιος, η, ον (*βίη*), *violent, acting by violence*, ἔργα, Od. 2, 236. † Κῆρες, h. 7, 17.

βιαίως, adv. *violently, forcibly*, * Od. 2, 237.

Βίας, αντος, ὁ, 1) son of Amythaon and Idomene from Pylos, brother of Melampus. He courted Pero the daughter of Neleus; and after Melampus had procured for Neleus the cattle of Iphiclus, he received her as a wife. His sons are Talous, Perialces, etc. Apd. 1, 9. 11. Whether the companion of Nestor mentioned Il. 4, 296, is brother of Melampus, accord. to Od. 15, 225 seq. is uncertain. 2) an Athenian, Il. 13, 691. 3) a Trojan, Il. 20, 460.

βιάω, ep. form for *βιάζω*, q. v.

βιβάς, ᾶσα, ᾶν, part. from the obsol. *βίβημι*, a form of *βαίνω*, comm. *μακρὰ βιβάς*, long-striding, with ὄψι, Il. 13, 371.

βιβάσθων, *ουσα*, *ον*, part. from the obsol. *βιβάσθω*=*βαίνω*, always with *μακρά*, taking long strides, * Il.

βιβάω, ep. form of *βαίνω, to stride. πάλωρα βιβᾷ*, he strode prodigiously, h. Merc. 225; imperf. *ἐβίβασκεν*, h. Ap. 133; also part. *βιβῶν*, *βιβῶσα*, Il. 3, 22. Od. 11, 539.

βιβρώσκω (fut. *βρώσω*), aor. 2 ἔβρων, ep. h. Ap. 127; perf. *βέβρωκα*, fut. pass. *βεβρώσομαι, to eat, to devour, to consume*, with accus. Il. 22, 94; and with gen. Od. 22, 403. *χρήματα κακῶς βεβρώσεται*, the property will be riotously consumed (ep. form *βεβρώθω*).

βίη, ἡ, ep. for *βία*, ep. dat. *βίηφι*, 1) *strength, force*, spoken chiefly of bodily power, rarely of mental, Il. 3, 45; also of brutes and inanimate things, *ἀνέμων*; Homer often uses it periphrastically of distinguished men, like *μένος, σθένος*, etc. e. g. *Πριάμοιο βίη*, the force of Priam = the powerful Priam, Il. 3, 105; so *Διομήδεος*, and with an adj. *Ἡρακληείη*, the power of Hercules, Il. 2, 665. 11, 699. 2) *violence*, comm. in plur. *violent acts*, Il. 5, 521. Od. 15, 329.

Βιήνωρ, ορος, ὁ, ep. for *Βιάνωρ*, a Trojan, slain by Agamemnon, Il. 11, 92.

* *βιοθάλμιος*, ον (*θάλλω*), *in the vigor of life, in the bloom of vigorous life*, h. Ven. 190.

βίος, ὁ, *life, life-time*, * Od. 15, 491; and Batr.

βιός, ὁ, *a bow*, = *τόξον*, Il. and Od.

βιοτή, ἡ=*βίοτος, life*, Od. 4, 565. †

* *βιότης*, ητος, ἡ=*βίοτος*, h. 7, 10.

βίοτος, ὁ (*βιόω*), *life*, as *μοῖρα βιότοιο*, the measure of life, Il. 4, 170. 2) the means of living, *bona vitæ, property*, *ἀλλότριος*, another's property, Od. 1, 160. 377.

βιόω (*βίος*), aor. 2 *ἔβιων*, infin. *βιῶναι*, aor. 1 mid. *ἐβιωσάμην*, 1) *to live*, spoken of men and beasts. 2) *to restore life, to save life. σὺ γάρ μ' ἐβιώσαο*, thou hast saved my life, only Od. 8, 468. On *βιόμεσθα*, h. Ap. 528, see *βίομαι*.

βιῷατο, βιόωνται, βιόωντο, see *βιάζω*.

* *βλαβερός*, ή, όν (*βλάπτω*), *injurious, hurtful*, h. Merc. 36.

βλάβω, th. of *βλάπτω*, obsol. except in *βλάβεται*, see *βλάπτω*.

* *βλαισός*, ή, όν, *crooked, bent outwards*, spoken chiefly of the feet, crooked-legged, Batr. 299.

βλάπτω (*βλάβω*), aor. 1 ἔβλαψα, perf. pass. *βέβλαμμαι*, aor. 1 pass. *ἐβλάφθην*, aor. 2 pass. *ἐβλάβην*, Il. 23, 461 (from *βλάβω* only *βλάβεται* occurs), 1) *to impede* in running, *to obstruct, to hinder*, with accus. Od. 13, 22; τινὰ *κελεύθου*, to hinder one from returning, Od. 1, 195; *γούνατα*, to lame any one's knees, Il. 7, 271; hence, pass. *βλάβεται γούνατα*, Il. 19, 166. *βλάβεν* (for *ἐβλάβησαν*) *ἅρματα καὶ ἵππω*, chariots and horses were hindered, remained behind, Il. 23, 545. *βλήεμνα Διόθεν βλαφθέντα*, arrows obstructed by Jupiter, or rendered ineffectual, Il. 15, 489. *βλαφθῆναι ἐνὶ ὄζῳ*, to be held in a

branch, to be entangled, Il. 6, 39; *ἐν ἀσπίδι*, Il. 15, 647; *κατα κλόνον*, to be impeded in the tumult of battle, Il. 16, 331. 2) Metaph. *to confuse, to astound, to mislead, φρένας*, Il. 15, 724. Od. 14, 178; also without *φρένας*, Il. 9, 507. Od. 21, 294; and *βλαφθείς*, Il. 9, 512; hence: *βλάβεται ἀγορητής*, the orator is confused, Il. 19, 82. 2) *to injure, to hurt*, Batr. 180; in Hom. only *βεβλαμμένος ἦτορ*, wounded in heart, once Il. 16, 660; still others, more correctly: *βεβλημένος*, see Spitzner ad loc.

βλεῖο, see *βάλλω*.

βλεμεαίνω, to feel one's strength, to be arrogant, to be proud, always with *σθένεϊ*, of one's strength, * Il. 8, 337. 2) In the Batr. 275, *to desire earnestly, to strive for, to threaten.*

* *βλέπω, to see*; with accus. *ὄρμους*, Batr. 67.

βλέφαρον, τό (*βλέπω*), *the eyelid*, in plur. Il. 10, 26. Od. 5, 271 [dual Od. 17, 490; also with var. lec. in Il. 10, 187.]

βλήεται, ep. for *βλήηται*, see *βάλλω*.

βλήμενος, η, ον, see *βάλλω*.

βλῆτρον, τό (*βάλλω*), *a cramp* or *nail. ξυστὸν κολλητὸν βλήτροισι*, a pike fastened with cramps (rings) or nails, Il. 15, 678. † (less probably, *joint*).

βληχή, ἡ, a word derived from the sound, *the bleating* of sheep, *ὀϊῶν*, Od. 12, 266. †

βλοσυρός, ή, όν, honorable, manly; terrific, savage (*δεινός, σεμνός*, Eustath.), *ὀφρύες, πρόσωπα*, * Il. 7, 212. 15, 608.

βλοσυρῶπις, ἡ (*ὤψ*), *of frightful look*, epith. of Gorgo, Il. 11, 36. †

βλωθρός, ή, όν (*βλώσκω*), *growing up, shooting up, slender*, spoken of trees, Il. 13, 390. Od. 24, 234.

βλώσκω, poet. (for *μλώσκω* from *μόλω*), aor. 2 *ἔμολον*, perf. *μέμβλωκα* (for *μέμλωκα*), *to go, to come*, spoken of ships, Il. 15, 720; also metaph. chiefly of time, Il. 24, 781. Od. 17, 190.

βοάγριον, τό (*βοῦς — ἄγριος*), *a shield* formed of the wild-ox hide (*βόαγρος*), Il. 12, 22. Od. 16, 296. [Others derive it from *βοῦς* and *ἀγρέω*, hence: *de bove captum*, i. e. *scutum corio bubulo tectum*. Cf. Jahrb. Jahn und K., März 1843, p. 256; and Schol. ad Il. 12, 22, where the idea of wildness is not introduced.]

Βοάγριος, ὁ, a stream in Locris near Thronium, which in Strabo's time was called *Μύνης*, the raging, Il. 2, 533.

βοάω (*βοή*), fut. *βοήσω*, aor. 1 *ἐβόησα*, part. *βοήσας*, Ion. contr. *βώσας*, Il. 12, 337; ep. pres. indic. *βοάᾳ* for *βοᾷ*, *βοάωσιν* for *βοῶσιν*, part. *βοάων* for *βοῶν*, etc. 1) *to call aloud, to cry*, spoken chiefly of heroes; of animals: of the cock, *to crow*, Batr. 193; of inanimate things: *to resound, to roar, to re-echo. κῦμα βοᾷ ποτὶ χέρσον*, the wave roared upon the land, Il. 14, 394; *ἠϊόνες βοάωσιν* (poet. for *βοῶσιν*), Il. 17, 265.

βοέη, fem. from the following.

βόειος, η, ον, and *βόεος, η, ον* (*βοῦς*), *relating to cattle, made of ox-hide. ἡ βοείη* and *ἡ βοέη*, subaud. *δορά, ox-hide*, Il. 11, 843; then *a) a shield covered with ox-hide*, Il. 5, 542 (as Il. 10, 155, *ῥινὸν βόος*). *b) a thong*, h. Ap. 487. 503.

βοεύς, ῆος, ὁ, a thong of ox-hide attached to the sails, Od. 2, 426. 15, 291. h. Ap. 407.

βοή, ἡ, a cry, a loud call, also *a cry of grief, lamentation*, Od. 14, 265; espec. *the battle-cry, the tumult of battle. βοὴν ἀγαθός*, a common epith. of distinguished heroes, in reference to their loud voice of command, good in the battle-cry [or in the battle itself, Passow]. 2) Metaph. spoken of the *sound* of instruments, Il. 18, 495; of the *noise, tumult* of the sea, Od. 24, 48.

Βοηθοίδης, ου, ὁ, son of Boethous = *Eteoneus*, Od. 4, 31.

βοηθόος, ον (*θέω*), *hastening to the tumult of battle, swift in battle*, spoken of heroes, Il. 13, 477; *ἅρμα*, Il. 17, 481.

βοηλασίη, ἡ (*ἐλαύνω*), *the driving off of cattle, the plunder of cattle*, the common kind of robbery in the Homeric age; and gener. *plundering, robbery*, Il. 11, 672. †

βοητύς, ύος, ἡ, Ion. for *βόησις, the act of calling, crying, clamor*, Od. 1, 369. †

βοθρός, ὁ (related to *βάθος*), *a hole, ditch, pit*, Il. 17, 58. Od. 11, 25.

Βοίβη, ἡ, a town in Pelasgiotis, in Thessalia, not far from Pheræ; now *Bio*, Il. 2, 712; hence: *Βοιβηΐς, ΐδος, ἡ, Bœbean*; *ἡ λίμνη*, the Bœbean lake, near the town thus called, Il. l. c.

Βοιώτιος, ίη, ιον, a Bœotian, an inhabitant of Bœotia, a district in Hellas, which derived its name from Bœotus, or from its rich pastures, Il. 4, 294.

(*βολέω*), obs. theme of *βεβόλημαι*, see *βάλλω*.

βολή, *ἡ*, *a cast, the act of throwing*; metaph. as *βέλος*, *αἱ βολαὶ ὀφθαλμῶν*, the glance of the eyes, *Od. 4, 150.

βόλομαι, ep. for *βούλομαι*, q. v.

βομβέω (from *βόμβος*), fut. *ήσω*, *to give a hollow sound, to rattle*, spoken only of falling bodies, Il. and Od.

βοόων, ep. for *βοῶν*, see *βοάω*.

**βορβοροκοίτης*, *mud-lier*, name of a frog (from *βόρβορος*, slime, and *κοίτη*, bed), Batr. 229.

Βορέης, *αο*, *ὁ*, ep. for *Βορέας*, gen. *Βορέω*, Il. 23, 692; 1) *the north wind*, or, more exactly, the *north-northeast*. 2) *Boreas*, as a mythic personage, son of Astræus and Eos, Hes. Th. 379; he dwelt in Thrace, Il. 9, 5. He is sire of the mares of Erichthonius, Il. 20, 205. (*Βορήης*, Il. 9, 5.)

βόσις, *ιος*, *ἡ* (*βόσκω*), *food, pasture*, Il. 19, 268. †

βόσκω, fut. *βοσκήσω*, 1) *to pasture, to drive to the pasture*, spoken of a herdsman. *βοῦς*, Il. 15, 548. [cf. Spitzner ad Il. 16, 150.] 2) *to feed, to nourish*, primarily of animals, but also of men: *τινά*, Od. 14, 325; and *γαστέρα*, to fill the stomach, Od. 17, 228. 559. II) Mid. *to pasture* or *feed oneself, to graze*, spoken of animals, *κατά τι*, Il. 5, 162 [also absol. Od. 12, 355]. 2) *to crop, to feed upon*; with accus. *ποίην*, h. Merc. 232. cf. 559.

βοτάνη, *ἡ* (*βόσκω*), *pasture, food, grass*, Il. 13, 493. Od. 10, 411.

βοτήρ, *ῆρος*, *ὁ* (*βόσκω*), *a herdsman*, Od. 15, 504. †

**βοτής*, *οῦ*, *ὁ* = *βοτήρ*, Epigr. 11, 1.

βοτός, *ή*, *όν* (*βόσκω*), *pastured, fed*; *τὰ βοτά*, every thing which is pastured, cattle, Il. 18, 521. †

βοτρυδόν, adv. (*βότρυς*), *in clusters, like grapes*, *πέτονται*, Il. 2, 89; said of bees. †

βότρυς, *ὕος*, *ἡ*, *the grape, a cluster of grapes*, Il. 18, 562. † h. 6, 40.

βοῦ (*βοῦς*), often in composition indicates that which is very great, prodigious, e. g. *βούβρωστις*, etc.

βούβοτος, *ον* (*βόσκω*), *grazed by cattle*, Od. 13, 246. †

βούβρωστις, *ἡ* (*βοῦς*, *βιβρώσκω*), prop. *bulimy, voracious hunger*, and gener. *hunger, poverty, want*, Il. 24, 532. †

βουβών, *ῶνος*, *ὁ*, *the groin, the pudendum, the thigh*, Il. 4, 492. †

βουγάϊος, *ὁ* (*γαίω*), one who is proud of his strength, *a boaster*, only as a term of reproach, Il. 13, 824. Od. 18, 79.

Βούδειον, *τό* (*ἡ Βούδεια*, Steph.), Il. 16, 572; a town of uncertain position, prob. a town in Magnesia, according to Steph., or in Phthiotis, according to Venet. Schol.

βουκολέω (*βουκόλος*), *to pasture cattle*; with accus. of *βοῦς*, Il. 21, 448. 2) Mid. *to feed, to graze*, Il. 20, 221.

Βουκολίδης, *ου*, *ὁ*, son of Bucolus = *Sphelus*, Il. 15, 338.

**βουκολίη*, *ἡ*, *a herd of cattle*, h. Merc. 498.

Βουκολίων, *ωνος*, *ὁ*, eldest son of Laomedon, husband of Abarbarea, Il. 6, 22.

βουκόλος, *ὁ*, *a herdsman* (from *βοῦς* and the obsol. *κολέω*), with *ἀνήρ*, Il. 13, 571. Od. 11, 293.

βουλευτής, *οῦ*, *ὁ* (*βουλεύω*), *counsellor, senator*; as adj. *γέροντες*, the old men of the council, Il. 6, 114. †

βουλεύω (*βουλή*), fut. *σω*, aor. 1 *σα*, and aor. 1 mid. *σάμην*, 1) *to hold a council, to consult, to deliberate*, absol. Il. 2, 347; often with *βουλήν*, to give counsel, Il. 9, 75. 10, 147; to hold a council, to deliberate, Il. 10, 415; *τινί*, to counsel any one, to consult for any one, Il. 9, 94. 2) *to plot, to decide upon, to purpose*; with accus. *ὄλεθρον*, *φύξιν*, *κέρδεα*, *ὁδὸν φρέσιν*, Od. 1, 144; and with dat. of the pers. *τί τινι*, to purpose any thing against any one, with infin. following, Il. 9, 458; also *περί τινος*, Od. 16, 234; *ἐς μίαν*, sc. *βουλήν*, to take like counsel, to be unanimous, harmonious, Il. 2, 379. II) Mid. *to advise oneself, to form a resolution, to decide, to purpose*; with accus. *ἀπάτην*, Il. 2, 114; *βουλεύειν τινα*, h. Merc. 167, is false Greek; hence Hom. connects *ἐμέ* and *σέ* with *ἐπιβήσομαι*, cf. Franke ad loc.

βουλή, *ἡ*, *counsel* which one imparts, *advice*, Il. 2, 55. 10, 147. 2) *purpose, will, resolution*, espec. of the gods, Il. 12, 235. Od. 8, 82. 3) *a council* or *assembly*, as *βουλὴ γερόντων*, the assembly of the elders, in distinction from *ἀγορά*, q. v. Il. 2, 143. 194.

βουληφόρος, *ον* (*φέρω*), *giving counsel, who deliberates*, epith. of sovereigns in the Il. and of the *ἀγορά* in Od. 9, 112.

βούλομαι, ep. *βόλομαι* (only *βόλεται*, Il. 11, 319; *βόλεσθε*, Od. 16, 387), fut. *βουλήσο-*

μαι, h. Ap. 264, 1) *to will, to wish* (accord. to Buttm. Lex. I. p. 26, *βούλομαι* is distinguished from *ἐθέλω*, the latter expressing a mere wish, or proclivity, whereas the former expresses an active willing, with purpose; still in Hom. *βούλομαι* also stands for *ἐθέλω*); with accus. *τί*, any thing, Il. 3, 41; comm. with infin. or with accus. and infin. Il. 1, 117. Od. 16, 387. *Ζεὺς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι*, Jupiter wished to bestow glory upon the Trojans, Il. 11, 79. cf. 319. 2) *τί τινι*, without infin. *to grant, to purpose, to accord* any thing to any one, *Τρώεσσιν βούλετο νίκην*, said only of the gods, because with them to will and to accomplish are identical, Il. 7, 21. 2) *to wish rather, to prefer;* with *ἤ* or *ἠέπερ* following: *βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολίσθαι*, I would rather that the people should be safe than that they should perish, Il. 1, 117. 11, 319. Od. 3, 232; sometimes also without *ἤ*, Il. 1, 112.

βουλῡτός, ἡ (*λύω*), subaudit. *καιρός*, the time when the cattle are unyoked; this took place at sunset; in Hom. only adv. *βουλῡτόνδε, at evening*, Il. 6, 779. Od. 9, 58.

βουπλήξ, ῆγος, ἡ (*πλήσσω*), prop. adj. goading the oxen; in Hom. subst. *an ox-goad*, stimulus, Il. 16, 135. †

Βουπράσιον, τό, a town in Elis, on the borders of Achaia; in the time of Strabo, a territory in addition had this name (perhaps from *πράσον*, a leek), Il. 2, 615.

βοῦς, *βοός*, ὁ and ἡ, dat. plur. *βουσί*, ep. *βόεσσι, a bull, an ox, a cow;* also *βοῦς ἄρσην* and *ταῦρος βοῦς*, Il. 17, 389. 2) ἡ, subaud. *ἀσπίς*, a shield covered with ox-hide, Il. 7, 238 (where the Dor. accus. *βῶν* is found), Il. 12, 105.

βουφονέω (*βουφόνος*), *to slaughter cattle*, Il. 7, 466. †

**βουφόνος*, ον (*φονεύω*), *slaughtering* or *sacrificing cattle*, h. Merc. 436.

βοῶπις, ιδος, ἡ (*βοῦς*, *ὤψ*), *ox-eyed*, i. e. *large-eyed*, epith. of distinguished women, Il. 3, 144, and of the majestic Juno, Il. 1, 551.

Βοώτης, ου, ὁ = *βούτης*, *the herdsman*, in Homer the constellation of *Arcturus*, near the Great Bear; so named by the Ionians, who made the Great Bear a wagon, Od. 5, 272.

βραδύς, εῖα, ύ, compar. *βραδύτερος* and *βράσσων*, superl. *βράδιστος* and by metathesis *βάρδιστος*, Il. 23, 310. 530; *slow, sluggish;* spoken also of the mind, *dull, stupid*, *νοός*, Il. 10, 226.

βραδυτής, ῆτος, ἡ (*βραδύς*), *slowness, sluggishness*, Il. 19, 411. [†]

βράσσων, ον, compar. of *βραδύς*, Il. 10, 226.

βραχίων, ίονος, ὁ, *the arm;* πρυμνός, the upper part of the arm, *the shoulder*, plur. Od. 18, 69.

βράχω, a word derived from the sound it describes, *to crash, to rattle, to creak, to resound*, spoken chiefly of inanimate things; of the rattling of armor, Il. 4, 420; of the creaking of a chariot, Il. 5, 835; of the resounding of the earth, Il. 21, 387; and of the roaring of a river, Il. 21, 9. 2) Of living beings: *to cry, to roar;* of the wounded Mars, Il. 5, 863; of a horse, Il, 16, 468 (where Spitzner, however, with probability, understands the noise of his fall).

**βρέγμα*, ατος, τό, *the upper part of the head, the skull*, Batr. 231.

βρέμω, *fremo, to murmur, to roar, to resound*, spoken of the sea, Il. 4, 425; in like manner the mid. *βρέμομαι*, Il. 2, 209; and of the wind, Il. 14, 399.

βρέφος, τό, *the embryo in the womb*, Il. 23, 266. † later an infant (related to *τρέφω*).

βρεχμός, ὁ = *βρέγμα*, *the upper part of the head*, Il. 5, 586. †

Βριάρεως, ὁ, a hundred-handed giant, see *Αἰγαίων* (*the strong*).

βριαρός, ή, όν (*βριάω*), *strong, stout*, epith. of the helmet, * Il. 11, 375.

βρίζω, poet. (related to *βρίθω*), *to feel heavy;* gener. *to be drowsy, to be inactive*, Il. 4, 223. †

βριήπυος, ον (*ἀπύω*), *crying aloud, roaring*, epith. of Mars, Il. 13, 521. †

βρῖθοσύνη, ἡ (*βριθύς*), *heaviness, burden, load, weight*, Il. 5, 839. 12, 460.

βριθύς, εῖα, ύ (*βρίθω*), *heavy, burdensome, weighty*, always epith. of the spear, ἔγχος, Il. and Od.

βρῑ́θω, fut. *βρίσω*, h. Cer. 456; aor. 1 ἔβρῑσα, perf. 2 *βέβρῑθα*, with pres. signif. and mid. 1) *to be heavy, to be burdened, weighed down*, τινί and τινός, *σταφυλῇσι μέγα βρίθουσα ἀλωή*, a vineyard heavily laden with grapes, Il. 18, 561. *βεβρίθει* (subaud. *ναῦς*) *σάκεσσι καὶ ἔγχεσιν*, Od. 16, 474. cf. 19, 112. *ταρσοὶ μὲν τυρῶν βρῑ́θον*, Od. 9, 219. 15, 334; also mid. *μήκων καρπῷ βριθομένη*, a poppy loaded with fruit, Il. 8, 307; and with the

idea of an oppressive surcharge, ὑπὸ λαίλαπι πᾶσα βέβριθε χθών, the whole earth is burdened with the tempestuous rain, Il. 16, 384; metaph. ἔρις βεβριθυῖα (for βαρεῖα), Il. 21, 385. 2) *to have preponderance, to be superior*, in aor. 1 εἴδνοις βρίσας (prevailing by bridal gifts, V.), Od. 6, 159; spoken of an overpowering multitude: *to press hard, to prevail*, Il. 12, 346. 17, 233. 512.

* βρῖμη, ἡ, *rage, anger, noise*, h. 28, 10.

* βρῑσάρματος, ον (ἅρμα), *loading a wagon*, epith. of Mars, h. 7, 1. cf. Il. 5, 839.

Βρῑσηΐς, ΐδος, ἡ, daughter of Brises, *Hippodamia*, a female slave of Achilles, who had slain her husband Mynes and her brothers, Il. 19, 291-300. Agamemnon took her from him, Il. 2, 689 sqq.

Βρῑσεύς, ῆος, ep. ῆος, ὁ, son of Ardys, king of the Leleges in Pedasus, or a priest in Lyrnessus, Il. 2, 689. 1, 392.

βρομέω (βρόμος), *to hum*, spoken of gnats, Il. 16, 642. †

βρόμος, ὁ (βρέμω), *roaring, crackling*, spoken of fire, Il. 14, 396. † 2) Of the loud sound of flutes, h. Merc. 452. h. 26, 10.

βροντάω (βροντή), aor. 1 ἐβρόντησα, *to thunder*, always spoken of Jupiter. Il. 8, 133. Od. 12, 415.

βροντή, ἡ, *thunder*, Διός, Il. 13, 796; Ζηνός, Od. 20, 121.

βρότεος, ον, ep. for βρότειος (βρότος), *mortal, human*, φωνή, Od. 19, 545. † h. Ven. 47.

βροτόεις, εσσα, εν (βρότος), *sprinkled with blood, bloody; ἔναρα*, bloody spoils, Il. 6, 484; once βροτόεντ᾽ ἀνδράγρια, * Il. 14, 509.

βροτολοιγός, ον (λοιγός), *man-destroying, man-slaying*, epith. of Mars, often in Il.; once Od. 8, 115.

βροτός, ὁ, ἡ, *mortal*, prop. adj. βροτὸς ἀνήρ, Il. 5, 604; often as subst. *a mortal, a man*, and ἡ βροτός, *a mortal woman*, Od. 5, 334 (related to μόρος).

βρότος, ὁ, the blood which is flowing from a wound or which has already coagulated, *gore*, always with αἱματόεις; according to Voss, bloody slaughter, Il. 7, 425; μέλας, Od. 24, 189 (Æol. from ῥέω, ῥότος).

βροτόω, *to make bloody; βεβροτωμένα τείχεα*, arms defiled with blood, Od. 11, 41. †

βρόχος, ὁ, *a noose, a knot*, for suspending, * Od. 11, 278. 22, 472.

* βρύκω, ξω, *to bite, to tear by biting*, prop. to gnash with the teeth, Epigr. 14, 13.

Βρῦσειαί, ep. for Βρῦσαι, an old town in Laconia, south of Sparta, Il. 2, 583 (perhaps from βρύσις, ἡ, welling up).

βρῡχάομαι, depon. mid. perf. βέβρῡχα, *to roar, to howl, to murmur;* Homer has only the perf. and pluperf. with pres. signif.; spoken of the shriek of one falling with a mortal wound, Il. 13, 393. 16, 486 (not 'gnashing the teeth'); and of the noise of waves, Il. 17, 264. Od. 5, 412. 12, 242.

βρύω, *to overflow, to be swollen, distended, full*. ἔρος ἄνθεϊ βρύει, is distended with bloom, bursts into flower, Il. 17, 56. †

βρώμη, ἡ, poet. for βρῶμα, *food*, connected with ποτής, * Od. 10, 177. h. Cer. 394.

βρῶσις, ιος, ἡ (βιβρώσκω), *the act of eating, food*, in distinction from πόσις, Il. 19, 210. Od. 1, 191.

* βρωτός, ή, όν, adj. verb. (βιβρώσκω), eaten, *edible*, Batr. 30.

βρωτύς, ύος, ἡ = βρῶσις, Il. 19, 205. Od. 18, 407.

βύβλινος, η, ον, *made of papyrus*, ὄπλον νεός, Od. 21, 391. † According to Eustath. not here the Egyptian paper-plant, from the inner bark of which ropes were made, but either hemp or tree-bark. Voss translates, 'from the bark of the byblus.'

* βυθός, ὁ, *depth, abyss*, Batr. 119.

βύκτης, ου, ὁ (βύω), *blowing, blustering, roaring*, ἄνεμοι, Od. 10, 20. † [Conf. Jahrb. Jahn und K., März 1843, p. 256.]

* βύρσα, ἡ, *skin, hide*, Batr. 127.

βυσσοδομεύω (δομέω), prim. to build in the depths; hence metaph. *to meditate, to purpose any thing secretly;* only in a bad sense, κακὰ φρεσί, to purpose evil secretly in the heart, Od. 8, 273. 17, 66; μύθους ἐνὶ φρεσί, Od. 4, 676. * Od.

βυσσός, ὁ = βυθός, *depth*, Il. 24, 80. †

βύω, fut. βύσω, perf. pass. βέβυσμαι, *to stop up, to fill up*, τινός, with any thing; τάλαρος νήματος βεβυσμένος, a basket filled with yarn, Od. 4, 134. †

βῶλος, ἡ (prob. from βάλλω), *a clod, a lump of earth*, Od. 18, 374. †

βωμός, ὁ (βαίνω), an elevation, a support, upon which something is placed, *a pedestal*, a base of a statue, Od. 7, 100; a stand for a chariot, Il. 8, 441. 2) Espec. *an altar*, often ἱεροὶ or θεῶν βωμοί. βωμός is distinguished from ἐσχάρα by having steps or an ἀνάβασις, cf. Nitzsch on Od. 2, p. 15.

[*βῶν*, Il. 7, 228, see *βοῦς*, and cf. Buttm. Gram. § 50, note 2.]

Βῶρος, ὁ, 1) son of Perieres, husband of Polydora, daughter of Peleus, Il. 16, 177; cf. Apd. 3, 13. 2) father of Phæstus from Tarne in Lydia, Il. 5, 44.

βώσαντι, see *βοάω*.

βωστρέω, *to call*, *to call to*, for help, *τινά*, Od. 12, 124. † [from *βοάω* lengthened, like *ἐλαστρέω*).

βωτιάνειρα, *ἡ* (*βόσκω*, *ἀνήρ*), *man-nourishing*, *nurse of heroes*, epith. of Phthia, Il. 1, 155. †

βώτωρ, *ορος*, *ὁ*, ep. (*βόσκω*), *herdsman*, connected with *ἀνήρ*, Il. 12, 302. Od. 14, 102.

Γ.

Γ, the third letter of the Greek alphabet, and hence the sign of the third rhapsody.

γαῖα, *ἡ*, like *αἶα*, poet. for *γῆ* (which form rarely occurs in Homer, Il. 21, 63. Od. 11, 67, etc.), 1) *the earth*, *the ground*, *the land*, in distinction from the heavens or the sea, Il. 8, 16. 46. 479. 2) *land*, *region*, often with *πατρίς*, father-land, country; in the plur. also often spoken of islands, Od. 8, 284. 3) *earth*, *ground*, Il. 2, 699. 15, 715; also *dust*. *ὑμεῖς πάντες ἴδωρ καὶ γαῖα γένοισθε*, to become earth, dust, Il. 7, 99; hence also *κωφὴ γαῖα*, spoken of Hector's corse, Il. 24, 54.

Γαῖα, *ἡ*, pr. n. *Gæa* (Tellus), wife of Uranus (Cœlus), mother of the Cyclopes, Titans, etc. h. 30, 17; *μήτηρ πάντων*.

Γαιήϊος, *η*, *ον* (*γαῖα*), *springing from Tellus*. *Γαιήϊος υἱός*, son of Tellus = *Tityus*, Od. 7, 324.

γαιήοχος, *ον* (*ἔχω*), *earth-holding*, *earth-embracing*, epith. of Neptune; earthquakes being on the one hand, ascribed to him (see *ἐνοσίχθων*), and he could, on the other, hold together and secure the earth (Voss, *earth-girdling*, not however with perfect propriety, since *ἔχειν* is in Homer never equivalent to *cingere*, and Neptune is god only of the Mediterranean sea); later, *earth-defending*, cf. Cammanns Vorsch. p. 173. Il. 9, 183. Od. 1, 68.

γαίω, only part. pres. *to be proud of* any thing, *to exult in*, always with *κύδεϊ*, one's strength; spoken of Jupiter, Mars, etc. * Il. 1, 405 (an old theme, to be seen in many derivatives, as *γάνυμαι*, *γηθέω*, etc.).

γάλα, *γάλακτος*, *τό*, *milk*, *λευκόν*, Il. 4, 434. Od. 4, 88.

γαλαθηνός, *όν* (*θῆσθαι*), *milk-sucking*; hence *young*, *tender*, *νεβροί*, * Od. 4, 336.

**Γαλαξαύρη*, *ἡ*, a nymph, companion of Proserpine, h. Cer. 423.

Γαλάτεια, *ἡ*, daughter of Nereus and Doris, Il. 18, 45.

**γαλέη*, *ἡ*, *a weasel*, *a marten*, Batr. 5.

γαλήνη, *ἡ*, *quiet*, *rest*, *serenity*, *a calm*, espec. spoken of the sea. *γαλήνη νηνεμίη*, a windless calm, Od. 5, 392. 2) *the quiet surface of the sea*. *ἐλαύνειν γαλήνην* [to proceed during a calm, Passow], * Od. 7, 319.

γάλοως, gen. *γάλοω*, *ἦ*, nom. pl. *γάλοῳ*, *sister-in-law*, *husband's sister*, * Il. 3, 122.

γαμβρός, *ὁ* (*γάμος*), any one related by marriage; hence 1) *son-in-law*, most freq. 2) *brother-in-law*, sister's husband, Il. 5, 474. 13, 464.

γαμέω (*γάμος*), fut. *γαμέσω* and *γαμέω*, Il. 9, 391; aor. 1 *ἔγημα*, fut. mid. *γαμέσομαι*, poet. *σσ*, Il. 3, 394; aor. 1 *ἐγημάμην*, 1) Spoken of the man, *to take a wife*, *to marry*, *τινά*, also *ἄλοχον*, Il. 9, 399; also in a mere physical signif. Od. 1, 36. 2) Mid. spoken of the woman, *to get married*, *to marry*, *τινί*, Od. 18, 269. *b*) Of the parents, *to give in marriage*, *to marry*, *γυναῖκα τινί*, Il. 9, 394.

γάμος, *ὁ*, *a marriage*, 1) As a festal day, *a wedding*. *γάμον τεύχειν ἀρτύειν*, to prepare the nuptial solemnity, Od. 1, 277. 4, 770; espec. *nuptial feast*, Il. 19, 299. Od. 1, 226 (in distinction from *εἰλαπίνη*). Od. 4, 3. 3) *nuptials*, *wedlock*, Od. 18, 272. Il. 13, 382.

γαμφηλαί, *αἱ* (related to *γνάμπτω*), *the jaw-bones*, *the cheeks*, only plur. * Il. 13, 200.

γαμψώνυξ, *υχος*, *ὁ*, *ἡ* (*ὄνυξ*), *with crooked claws*, epith. of birds of prey, *αἰγυπιοί*, Il. 16, 428. Od. 16, 217.

γανάω (*γάνος*), *to gleam, to glitter, to shine*, only part. pres. *γανόωντες, γανόωσαι*, ep. for *γανῶντες, γανῶσαι*, prim. spoken of polished metals, Il. 13, 265; of garden-beds: *πρασιαὶ γανόωσαι*, splendid beds, Od. 7, 128; of a flower, h. Cer. 10.

γάνυμαι, depon mid. (*γαίω*), fut. *γανύσομαι*, ep. *σσ*, *to be glad, to be delighted, to rejoice in*, with dat. *ἀνδρὶ οὐκ γανύσσεται*, Il. 14, 504; also *γάνυται φρένα*, he is glad at heart, Il. 13, 493. Od. 12, 43.

Γανυμήδης, εος, ὁ, accus. *εα* and *ην*, son of king Tros in Troy, great-grandson of Dardanus, the most beautiful youth of his time; he was borne off by Jupiter, through the instrumentality of an eagle, and chosen by him as cup-bearer instead of Hebe, Il. 5, 266; and 20, 232 (of cheerful disposition).

γάρ, conj. (*γέ, ἄρα*), *for, since, because*, employed in assigning a reason. This particle, which never stands at the beginning of a sentence, unites properly the signif. of *γέ* and *ἄρα*, and is used in introducing a proof, an explanation, a supplement, and a consequence. It can generally be translated *for*, although, with the exception of the Hom. *γάρ τε*, it never annexes a clause so closely to the preceding. 1) In introducing a proof and explanations: *for, because, namely*. The explanatory signif. is especially preponderant, when a demonstrative pronoun or subst. precedes, Il. 1, 9. 12, 55. 8, 148. As a peculiarity of the Greek language, note the following: *a*) Very common is it for the explanatory clause with *γάρ* to precede the clause to be explained, in which case it must be translated *indeed*, or *since*, Il. 1, 423. 7, 73. The following clause is introduced by *τῷ*: *πολλοὶ γὰρ τεθνᾶσιν Ἀχαιοὶ—τῷ σε χρὴ —παῦσαι*, Il. 7, 328. Most frequently it follows an address, Od. 1, 337. 10, 174. 190. 226. *b*) Often the clause to be proved must be supplied from the connection, Il. 11, 408. Od. 10, 501. 2) In introducing a supplement or consequence; here belongs *γάρ*, *a*) In exclamatory and optative clauses: *αἴ γάρ, εἰ γάρ*, q. v. *b*) In questions: *τίς γάρ*, for who; *πῶς γάρ*, Il. 1, 122. 10, 424. 18, 182. 3) In connection with other particles: *ἀλλὰ γάρ, at enim, sed enim*, in which use the proving clause sometimes follows, but is generally omitted, Il. 7, 242. Od. 14, 355; *γαρ δή*, for indeed, Il. 2, 301. Od. 5, 23; *γὰρ οἶν*, for now; *γάρ ῥα*, for certainly; *γάρ τε*, for, Il. 1, 81; *γάρ τοι*, for certainly; *οὐ μὲν γάρ*, for certainly not, Il. 24, 66. cf. Rost p. 706. Kühner § 629. [*καὶ γάρ*, for indeed, Il. 3, 188. 4, 43; *καὶ γάρ ῥα*, for indeed now, Il. 1, 113.]

Γάργαρον, τό, the southern point of Mount Ida in Troas, on which stood a temple of Jupiter, Il. 8, 48. 14, 292. (As appellat. *multitude, fullness.*)

γαστήρ, ἔρος, contr. *γαστρός, ἡ, the belly, the paunch*, venter; *the womb*, Il. 6, 58. 2) Chiefly, *the stomach*; hence, *appetite, greediness. βόσκειν γαστέρα*, to fill the stomach, Od. 17, 228. Batr. 57; but *γαστέρι κέκευθεν πενθῆσαι*, to mourn for one dead with the stomach, i. e. by fasting, Il. 19, 223. 3) *stomach, a stomach-sausage*, a stomach filled with minced meat, Od. 18, 44.

γάστρη, ἡ, the belly, a round belly of a vessel, Il. 18, 348. Od. 8, 437.

γαυλός, ὁ [but *γαῦλος*, ship), *a milk-pail, a pail*, Od. 9, 223. †

* *γαυρόω* (related to *γαίω*), *to make proud*. mid. *to conduct proudly, to pride oneself*, Batr. 267.

(*γάω*), obsol. theme fr. which the ep. perf. *γέγαα* for *γέγονα* is derived, see *γίγνομαι*.

γδουπέω, poet. for *δουπέω* = *δουπέω*.

γέ, an enclitic particle, marking the emphatic character of an idea, and giving it prominence. It stands always after the word to which it gives force. It can sometimes be translated by *truly, indeed, still, at least*; but can generally be expressed only by emphasis of voice. *γέ* serves consequently 1) To give prominence to an idea, whether in amplification or limitation. In this case it cannot generally be translated, but is to be indicated by stress of voice: *χόλον γε*, Il. 1, 81; *ὄφρ' εὖ εἰδῶ, εἰ ἐτεόν γ' Ἰθάκην τήνδ' ἱκόμεθα*, Od. 24, 259. Very frequently it stands with personal and demonstrative pronouns: *ἔγωγε, σύγε*. Also twice in one sentence, Il. 5, 286. 22, 266. *εἰ σύγε σῷ θυμῷ ἐθέλοις· κέλομαι γάρ ἔγωγε*, Il. 23, 894. cf. Il. 15, 48. On the use of *γέ* with the pronoun, the following is to be noted: *a*) When in disjunctive clauses the pronoun is placed in antithesis to itself, or to a substantive separated from it, *γέ* is found in the second member: *εἰπέ μοι, ἠὲ ἑκὼν ὑποδάμνασαι, ἢ σέγε λαοὶ ἐχθαίρουσ'*, whether *thou* of thine own accord art overcome (dost

willingly suffer it), or whether *thee* the people hate, etc. Od. 3, 214. cf. 2, 237. Il. 10, 481. 12, 239. In this case the pronoun is for us often superfluous. *b*) *γέ* is attached to a pronoun in order to recall with emphasis a preceding idea. For us in this case the pronoun is often superfluous: *πατὴρ δ' ἐμὸς ἄλλοθι γαίης, ζώει ὅγ' ἢ τέθνηκεν*, Od. 2, 131. cf. 3, 89. Il. 10, 504. The last is true also in adversative sentences. 2) *γέ* assumes rather the character of a conjunction, and serves to give prominence to the proof or supplement of a clause, and has either an adversative or concessive signif. Od. 19, 86. It is then often connected with relatives and conjunctions, and can be translated by *indeed, at least, certainly, namely*. *a*) With relatives, as *ὅς γε, ὅστις γε, οἷός γε*, Il. 5, 303. Od. 1, 229. *b*) With conjunctions, *εἴγε, if indeed, since, si quidem*, Od. 9, 529. Il. 1, 393; *εἰ μή γε*, Od. 10, 343; *ὅτε—γε*, Od. 2, 31; *ὅτε—μή—γε*, Il. 13, 319; *πρίν γε, οὐ πρίν γε*, namely not before; also repeated *πρίν γε, πρίν γε*, Il. 5, 288; *ἐπεί—γε, quandoquidem*, Il. 1, 299. 3) *οὐδέ—γε, μηδέ—γε*, at least not, Il. 14, 221. *γέ* with a preceding negat. can generally be translated *never*, Il. 1. 261. Od. 4, 291. *γὲ μέν* has an adversat. signif.: *but*, at, Il. 2, 703. Od. 5, 206. cf. Kühner § 596. Thiersch § 303.

γέγαα, γεγάᾶσι, γεγαώς, see *γίγνομαι*.

γέγηθα, perf. of *γηθέω*.

γέγωνα, poet. perf. with pres. signif. of which the 3 sing. is also imperf. with aor. signif., part. *γεγωνώς*, infin. *γεγωνέμεν*, plupf. *ἐγεγώνει*. From a pres. *γεγωνέω*, derived from this perf., the following forms occur: infin. *γεγωνεῖν*, imperf. *ἐγεγώνευν*, Od. 9, 47; *to call audibly, to cry, to proclaim. ὅσον τε γέγωνε βοήσας*, as far as he crying called audibly, i. e. as far as his voice reached, Od. 5, 400. Il. 12, 337; *τινί*, to call to any one, Il. 8, 227; also *μετὰ θεοῖς*, Od. 12, 370.

γεγωνέω, see *γέγωνα*.

γείνομαι (obsol. theme *ΓΕΝΩ*), aor. 1 *ἐγεινάμην*, 1) In the pres. only ep. and pass. *to be born, to be begotten. οἱ γεινόμενοι*, those who are born, Il. 10, 71. Od. 4, 208. 2) Aor. 1 mid. *to bear, to beget*, spoken both of mother and father, Il. 5, 800. *ἐπὴν γείνεαι αὐτός*, when thou hast begotten them (men), Od. 20, 202 (this is subj. aor. 1, with shortened mood-vowel, *γείνηαι*).

γείτων, ονος, ὁ, neighbor, Od. 4, 16; as adj. *neighboring*, Od. 9, 48. Batr. 67.

γελαστός, ή, όν (*γελάω*), *laughed at, laughable, ridiculous*, *ἔργα*, Od. 8, 307. † cf. *ἀγέλαστος*.

γελάω, contr. *γελῶ*, and ep. *γελόω*, part. *γελόωντες* and *γελώοντες*, Od. 18, 111; ep. form *γελοιάω*, aor. 1 *ἐγέλᾱσα*, poet. *σσ*, 1) *to laugh, ἐπί τινι*, at any thing, Il. 2, 270; *μάλα ἡδύ*, very heartily, Il. 11, 378; *δακρυόεν*, tearfully, Il. 6, 484; *χείλεσιν*, with the lips, i. e. apparently, Il. 15, 102; see *ἀχρεῖον, ἀλλοτρίοις γναθμοῖς*, see the adj. 2) Spoken of inanimate things: *ἐγέλασσε δὲ πᾶσα περὶ χθὼν χαλκοῦ ὑπὸ στεροπῆς*, laughed round about, i. e. the whole earth gleamed with the brightness of the brass, Il. 19, 362. cf. h. in Cer. 14.

γελοιάω, ep. form from *γελάω*, aor. 1 *ἐγελοίησα*, h. Ven. 49; whence *γελοίων*, 3 plur. imperf. and part. *γελοίωντες* (*γελοιῶντες*), Od. 20, 390.

γελοΐϊος, η, ον, ep. for *γέλοιος* (*γέλως*), *laughable, ridiculous*, Il. 2, 215. †

γελοίωντες, Od. 20, 390; either poet. for *γελόωντες*, or read with Buttm. *γελοιῶντες*, and derive from *γελοιάω*.

γέλος, ὁ, Æol. for *γέλως*; *γέλον* for *γέλῳ* stood before Wolf, Od. 20, 346.

γελόω, γελόωντες, see *γελάω*.

γελόωντες, see *γελάω*.

γέλως, ωτος, ὁ, dat. *γέλῳ* for *γέλωτι*, Od. 18, 100; accus. *γέλῳ* for *γέλωτα* and *γέλων*, Od. 18, 350. 20, 346; *a laugh, laughter* (more correctly in the dat. *γέλῳ*; Buttm. Gram. § 56, note 6. Thiersch Gram. § 188. Kühner Gram. I. § 295, 1.).

γενεή, ῆ, Ion. for *γενεά*, 1) *birth, family, race, descent*, Il. 6, 145. 151. 21, 153. *γενεῆς καὶ αἵματος*, of race and blood, Il. 6, 211. *γενεὴ τινος* and *ἔκ τινος*, Il. 21, 157. *γενεὴν Διὸς εὔχομαι εἶναι*, Il. 21, 187. Of steeds: *race, stock*, Il. 5, 208. 265; hence with *τόκος*, race and birth, Il. 7, 128. 15, 141; hence, *a*) *birth-place*, Il. 20, 340; and with *πατρὶς ἄρουρα*, Od. 1, 407; also of the eagle's eyrie, Od. 15, 175. *b*) *race, stock, family*, espec. *noble descent*, Il. 20, 306. Od. 4, 27. *αὐτῷ γὰρ γενεὴν ἄγχιστα ἐώκειν*, Il. 14, 474. *c*) *offspring, descendant*, as with Spitzner it is perhaps to be understood in Il. 21, 191. 2) *race*, i. e. all who belong to a species, spoken of men, espec. those who are contemporary (*æquales*), Il. 6, 146; and in like manner, *φύλλων*

γενεή, the race (crop) of leaves (*folia uno eodemque vere prognata*); hence also, *a*) *the age of man, a generation*, which accord. to Herod. was 33 years, so that three generations amounted to 100 years, Il. 1, 250. Od. 14, 325. *b*) *age* in general: γενεῇ ὁπλότερος, Il. 2, 707; ὁπλότατος, Il. 9, 38; πρότερος, Il. 15, 166. cf. Spitzner Excurs. IX. § 2, p. 7.

γενέθλη, ἡ (γένος), 1) *birth, generation, race, stock*, of men: εἶναι γενέθλης or ἐκ γενέθλης, Od. 4, 232; of horses: *stock*, Il. 5, 270. 2) *place of origin, origin*, ἀργίφου, Il. 2, 657. 3) *offspring, descendant*, h. Ap. 135. cf. Spitzner Excurs. IX, § 3, p. 12.

γενειάς, άδος, ἡ, *beard*, Od. 16, 176. †

γένειον, τό (prob. from γένος), *the chin*. γενείου ἅπτεσθαι, Il. 10, 454. Od.

γενειάω (γένειον), aor. ἐγενείησα, *to become bearded, to obtain a beard, to arrive at manhood*, * Od. 18, 176. 269.

γένεσις, ιος, ἡ (ΓΕΝΩ), *generation, creation, origin*, spoken only of Oceanus: θεῶν γένεσις, * Il. 14, 201.

γενετή, ἡ, poet. for γενεή, *birth*. ἐκ γενετῆς, from birth, Il. 24, 535. Od. 18, 6. h. Merc. 440.

γενναῖος, η, ον (from γέννα, ἡ, ep. for γένος), *suited to one's descent, inbred, natural*. οὔ μοι γενναῖον, Il. 5, 253. †

γένος, τό (ΓΕΝΩ), 1) *race, birth, descent*, Il. 6, 209; hence γένος (accus. absol.) εἶναι ἔκ τινος, to spring from any one, Il. 5, 544. γένος βασιλήων εἶναι, to spring from kings, Od. 4, 63; hence also *place of birth, father-land*, Od. 15, 267. 24, 269. Espec. *a*) *race, family, kindred*, Od. 8, 583. 15, 533. *b*) *offspring, descendant*, Il. 19, 122; so also with adj. θεῖον γένος, Il. 6, 180. 9, 538. 2) *race*, as the collective body of individuals in a species: ἡμιθέων ἀνδρῶν, race of demigods, Il. 12, 23, h. 31, 18; also βοῶν γένος, Od. 20, 212. 3) *race*, in reference to time, *the age of man*, Od. 3, 248; gener. *age*: γένει ὕστερος, younger in age, Il. 3, 215.

γέντο, 3 sing. aor. of a theme elsewhere obsol.; accord. to some, Æol. for ἕλετο, ἕλτο, as κίντο for κέλτο, *he seized, he grasped*, with accus. Il. 5, 25. 8, 43. cf. Buttm. Gram. § 114. Rost Gram. § 82, IV. 6.

γένυς, υος, ἡ, accus. plur. γένυας, contr. γένῡς, Od. 11, 320; *the cheek-bone, the jaw*, both of men and brutes, Il. 11, 416.

ΓΕΝΩ, theme of γίγνομαι.

γεραιός, ή, όν (γηραιός, not found in Hom.), *old, aged*, espec. *venerable by age*; subst. ὁ γεραιός, *an old man, a venerable sage*; αἱ γεραιαί, *the aged women, matrons*, Il. 6, 87. Compar. γεραίτερος, η, ον.

γεραίρω (γέρας), prop. to distinguish by a gift; and generally, *to honor, to distinguish*, τινὰ νωτοῖσιν, any one with back-pieces, Il. 7, 321. Od. 14. 441.

Γεραιστός, ὁ, *Geræstus*, a promontory and port in Eubœa, orig. a temple and grove of Neptune, now *Cabo Mantelo* or *Lion*, the town is called *Gerestro*, Od. 3, 177.

γέρανος, ή, *a crane*, * Il. 2, 460. 3, 3.

γεραρός, ή, όν (γεραίρω), *honorable, venerable*, epith. of heroes. Compar. γεραρώτερος, η, ον, * Il. 3, 170. 211.

γέρας, αος, τό, plur. ep. γέρα for γέραα, gen. γεράων, related to γῆρας, 1) *a present, a reward*, *a*) a gift to distinguish any one, e. g. a larger portion of meat and wine, Od. 4, 66; or a part of the spoil, Od. 7, 10. cf. Il. 1, 118; also spoken of gods, Il. 4, 49. *b*) any act performed to honor any one, as to cut the hair in honor of [or mourning for] the dead, Od. 4, 197. Il. 16, 457. 2) *office, prerogative, dignity, power*, as τὸ γὰρ γέρας γερόντων, this is the office of the aged men (viz. to sit in council), Il. 4, 323. Od. 11, 184.

* γεράσμιος, ον (γέρας), *honoring, conferring honor*, h. Merc. 122.

Γερήνιος, ὁ, *the Gerenian*, epith. of Nestor, from the town *Gerenia* (Γερηνία, Paus. 3, 21), or *Gerenon* (Γέρηνον, τό, Eust.), in Messenia, where Nestor was educated, whilst Hercules destroyed Pylus, Il. 2, 336.

γέρον, see γέρων.

γερούσιος, η, ον, *belonging to old men, appertaining to old men* as members of the council: ὅρκος, an oath which they swore, Il. 22, 119. γερούσιος οἶνος, wine of honor, a larger portion of wine by which the eldest were honored at the table of the king, Il. 4, 259. Od. 13, 7–9.

γέρον, οντος, ὁ, voc. γέρον, *an old man, an elder*; οἱ γέροντες, the eldest of the nation, who were distinguished by their experience and respectability of character, and whose counsel was first asked by the king, Il. 2, 83. 4, 344. cf. βουλή and βασιλεύς. 2) As adj. in neut. γέρον σάκος, an old shield, Od. 22, 184.

γεύω, *to cause to taste*, in Hom. only mid. γεύομαι, fut. γεύσομαι, aor. 1 ἐγευσάμην, *to*

προικὸς Ἀχαιῶν, Od. 17, 413. 2) *make a trial, to try, to taste, to* spoken of fighting; χειρῶν, to try . 20, 181; so also ὀϊστοῦ, ἀκωκῆς. ἀλλήλων ἐγχείῃσιν, we will try one ı spears, Il. 20, 258.

ἡ, *a dam, a dyke, a levee, a wall* prevent the overflowing of a ἢ οὔτ' ἄρ τε γέφυραι ἐεργμέναι he well-fortified dykes do not re- 5, 88. 89. (Voss and Köppen, ignif. not found in Homer, see . 17, 797.) 2) the interval be- armies, which like a dyke sepa- *battle-field.* Thus modern critics ἱμοιο γεφύρα and γεφύραι, Il. 4, sing. is found only Il. 8, 553. s more correctly understood by ı between the ranks, in which one ee. Between the hostile armies o space. Cf. Wolf's Vorles. II.

(γέφῡρα), aor. 1 γεφύρωσα, *to* , *to dam up*, with accus. ποταμὸν, river, in that a fallen tree checks , Il. 21, 245; κέλευθον, to make ssage, * Il. 15, 357.

ıtr. γέα = γαῖα, in Hom. as pr. n. , 36.

, έος, ὁ, ἡ (γένος), *earth-born, son* , epith. of the giants, Batr. 7.

αίω), fut. ήσω, aor. γήθησα, perf. ı pres. signif. *to rejoice, to be glad,* φρένα, θυμῷ, absol. often with δὼν γήθησεν, Il. 1, 330. νῦν δή ς κῆρ γηθεῖ, φόνον—Ἀχαιῶν δερ- ἐρκομένου, now indeed the heart rejoices, as he beholds the f the Achaians, Il. 14, 140 (cf. Anm. 3. Kühner § 587, c. Anm. h accus. of that at which one re- 77: εἰ νῶϊ—Ἕκτωρ γηθήσει προ- ether Hector will rejoice over us ıpear, etc. Il. 8, 377. 378. (προ- lual fem. gen. according to the Aristarch.; others read προφα- fer it to ἴδωμαι.) Cf. Spitzner.

, ἡ (γηθέω), *joy, gladness,* * Il. 13, plur. h. Cer. 437.

ς, η, ον (γηθέω), *joyful, glad,* ι, about any thing, Il. 13, 82. Od.

ıbsol. theme of γηθέω.

γηράς, see γηράω.

γῆρας, αος, τό, dat. γήραϊ and γήρᾳ (Thier. § 189, 18.), *age, old age,* Il. 5, 183. Od. 2, 16.

γηράω and γηράσκω, aor. 2 ἐγήρα (like ἔδρα), Il. 7, 148; part. γηράς, Il. 17, 197. 1) *to grow old, to become aged.* 2) Metaph. spoken of fruits, *to become old, to ripen,* Od. 7, 120.

γῆρυς, υος, ἡ, *a voice, a call,* Il. 4, 437. †

* γηρύω (γῆρυς), *to utter a sound* or *voice.* 2) Mid. *to sing,* h. in Merc. 426.

Γίγαντες, οἱ, sing. Γίγας, αντος, ὁ (from ΓΑΩ, *Genitales* Herm.), a savage race and odious to the gods, in the region of Hyperia, hence in the neighborhood of Trinacria, or perhaps in Epirus, which Jupiter destroyed on account of their crimes, Od. 7, 59. 206. 10, 120. According to Od. 7, 206, they were related to the Phæaces, and sprung from Neptune. 2) According to Hes. Th. 105, monstrous giants with serpent-legs, sons of Cœlus and Terra, who endeavored to storm Olympus, but were vanquished by the lightnings of Jupiter, Batr. 7. Apd. 1, 6. 1.

γίγνομαι (γένω), fut. γενήσομαι, aor. 2 ἐγενόμην, perf. γέγονα, ep. (γέγαα), 3 plur. γεγάᾱσι (anomal. 2 plur. γεγάᾱτε Batr. 143, for which Thiersch § 217, reads γεγάασι), part. γεγαώς, infin. γεγάμεν, *to be born, to come into being, to become, to happen.* The aor. 2, *I came,* takes the place of the aor. of εἰμί, I was; in the perf. *to be by birth,* and gener. *to be.* 1) Spoken of men: *to be born, to become.* ἐξ ἐμέθεν γεγαῶτα, sprung from me, Il. 9, 456. Od. 4, 112. In the aor. 2, *to be,* Od. 6, 201. The perf. often with pres. signif.: ὁπλότεροι γεγάασι, they are younger, Il. 4, 325. Od. 13, 160. 2) Of inanimate things: *to arise, to come into being, to happen.* γίγνεται ἄνθεα, the flowers arise, come into being, Il. 2, 468. τάδε οὐκ ἐγένοντο, this did not happen, Il. 3, 176. *b*) Of mental states: ἄχος γένετο αὐτῷ, he was pained, πόθη Δαναοῖσι γένετο, desire seized the Greeks, Il. 11, 471. 3) With predicate following: *a*) Subst. *to become something;* χάρμα τινι, a rejoicing to any one, Il. 6, 82. φόως τινὶ γίγνεσθαι, to become a light to, Il. 8, 282; μέλπηθρά τινι, Il. 18, 179; proverbial, ὕδωρ καὶ γαῖαν, to become water and earth, i. e. to be destroyed, Il. 7, 99. πάντα γίγνεσθαι, to become every thing, Od. 4, 418. cf. 458. *b*) With adj. τοῖσι πόλεμος γλυκίων γένετο, Il. 2, 453. 4) With prep. and adv. ἐπὶ νηυσίν, to

be at the ships, Il. 8, 180. *ὅπως ὄχ' ἄριστα γένοιτο*, Il. 3, 110.

γιγνῶσκω, fut. *γνώσομαι*, aor. 2 *ἔγνων*, part. *γνούς*, subj. *γνῶ* and *γνώω*, optat. *γνοίην*, imper. *γνῶθι*, infin. *γνῶναι* and *γνώμεναι*, 1) *to observe, to perceive, to apprehend, to discover, to recognize, to become acquainted with*, τινά, Il. 5, 815; *ἀσπίδι*, by the shield, Il. 5, 182; in a bad sense: *εἰ νύ τις αὐτὸν γνώσεται*, many a one will then become well acquainted with him [i. e. will fall by his hands], Il. 13, 270; sometimes with gen. *γνῶ χωομένοιο*, he observed that he was angry, Il. 4, 357. Od. 21, 36. 23, 109. 2) *to know, to understand*, *βουλήν*, Il. 20, 20. *ὀρνίθως γνῶναι*, to understand the flight of birds, Od. 2, 159. It is followed by *ὅτι*, also *ὅ*, *quod*, Il. 8, 140; *ὡς* and *εἰ*, Il. 21, 266.

γλάγος, *εος*, *τό*, ep. for *γάλα*, *milk*, * Il. 2, 471. 16, 643.

γλακτοφάγος, *ον* (*φαγεῖν*), contr. for *γαλακτοφάγος*, *milk-eating*, epith. of the Hippomolgi, Il. 13, 6; later, name of a Scythian tribe.

Γλαύκη, *ἡ*, daughter of Nereus and Doris, Il. 18, 39.

γλαυκιάω (*γλαυκός*), *to look about with sparkling eyes*, spoken of lions, only part. pres. *γλαυκιόων*, of fiery look, Il. 20, 172. †

γλαυκός, *ή*, *όν* (*λάω*, *γλαύσσω*), prop. *shining, bright*, accord. to the derivat.; epith. of the eyes of lions, cats, hence *bluish-grey, blue, clear* ('dark,' Voss), only of the sea, Il. 16, 34. †

Γλαῦκος, *ὁ*, *Glaucus*. 1) son of Sisyphus and Merope, father of Bellerophontes, with the appellation *Ποτνιεύς*, because he dwelt in Potniæ in Bœotia. Venus inspired his mares with such fury that they tore him in pieces, Il. 6, 154. 2) son of Hippolochus and grandson of Bellerophontes, leader of the Lycians, friend of Diomedes, Il. 2, 876. cf. 6, 119 seq.

γλαυκῶπις, *ιδος*, *ἡ* (*ὤψ*), accus. *γλαυκῶπιδα* and *γλαυκῶπιν*, Od. 1, 156; epith. of Minerva, either *with sparkling eyes*, as cats and owls, *bright-eyed, with beaming eyes*, cf. Il. 1, 200; or *having light-brown, hazel eyes, clear-eyed*, having special reference, however, to her piercing look, (Schol. Venet. *ἀπὸ τῆς πρὸς τὴν πρόσοψιν τῶν ὀφθαλμῶν κατατλήξεως*), ('blue-eyed,' Voss), Il. 2, 166. 2) Substantive, *the clear-eyed*, Il. 5, 406. conf. Nitzsch on Od. 1, 44; and Cammann. p. 187.

Γλαφῦραι, *αἱ*, a town in Thessalia, otherwise unknown, Il. 2, 712.

γλαφυρός, *ή*, *όν* (*γλάφω*), *excavated, hollow, arched*, epith. of grottoes, ships, and of the *φόρμιγξ*, *πέτρη*, Il. 2, 88; also *λιμήν*, a deep, spacious harbor, Od. 12, 305.

γλήνη, *ἡ* (*λάω*), 1) *the sight of the eye, the pupil of the eye*, Il. 14, 494. Od. 2) *a puppet* (maiden), from the diminished image in the pupil of the eye; in contempt, *κακὴ γλήνη*, timorous puppet! Il. 8, 164.

γλήνος, *εος*, *τό* (*λάω*), *an ornament, any thing precious*, Il. 24, 192. †

* *γληχών*, *ῶνος*, *ἡ*, Ion. for *βληχών*, *pennyroyal*, h. in Cer. 209.

Γλίσας, *αντος*, *ἡ* (*Γλίσσας* and *Γλισσάς* Paus.), an old town in Bœotia near Thebes, on Mount Hypaton, in ruins in the time of Pausanius, Il. 2, 504.

γλουτός, *ὁ*, *the buttock, the seat*, * Il. in plur. 8, 340.

γλυκερός, *ή*, *όν*, = *γλυκύς*, compar. *γλυκερώτερος*, *sweet*, Il. Od.

γλυκύθῡμος, *or* (*θυμός*), *of mild disposition, sweet-tempered*, Il. 20, 467. †

* *γλυκυμείλιχος*, *ον* (*μείλιχος*), *sweetly flattering, sweetly caressing*, h. 5, 19.

γλυκύς, *εῖα*, *ύ*, compar. *γλυκίων*, *sweet, having an agreeable taste*, *πέκτω*, Il. 1, 598; metaph. *lovely, agreeable*, *ὕπνος*, *πόλεμος*, *ἔμερος*, *αἰών*, Od. 5, 152.

* *γλύφανον*, *τό*, (*γλύφω*), *a carver's knife, a chisel, an auger*, h. Merc. 41.

γλυφίς, *ίδος*, *ἡ* (*γλύφω*), *a notch* cut in the arrow to fit it to the bow-string, Il. 4, 122. Od. 21, 419.

* *γλύφω*, fut. *ψω*, *to excavate, to hollow out*, Batr.

γλῶσσα, *ἡ*, *the tongue* of men and animals; *γλώσσας τάμνειν*, to cut up the tongues of victims, Od. 3, 332. 341. (The tongues at the end of the sacrificial feast were offered especially to Mercury, i. e. they were cut up, laid on the fire and burned, cf. Athen. I. 14.) 2) *dialect, language*, Il. 2, 804. *γλῶσσ' ἐμέμικτο*, the language was mixed, Il. 4, 438. h. Ven. 113.

γλωχίς or *γλωχίν*, *ῖνος*, *ἡ* (*γλώξ*), prop. any projecting, tongue-formed point; the end of the yoke-strap, Il. 24, 274. † (On the ending, see Buttm. Gram. § 41, 2.)

γναθμός, ὁ (*γνάω, κνάω*), *the jaw* of men nd beasts; proverbial: *πάντας ὀδόντας γναμῶν ἐξελαύνειν*, to knock all the teeth from ıe jaws, Od. 18, 29; and *ἀλλοτρίοις γναμοῖς γελᾶν*, Od.; see *ἀλλότριος*.

* *γνάθος*, ἡ=*γναθμός*, Ep. 14, 13; the ɔmmon prose form.

γναμπτός, ή, όν (*γνάμπτω*), *curved, crookd, ἄγκιστρον*, Od. 4, 369; *γένυς*, Il. 11, 416.) *flexible, supple*, spoken of the limbs of aniıate beings; metaph. *γναμπτὸν νόημα*, a lacable disposition, Il. 24, 41.

γνάμπτω, aor. 1 *γνάμψα, to bend, to curve. γόνυ γνάμψε*, Il. 23, 731. †

γνήσιος, η, ον (sync. from *γενήσιος*), *beıging to the race, genuine, pure, regular, ίός* in opposition to *νόθος*, Il. 11, 102. Od. 4, 202.

γνύξ, adv. (*γόνυ*), *with bent knee*, always *νὺξ ἐριπεῖν*, to sink upon the knees, * Il. 5, 8.

γνῶ, γνώμεναι, γνώομεν, see *γιγνώσκω*.

γνώριμος, ον (*γιγνώσκω*), *known, an acıaintance*, Od. 16, 9. †

γνωτός, ή, όν (*γνῶναι*), *known, noted. γνωὸν δέ, καὶ ὅς μάλα νήπιός ἐστιν*, it is known ven to him, who is very simple, for *ἐκείνῳ*, ;, Il. 7, 401. 2) *related, a relative by blood*, f any degree, Il. 3, 174; hence also for *rother*, Il. 15, 336. 17, 35.

γνώω, γνώωσι, see *γιγνώσκω*.

γοάω, ep. *γοάω*, infin. pres. ep. *γοίμεναι*, ıt. *γοήσομαι*, aor. 2 *γόον*, Il. 6, 500; *γοάıκεν*, iterat. imperf., 1) *to lament, to mourn*, ı *complain*, often in part. 2) With accus. ı *bewail, to mourn, πότμον τινός*. Of the ıid. only the fut. occurs, Il. 21, 124. (*γοήıναι* is, Buttm. Gram. § 105, note 16, an ıfin. pres.)

γόμφος, ὁ, *a peg of wood, a nail, a pin*, ıd. 5, 248. † Here, nails with which Ulysses ıstened the vessel or raft together.

* *γονεύς*, έως, ὁ, *a procreator, a father*, lur. *parents*, h. Cer. 241.

γονή, ἡ (*γένω*), that which is begotten, *a hild, offspring, progeny*, Il. 24, 539. Od. 4, 55.

γόνος, ὁ (*γένω*), 1) *race, origin*, =*γένος*, d. 1, 216. 4, 207. h. Ven. 104. 2) what is :gotten, *child, descendant*, Il. 5, 635; and ten.

Γονόεσσα, ἡ, ep. for *Γονοῦσα, Gonousa*, a rtified village, or a promontory between Pellene and Ægira in Achaia, Il. 2, 573. cf. Paus. 5, 18. 2.

γόνυ, τό, gen. *γούνατος* and *γοινός*, nom. plur. *γούνατα* and *γοῦνα*, gen. *γούνων*, dat. *γούνασι* (*γούνασσι*) and *γούνεσσι*, Il. 9, 488; 1) *the knee. γόνυ κάμπτειν*, to bend the knee, i. e. *to rest, to sit*, Il. 7, 118. *ἐπὶ γοῦνα ἕζεσθαι*, to seat oneself upon the knees, Il. 14, 437. The ancients considered the knees as the chief seat of physical power, hence *γούνατα τινὸς λύειν*, to loose one's knees, to lame him, to prostrate him, to slay him, Il. 5, 176. *εἴσοκέ μοι φίλα γούνατα ὀρώρῃ*, whilst my knees move, i. e. as long as I am strong, Il. 9, 610. Od. 18, 133. *ὥς τοι γούνασθ' ἕποιτο*, that your knees might obey you, Il. 4, 314. 2) In humble supplication, it was customary to embrace the knees, hence *ἅψασθαι γούνων*, Il. 1, 512: *γοῦνα λίβειν*, Od. 6, 147; *γούνατα τινὸς ἱκάνεσθαι*, Od. 3, 92; also *γοῦνα κύειν*, Il. 8, 371. Hence also, *ἐν γούνασι θεῶν κεῖται*, it lies in the lap of the gods, it depends on their will, Il. 17, 514. Od. 1, 267; accord. to Nitzsch, 'in the power of the gods,' since the early language indicated this by the term *knee*.

γόον, ep. for *ἔγοον*, see *γοάω*.

γόος, ὁ (*γοάω*), *wailing, lamentation, complaint*, always connected with weeping, *τινός*, for any one, Od. 4, 113; chiefly, lamentation for one dead, Il. 18, 316.

γοόω, see *γοάω*.

Γοργειος, η, ον (*Γοργώ*), *of Gorgo, belonging to Gorgo, Gorgon. Γοργείη κεφαλή*, the Gorgon head, Il. 5, 741. Od. 11, 634.

Γοργυθίων, ωνος, ὁ, son of Priam and Castianira from Æsyme; Teucer slew him, Il. 8, 302.

Γοργώ, ἡ, gen. *Γοργοῦς* (the terrible, related to *ὀργή*), *Gorgo*, a frightful monster, whose head is mentioned chiefly as exciting terror. Medusa is commonly understood by it, one of the three Gorgones mentioned by Hesiod, whose look was petrifying, Il. 8, 349. 11, 36. Homer places her in the lower world, Od. 11, 634. Hesiod and later writers mention three: *Stheno, Euryale* and *Medusa*, daughters of Phorcys and Ceto, who had serpents for hair. According to Hesiod, they dwell far west on Oceanus; accord. to later writers, in the Gorgon isles.

Γόρτυς, ῡνος, ἡ (*Γόρτῡνα*, ἡ, Strab.), *Gortyna*, chief city of the island of Crete, near

its centre, on the river Lethæus, subsequently famed for its splendid edifices and two ports; the ruins are near the modern Messara, Il. 2, 646. Od. 3, 294. (On the nom. *Γόρτυν*, see Buttm. Gram. § 41.)

γοῦν (*γε, οὖν*), *at least, hence*, only twice, in the Il. 5, 258. 16, 30. Accord. to Thiersch § 329, 1. Anm. and Spitzner on Il. 5, 258, *γοῦν* is not Homeric; hence the latter has adopted *γ' οὖν* after the Cod. Venet.

γουνάζομαι, depon. mid. (*γόνυ*), fut. *γουνάσομαι*, prop. *to embrace any one's knees;* hence, *to supplicate at one's feet, to supplicate earnestly*, *τινά*, Il. 1, 427; *ὑπέρ τινος*, for any one, Il. 15, 665; *πρός τινος* and *τινός*, to conjure by any one, Od. 11, 68. 13, 324; but *γούνων γουνάζεσθαι*, to embrace one's knees, Il. 22, 345 (ep. form *γουνόομαι*).

γούνατα, γούνασι and *γούνασσι*, see *γόνυ*.

Γουνεύς, *ὁ* (field-man, *γοινός*), leader of the Arcadians before Troy, Il. 2, 747.

γουνόομαι, ep. for *γουνάζομαι*, 1) *to supplicate*, with accus. Il. 9, 583. *πολλὰ θεοὺς γουνούμενος*, Od. 4, 443. 2) *to vow in supplicating*, Od. 10, 521. cf. v. 526.

γουνός, *ὁ* (*γόνος*), *a cultivated field, a fruitful field, a fertile place*, rarely alone, Od. 11, 193; comm. *γουνὸς ἀλωῆς*, a fertile field, Il. 18, 97. Od. 1, 193; also *Ἀθηνάων*, Od. 11, 323. (Others say the signif. *fruitful field* conflicts with *γουνὸς Ἀθηνάων*; for Attica was stony and not fertile. They cite as akin to it *γόνυ, γώνος*, according to which it would signify prop. *projecting angle;* and then gener. *elevation.*)

γραῖα, *ἡ* (*γραῖος*), *an aged female, an old woman*, Od. 1, 438. †

Γραῖα, *ἡ*, a very ancient town in Bœotia, near Oropus; according to Pausan. the later *Tanagra*, Il. 2, 498.

γραπτύς, *ύος*, *ἡ*, *a scratch, an injury*, e. g. by thorns. *γραπτῦς* for *γραπτύας*, Od. 24, 229. †

γράφω, aor. 1 *ἔγραψα*, *to scratch, to engrave*, with accus. *γράψας ἐν πίνακι θυμοφθόρα πολλά*, after he had inscribed upon the tablet many fatal signs, Il. 6, 168 (a kind of picture-writing or hieroglyphics; for Homer's heroes were not acquainted with alphabetic writing, cf. Wolf, Proleg. p. LXXXI; and also *σήματα*); spoken of the spear's head: *to graze, to injure*, *ὀστέον*, Il. 17, 599.

Γρήϊκος, *ὁ*, Ion. for *Γράνικος*, a river in the Lesser Mysia, now *Ustvola*, Il. 12, 31; afterwards famed by the battle of Alexander the Great (from *Γρᾶς*, the conductor of a colony, and *νίκη*, Strab. XIII. 582).

γρηῦς, *ἡ*, ep. also *γρηΐς*, Ion. for *γραῦς*, dat. *γρηΐ*, voc. *γρηῦ* and *γρηΰ*, *an aged female, an old woman.* (*γρηΐς* is incorrect; see Thiersch Gram. § 181, 46. c.)

* *γρουνός*, *ὁ* = *γρυνός*, *fire-brand*, Fr. 67.

γύαλον, *τό* (prob. related to *κοῖλος*), *a hollow, an arch; θώρηκος*, the swell of the cuirass, Il. 5, 99. This piece of armor consisted of two curved plates, one of which covered the breast, the other the back; these were joined at the sides by hooks or thongs, see Pausan. 10, 26. 2; hence, *θώρηξ γυάλοισιν ἀρηρώς*, a cuirass fitted together from convex plates, * Il. 15, 530. 2) *ravine, valley*, h. Ap. 336. h. 25, 5.

Γυγαίη λίμνη, *ἡ*, 1) the *Gygæan lake*, a lake in Lydia, at Mount Tmolus, not far from the Caystrus, later *Κολόη*, Il. 20, 391. 2) the nymph of the lake, mother of Mesthles and Antiphus, Il. 2, 865 (from *γύγης*, a water-fowl).

* *γυιάτιδος*, Epig. 15, 13; a corrupt word, for which Herm. proposes *ἀγυιάτη*.

γυῖον, *τό*, *a limb*, chiefly *a hand, foot, knee;* always in the plur. *τὰ γυῖα*, limbs; *ποδῶν γυῖα*, the feet, Il. 13, 512; hence, *γυῖα λύειν*, to loose the limbs, Il. 7, 6; *ἐλαφρὰ θεῖναι*, to render the limbs light, Il. 5, 122; *εἰς δέος εἵλετο γυίων*, Od. 6, 140. 2) *the body, the lap*, h. Merc. 20.

γυιόω (*γυιός*). *γυιώσω, to lame, to enfeeble, ἵππους*, Il. 8, 402. 416. †

γυμνός, *ἡ*, *όν*, *naked, bare;* comm. *without arms, unarmed*, Il. 16, 815; also spoken of things: *γυμνὸν τόξον*, the bared bow, i. e. the bow taken from its case, Od. 11, 607; *γυμνὸς ὀϊστός*, the bared arrow (taken from the quiver), Od. 21, 417.

γυμνόω (*γυμνός*), fut. *ώσω*, only aor. 1 pass. *ἐγυμνώθην*, 1) *to lay bare, to uncover;* in the pass. *to strip oneself, to deprive oneself*, with gen. *φακέων*, to free oneself from the rags, Od. 22, 1. 2) Chiefly spoken of warriors, who are spoiled of their arms, Il. 12, 428; and *τεῖχος ἐγυμνώθη*, the wall was laid bare, i. e. open to attack, Il. 12, 399.

γυναικεῖος, *εία*, *εῖον* (*γυνή*), *female, belonging to women. γυναικεῖα βουλαί*, Od. 11, 437. †

γυναιμανής, ές, gen. *ίος* (*μαίνομαι*), *woman-mad, extravagantly fond of women* (*amorous*, V.), epith. of Paris, * Il. 3, 39. 13, 769.

γύναιος, α, ον = *γυναικεῖος. γύναια δῶρα*, presents to a woman, * Od. 11, 521. 15, 247.

γυνή, ἡ, gen. *γυναικός*, 1) *a woman, a female*, in distinction from a man, Il. 15, 683, without reference to rank or age; therefore often in Od. *a maid*; also in a contemptuous signif. *γυναικὸς ἄρ' ἀντὶ τέτυξο*, thou art become a woman, Il. 8, 163. Often in connection with subst. which have the force of adj. *γυνὴ ταμίη, ἀλετρίς*, etc. 2) *a wife, a consort*, Il. 6, 160. 8, 57. 3) *a mistress of a family, a mistress*, Od. 4) *a mortal woman*, in distinction from a goddess, Il. 14, 315. Od. 10, 228. In *γυναῖκα θήσατο μαζόν*, Il. 24, 58, according to the Schol. *γυναῖκα* stands for *γυναικεῖον*, or this construction can be explained by the fig. *καθ' ὅλον καὶ μέρος*. Cf. Thiersch Gram. § 273.

Γῦραί, αἱ (sc. *πέτραι*), the *Gyræan rocks*, where the Locrian Ajax suffered shipwreck; accord. to Eustath. near Myconus, or, more correctly, near the promontory Caphareus of Eubœa, Od. 4, 500; cf. Quint. Sm. 570 (from *γυρός*), whence adj. *Γυραῖος, αίη, αῖον, Gyræan*; hence *Γυραίη πέτρη*, Od. 4, 507.

γῦρός, ή, όν, round, curved, crooked. γυρὸς ἐν ὤμοισιν, round-shouldered, hump-backed, Od. 19, 246. †

Γυρτιάδης, ου, ὁ, son of Gyrtius = *Hyrtius*, Il. 14, 512.

Γυρτώνη, ἡ (*Γυρτών, ῶνος*, Strab.), a town in Pelasgiotis (Thessalia), on the declivity of Olympus, on the Peneus, now *Salambria*, Il. 2, 738.

γύψ, γῦπός, ἡ, dat. plur. *γύπεσσι, the vulture*, Il. and Od. 11, 578.

γωρῦτός, ὁ, box-case, Od. 21, 54 (related to *χωρέω*, equivalent to *θήκη, ὡς χωροῦσα τὸ ῥητόν*, Eustath.).

Δ.

Δ, the fourth letter of the alphabet, hence the sign of the fourth rhapsody.

δα, an inseparable prefix, which strengthens the signif., according to some derived from *διά, very, exceedingly.*

δαείω, ep. for *δαῶ*, see *ΔΑΩ.*

(*δάζομαι*), obsol. theme, from which are formed the fut. and aor. of *δαίω.*

δαήμεναι, ep. for *δαῆναι*, see *ΔΑΩ.*

δαήμων, ον, gen. *ονος* (*δαῆναι*), *knowing, intelligent, acquainted with, expert, skilful*, with gen. *ἄθλων*, Od. 8, 159; *ὀρχηθμοῖο*, v. 263; *ἐν πάντεσσ' ἔργοισι*, Il. 23, 671.

δαῆναι, see *ΔΑΩ.*

δαήρ, έρος, ὁ, voc. *δᾶερ, brother-in-law*, husband's brother. (On the word see Buttm. Gram. § 45, 5. note 1, and gen. plur. *δαέρων*, dissyllabic, Il. 24, 769.) * Il.

δάηται, see *δαίω.*

δαΐ, ep. dat. see *δαΐς*, Il. 13, 286.

δαιδάλεος, η, ον (*δαίδαλος*), *artfully, skilfully made; beautifully wrought; artfully adorned*; spoken of weapons or furniture which are inlaid or adorned with metal or wood: *ἔντεα, θρόνος, ζωστήρ*, and other productions of art; in Od. 1, 131, *δαιδάλεον* belongs to *θρόνον*. Conf. Nitzsch on the verse, p. 99.

δαιδάλλω (*δαίδαλος*), *to work artfully, to adorn skilfully, to ornament, to inlay*; to adorn with gold, silver, and ivory, *λέχος χρυσῷ, ἀργύρῳ*, Od. 23, 200; *σάκος*, Il. 18, 479.

δαίδαλον, τό, subst. *a work of art, embroidery*, sing. Od. 19, 227; plur. *τὰ δαίδαλα, works of art*, Il. 5, 60; pictures inwrought with metal-work and embroidery, Il. 14, 179 (prob. from *δάω, δάλλω, δαιδάλλω*).

Δαίδαλος, ὁ, prop. *the artist*, is a collective name, and indicates a series of Attic and Cretan artists, who, at the beginning of the arts, gave life and motion to statues. Homer calls him *ὁ Κνώσσιος*, from Gnossus in Crete, and as the inventor of an artificial dance which he wrought for Ariadne, Il. 18, 592; cf. *ἀσκέω* and *χορός*. Accord. to Attic tradition, he was the son of Eupalamus in Athens, father of Icarus. He fled on account of the murder of his nephew Talus to Crete, and built there the labyrinth; thence he went to Sicily, Apd. 3, 15. 8.

δαΐ-ζω, poet. (δαίω), fut. ξω, aor. ἐδάϊξα, perf. pass. δεδαϊγμένος, 1) *to divide, to share, to separate into parts*, Od. 14, 434; with accus. often *to tear in pieces, to split, to cut in pieces*, χιτῶνα χαλκῷ, Il. 2, 416; κόμην, to tear out the hair, Il. 18, 27; hence δεδαϊγμένος ἦτορ, pierced through at the heart, Il. 17, 535. *b*) Metaph. ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν, the heart in their breast was torn (by disquiet and pain), Il. 9, 8; but ὦρμαινε δαϊζόμενος κατὰ θυμὸν διχθάδι', with ἦ, ἤ following, he deliberated upon it doubly divided in mind, i. e. he was balancing between two purposes, Il. 14, 20. ἔχων δεδαϊγμένον ἦτορ, having a torn (troubled) heart, Od. 13, 320. 2) *to cut down, to slay*, ἵππους τε καὶ ἀνέρας, Il. 11, 497. Pass. often χαλκῷ δεδαϊγμένος, hewn down with the sword, Il. 18, 236. 22, 72.

δαϊκτάμενος, η, ον (δαΐς, κτείνω), *slain in battle*, * Il. 21, 146. 301.

δαιμόνιος, ίη, ον (δαίμων), prop. proceeding from a demon or divinity, *divine*, νύξ, h. Merc. 98. 2) Spoken of every thing which according to the belief of the old world indicated a higher power, which excited astonishment, and thus fear; *astonishing, admirable*. Homer uses it only in the vocative, as a word of address to men, to express astonishment, horror, etc. at a strange action or speech; *strange, wonderful*, sometimes in a good sense, as Il. 2, 190. 6, 407. Od. 14, 443; sometimes in reproach, *wretch, cruel, evil*, Il. 1, 561. 4, 31.

δαίμων, ονος, ὁ, ἡ, 1) any *divine being*, believed to be efficient in the production of events which were regarded as above ordinary human capability and power, and which yet could be ascribed to no particular divinity, Il. 5, 438; we are not, however, to associate the later demons with those of Homer; *a demon, a divinity*. The demon guides the fate of men, Od. 16, 64; he sends them happiness, is their tutelary spirit, Od. 21, 201; but he also allots misfortunes, sends sickness, Od. 5, 396. κακὸς δαίμων, Od. 10, 64. δαίμονος αἶσα κακή, Od. 11, 61; hence often used for *fate, happiness, misfortune*. τοὶ δαίμονα δώσω, I will give the demon to thee, i. e. death, Il. 8, 166. πρὸς δαίμονα, against destiny, Il. 17, 98. σὺν δαίμονι, with divine aid, Il. 11, 792. 2) *deity, god, goddess*, spoken of definitely named divine persons, Venus, Il. 3, 420. h. 18, 22; and in the plur. *gods*, Il. 1, 122. 6, 115.

δαίνυ' for ἐδαίνυσο, see δαίνυμι.

δαίνῡμι, ep. (δαίω), fut. δαίσω, aor. 1 mid. ἐδαισάμην, ep. forms: 3 sing. optat. mid. δαινῦτο (for ντο), Il. 24, 665; 3 plur. δαινύατο, Od. 18, 248; imperf. mid. 2 sing. δαίνυ' for ἐδαίνυσο, Il. 24. 63; 1) Act. prop. *to distribute, to give one his portion*, spoken only of a host: δαῖτα τινί, to give any one food, Il. 9, 70; τάφον, γάμον, a funeral feast, a marriage feast, Od. 3, 309. 4, 3. Il. 19, 299. 2) Mid. *to eat, to feast*, spoken of the guests; often absolutely, but also with accus. δαῖτα, to consume a feast; in like manner εἰλαπίνην, κρέα; and of the gods, ἑκατόμβας, Il. 9, 535.

δαΐς, ΐδος, ἡ (δάω), 1) *a brand, a torch, a flambeau*, only plur. Od. 1, 428. 2) *war, battle*, only in the apocopat. dat. δαΐ, Il. 13. 286. 14, 387.

δαίς, τός, ἡ (δαίω), *a meal, a feast, an entertainment, a sacrificial feast*, often in Hom. spoken of men and gods. δαὶς ἴση, an equally distributed feast, πίειρα, Il. 19, 179. 2) Of the *food* of wild beasts, Il. 24, 43, but not often [Aristarch. places the comma before βροτῶν, which would bring the signif. to no. 1].

δαίτη, ἡ, poet. for δαίς, Il. 10, 217. Od. 3. 44. 7, 50.

δαίτηθεν, adv. *from the feast*, Od. 10, 216.

δαιτρεύω (δαιτρός), fut. σω, prop. *to divide into equal portions, to distribute*, spoken of booty, Il. 11, 688. 2) *to cut off, to carve*, Od. 14, 433.

δαιτρόν, τό (δαίω), *that which is distributed, a portion*; πίνειν, to drink a given portion, Il. 4, 262. †

δαιτρός, ὁ (δαίω), *one who distributes, a carver, a distributer*, chiefly of meat at a feast in small pieces, because the hands were used in eating, * Od. 4, 57. 17, 331.

δαιτροσύνη, ἡ, *carving, distributing meat at table*, Od. 16, 253. †

δαιτυμών, όνος, ἡ (δαιτύς), gener. *a companion at table*, 1) one who is invited, *a guest, a feaster*, Od. 8, 66. 2) an ordinary *companion at table*, once, * Od. 4, 621; see Nitzsch on the verse.

δαιτύς, ύος, ἡ, ep. for δαίς, *a meal, an entertainment*, Il. 22, 496. †

Δαίτωρ, ορος, ὁ, a Trojan, slain by Teucer, Il. 8, 275.

δαΐφρων, ονος, ὁ, ἡ, signifies 1) (from ***δαΐς, φρήν***), *thinking of battle, eager for battle, warlike,* Il. 2, 23; thus in the Iliad, except Il. 24, 325 (a book commonly regarded as of later date). 2) (from ***δαῆναι***), *wise, intelligent, experienced;* so always in the Od. 15, 356. 8, 373. Buttm. Lex. I. p. 201. Anm. Nitzsch, on Od. 1, 48, derives it simply from ***δαῆναι*** in the signif. *to have proved, tried;* consequently spoken of a warrior: *proved, tried;* and of one in peace: *experienced, intelligent* [conf. G. Hermann Opusc. VII. p. 250].

δαίω, the ground meaning of the root *ΔΑ* is perhaps *to divide, to cut up, to destroy.* There occur:

1) ***δαίω,*** poet., in the act. only pres. and imperf., perf. 2 ***δέδηα,*** aor. 2 mid. 3 sing. subj. ***δάηται*** = ***καίω.*** 1) Transit. in the act. = ***καίω, to kindle, to inflame, to set on fire;*** with accus. ***πῦρ, φλόγα,*** Il. 9, 211; also ***δαΐε οἱ ἐκ κόρυθος—πῦρ,*** she (Minerva) kindled a flame upon his helmet, Il. 5, 4. cf. v. 7. 2) Mid. perf. 2 ***δέδηα,*** intransit. *to burn, to burst into flames, to flame,* as ***δαιόμενον σέλας,*** Il. 8, 75; metaph. ***ὄσσε δαίεται,*** his eyes sparkle, spoken of the lion, Od. 6, 132; of Hector, Il. 12, 466. ***πόλεμος δέδηε,*** the war is enkindled, rages, Il. 20, 18. ***ἔρις, στέφανος πολέμοιο; ὄσσα δεδήει,*** the report was enkindled, i. e. spread rapidly, Il. 2, 93; ***οἰμωγὴ δέδηε,*** arose, Od. 20, 353.

2) ***δαίομαι,*** poet. (only mid. in Hom. in the signif. *to divide,* act. ***δαΐζω***), fut. ***δάσομαι,*** ep. ***σσ,*** aor. 1 ***ἐδασάμην,*** ep. ***σσ,*** perf. ***δέδασμαι*** (***δεδαίαται,*** Od. 1, 23), also a form ***δατέομαι.*** 1) Reflex. (for oneself), *to divide, to distribute, to share,* ***τί τινι***; in the pres. ***κρέα μητρῦιῃ,*** Od. 17, 332. 15, 140; often in the fut. and aor. ***πάντα ἄνδιχα,*** to divide all into two parts, Il. 18, 511; also ***κτήματα, μοίρας, πατρώϊα***: likewise, *b) to tear in pieces,* Il. 23, 21. Od. 18, 87. 2) Pass. *to be divided,* in the perf. Il. 1, 125; spoken of the Ethiopians: ***διχθὰ δεδαίαται,*** Od. 1, 23. ***δαίεται ἦτορ,*** my heart is torn, Od. 1, 48.

δάκνω, aor. 2 ***ἔδακον,*** infin. ep. ***δακέειν, to bite, to sting,*** spoken of dogs and gnats, Il. 17, 572; of a mouse, Batr. 47; metaph. ***δάκε φρένας Ἕκτορι μῦθος,*** the discourse wounded Hector's heart, Il. 5, 493 (in the aor. 2 in Il.; pres. in Batr.).

δάκρυ, τό, poet. for ***δάκρυον, tears;*** in nom. and accus. sing. and dat. plur. ***δάκρυσι.***

δακρυόεις, εσσα, εν (***δάκρυον***), *tearful,* 1) Act. *weeping abundantly, shedding tears,* Il. 6, 455. The neut. as adv. ***δακρυόεν γελᾶν,*** to laugh with tears in the eyes, Il. 6, 484. 2) *worthy of tears, lamentable,* ***πόλεμος, μάχη,*** Il. 5, 737.

δάκρυον, τό (poet. ***δάκρυ***), *a tear; **δακρύοφιν,*** ep. gen. Il. 17, 696. Od. 4, 705; often ***δάκρυα, χέειν, λείβειν, βάλλειν.***

δακρυπλώω (***πλέω***), *to flow in tears,* spoken of an intoxicated man, whose eyes overflow, Od. 19, 122. †

δακρυχέω (***χέω***), *to shed tears, to weep;* only in part. pres., Il. and Od. [cf. Jahrbüch. Jahn und K., März 1843, p. 257].

δακρύω, aor. 1 ***ἐδάκρῡσα,*** perf. pass. ***δεδάκρῡμαι,*** intrans. *to weep, to shed tears;* in perf. pass. to be in tears, Il. 16, 7. ***δεδάκρυνται ὄσσε,*** eyes were full of tears, Od. 20, 204; ***παρειαί,*** v. 353.

* ***δάκτυλος, ὁ,*** *a finger, a toe,* Batr. 45.

δᾶλός, ὁ (***δαίω***), *a brand, a fire-brand,* Il. 13, 320, and Od. 5, 488.

δαμάζω = ***δαμάω,*** as pres. not used in Homer; but aor. 1 pass. ***ἐδαμάσθην,*** Il. 19, 9. 16, 816.

δάμαρ, αρτος, ἡ, poet. (***δαμάω***), *a wife, a consort;* prop. *domita,* in distinction from ***ἀδμής,*** Il. 3, 122. Od. 4, 126.

Δάμασος, ὁ, a Trojan, Il. 12, 183.

Δαμαστορίδης, ον, ὁ, son of Damastor = the Lydian ***Tlepolemus,*** Il. 16, 416. 2) the suitor *Agelaus,* Od. 22, 293.

Δαμάστωρ, ορος, ὁ (the tamer), father of Agelaus in Ithaca, Od.

δαμάω, fut. ***δαμάσω,*** poet. ***σσ,*** ep. ***δαμάω,*** thus ***δυμάς, δαμόωσιν,*** aor. 1 ***ἐδάμασα,*** poet. ***σσ,*** fut. mid. ***δαμάσομαι,*** poet. ***σσ,*** aor. 1 mid. ***ἐδαμασάμην,*** poet. ***σσ,*** subj. 3 sing. ***δαμάσσεται*** for ***δαμάσηται,*** Il. 11, 478; perf. pass. ***δέδμημαι,*** aor. 1 pass. ***ἐδμήθην*** and ***ἐδαμάσθην,*** aor. 2 pass. ***ἐδάμην,*** 3 plur. ***δάμεν*** for ***ἐδάμησαν,*** subj. ***δαμείω,*** ep. for ***δαμῶ,*** optat. ***δαμείην,*** infin. ***δαμῆναι,*** ep. ***δαμήμεναι,*** fut. 3 pass. ***δεδμήσομαι,*** h. Ap. 543; ground signif. 1) *to subdue,* hence 1) Spoken of animals: *to tame, to bring under the yoke,* for travelling or agriculture, Il. 10, 403. 2) Of maidens: to bring under the yoke of wedlock, *to marry, to espouse,* subigere, ***τινὰ ἀνδρί,*** Il. 18, 432. On Od. 3, 269, see ***πεδάω***; also without reference to marriage: *to violate, to*

defile, Il. 3. 301. 3) Gener. *to subdue, to conquer, to vanquish*. spoken of fate, Od. 11, 398. Il. 16, 434. 816. 18, 119; τινὰ πληγῇσιν, Od. 4, 244. 18, 51; also by prayers: δμηθήτω (cf. *vinci precibus*), Il. 9, 158. Espec. *a) to conquer* in battle, στίχας, often in pass. τινί, ὑπό τινι or χερσὶν τινος, Il. 3, 429. 2, 860; hence also *to kill*, Il. 1, 61. 11, 98, and often. *b) to bring into subjection, to subject*, τί τινι, Il. 6, 159; and pass. often: ἥ τοι τοὶ πολλοὶ δεδμήατο κοῦροι, truly many youths are subject to thee, Il. 3, 183. 5, 878. Od. 3, 304. *c* Metaph. spoken of states and inanimate objects *to subdue, to overpower, to exhaust*; of sleep, Il. 10, 2; of wine, Od. 9, 454; of passions, Il. 6, 74. 14, 316; of the waves of the sea: to be exhausted, Od. 8, 231. II) Mid. like the act. except with a reference to the subject, Il. 5, 278. 10, 210. δαμάσασθαι φρένας οἴνῳ, to stupify the mind with wine, Od. 9, 454. (Other forms are δαμνάω, δάμνημι).

δαμείω, δάμεν, δαμήμεναι, see δαμάω.

δαμνάω = δαμάω, of which occurs only 3 sing. pres. δαμνᾷ, Od. 11, 221; 3 sing. impf. ἔδαμνα and δάμνα, iterat. fr. δάμνασκε, h. Ven. 252; and 2 sing. pres. mid. δαμνᾷ for δάμνασαι, Il. 14, 199; cf. Spitzner.

δάμνημι, pass. δάμνᾶμαι, ep. (like ἵστημι) = δαμνάω, *to subdue, to overpower*. Besides the pres. act. Homer uses the pres. and imperf. pass. The mid. only Od. 14, 488. h. Ven. 17.

δαμόωσιν, ep. for δαμῶσιν, see δαμάω.

Δανάη, ἡ, daughter of Acrisius, mother of Perseus by Jupiter, Il. 14, 319; see Περσεύς.

Δαναοί, οἱ, *the Danaï*, prop. the subjects of king Danaus of Argos; in Hom., 1) the inhabitants of the kingdom of Argos = Ἀργεῖοι, the subjects of king Agamemnon. 2) Often the Hellenes in genera because Agamemnon was the principal leader. Il. 1, 42. 56, and Od. Danaus, son of Belus, father of fifty daughters, contended with his brother Ægyptus concerning the kingdom of Egypt, fled to Greece, and founded Argos, about 1500 B. C. Apd. 2, 1. 4. According to Ottfr. Müller Gesch. hell. St. 1. p. 109, Danaus is only a mythic personification of the stock. He derives the name from δανός, dry, and thinks that originally τὸ δαναὸν Ἄργος was used in the same sense as τὸ δίψιον.)

δᾱνός, ή, όν (δαίω), *dried, dry, withered*. ξυλά, Od. 15. 322. † [As δαίω means *to burn*, δανὰ ξυλά would better be rendered *fire-wood*, Jahrb. J. und K. p. 258.]

δάος, τό (δαίω) = δαλός, *a pine torch, a fire-brand, a torch*, Il. 24, 647. Od. 4, 300, and often.

δάπεδον, τό (δα, Dor. for γή or for διά), *ground, earth*, Od. 11, 577. 2) Comm. *the floor* of a chamber. *the house-floor*, Il. 4, 2; chiefly Od.

δάπτω, and with reduplicat. δαδάπτω, fut. δάψω, *to tear in pieces, to lacerate*, spoken of wild beasts, Il. 11, 481; metaph. of a spear: χρόα, to tear the skin, Il. 13, 831; and of fire *to consume*, * Il. 23, 183.

Δαρδανίδης, ου, ὁ, a son or descendant of Dardanus = *Priam*, Il. 3, 303; *Anchises*, h. in Ven. 178. [2) = *Ilus*, Il. 11, 166.]

Δαρδανίη, ἡ, *Dardania*, 1) an old city in Asia Minor on the Hellespont, at the foot of Ida, which was founded by the old king Dardanus, and whose residence it was, Il. 20, 216, distinct from Ilium of Strab. XIII. p. 590; and from the Æol. town ἡ Λίρδανος, which lay further south, 110 stadia from the mouth of the Rhodius, which falls into the Hellespont, Strab. XIII. 595. 2) sc. γῆ, a small district above Troas on the Hellespont, which Æneas ruled. Homer mentions only the inhabitants, the Dardanians, i. e. Λάρδανοι, q. v.; according to Strab. XIII. v. 561, p. 596, from Zeleia to Scepsis.

Δαρδάνιος, η, ον, *Dardanian*, proceeding or named from Dardanus. αἱ Δαρδάνιαι πύλαι, the Dardanian gate, Il. 5, 789. = αἱ Σκαιαί, q. v. 2) Subst. the *Dardani*, i. q. Λάρδανοι, q. v.

Δαρδανίς, ίδος, ἡ, *Dardanian*, also *Trojan*, as subst. *a Trojan woman*, Il. 18, 122. 339.

Δαρδανίων, ωνος, ὁ, prop. a descendant of Dardanus, in the plur. = Λάρδανοι, e. g. Τρῶες καὶ Δαρδανίωνες, Il. 7, 414.

Λάρδανοι, οἱ, sing. Il. 2, 701, the *Dardanians*, prop. the inhabitants of Dardania, the subjects of Æneas; they were the more ancient stock, hence the poet joins Τρῶες καὶ Δαρδανίωνες, Il. 3, 456. 7, 348.

Λάρδανος, ὁ, son of Jupiter and Electra, brother of Jasius from Arcadia; he emigrated to Samothrace and thence to Asia Minor, where he founded the town Dardania. His wife Batia, daughter of Teucer,

bore him Ilus and Ericthonius, Il. 20, 215. 303. Apd. 3, 12. 1. 2) son of Bias, a Trojan, whom Achilles slew, Il. 20, 460. 3) Adj. = *Δαρδάνιος*: *Δάρδανος ἀνήρ*, Il. 16, 807.

δαρδάπτω, a strengthened form of *δάπτω*, *to tear in pieces*, Il. 11, 479; metaph. *κτήματα*, Od. 14, 92; *χρήματα*, to squander property, Od. 16, 315.

Δάρης, *ητος*, *ὁ*, a priest of Vulcan in Troy, father of Phegeus and Idæus, Il. 5, 9. seq.

δαρθάνω, aor. *ἔδαρθον*, ep. *ἔδραθον*, *to sleep*, only aor. Od. 20, 143. †

δασάσκετω, *δάσασθαι*, *δάσομαι*, see *δαίω*.

δάσκιος, *ον*, poet. (*δα*, *σκιά*), *very shady*, *deeply shaded*, *ὕλη*, Il. Od. and h.

δασμός, *ὁ* (*δαίω*), *division*, *distribution*, Il. 1, 166. † h. in Cer. 86.

δυσπλῆτις, *ἡ*, *difficult of approach*, *dreadful*, *terrible*, epith. of the furies, Od. 15, 234. † (The correct deriv. is *δα* and *πελάω*, not *πλήσσω*, see Thiersch Gram. § 199, 5. cf. *τειχεσιπλήτης*.)

δασύμαλλος, *ον* (*μαλλός*), *having thick wool*, *thick-woolled*, Od. 9, 425. †

δασύς, *εῖα*, *ύ*, *rough*, *thickly planted*, *hairy*, *ῥῶπες*, *δέρμα*, * Od. 14, 49. 51.

διατέομαι (*δαίω*), ep. form in pres. and impf. for *δαίομαι*, 1) *to divide*, *to distribute*, *λπίδα*, Il. 9, 138; metaph. *μένος Ἄρηος διατέονται*, they divided among one another the fury of Mars, i. e. they fought on both sides with equal rage, Il. 18, 264. *χθόνα ποσσὶ διατεῖντο*, they divided the ground with their feet, i. e. passed over it in steps, Il. 23, 121. *b*) *to allot to oneself*, i. e. to receive, spoken of the gods, who are pleased with the savor of sacrifices, Il. 8, 550. *c*) Gener. *to distribute*, *κρέα*, Od. 1, 112.. 2) *to lacerate*, *to crush*, Il. 20, 394.

Δαυλίς, *ίδος*, *ἡ*, a town in Phocis, upon an elevation not far from Delphi, the scene of the old fable of Tereus, Progne, and Philomele, Il. 2, 520 (from *δαυλός*, thickly overgrown).

δάφνη, *ἡ*, *laurel*, Od. 9, 183. † h. Ap. 396.

δαφοινεός, *όν* = *δαφοινός*. *εἷμα δαφοινεὸν αἵματι*, Il. 18, 538. †

δαφοινός, *όν* (*δα*, *φοινός*), *blood-red*, *very red*, *dark-red*, *fire-colored*, spoken of lions, serpents and jackals, * Il. h. Ap. 304.

ΔΑΩ, ep. th. of *διδάσκω*, with the signif. *to teach* and *to learn*; from this theme the following forms occur in Homer: aor. 2 act. *δέδαε*, perf. part. *δεδαώς*, aor. 2 pass. *ἐδάην*, subj. *δαῶ*, ep. *δαείω*, infin. *δαῆναι*, ep. *δαήμεναι*, whence fut. *δαήσομαι*, perf. act. *δεδάηκα*, and perf. pass. part. *δεδαημένος*, h. Merc. 483; and an infin. pres. (as if fr. *δέδαα*) *δεδάασθαι*. 1) The signif. *to teach* has only the aor. 2 act. *δέδαε*, with double accus. *τινά τι*, Od. 6, 233. 8, 448; and with infin. Od. 20, 72. 2) To the signif. *to learn*, *to know*, *to experience*, belong the remaining forms. Thus aor. 2 pass. with accus. Il, 6, 150; once with gen. *πολέμοιο δαήμεναι*, to be acquainted with war, Il. 21, 487; *τινός*, to become acquainted with, Od. 19, 325; part. perf. act. *δεδαώς*, *having learned*, *instructed*, *ἐκ θεῶν*, Od. 17, 519; and *δεδάηκε ἄεθλον*, has learned [is acquainted with] a combat, Od. 8, 134. *οὔ δεδαηκότες ἀλκήν*, not acquainted with conflict, defence, Od. 2, 61. Pres. mid. *to teach oneself*, *to become acquainted with*. *δεδάασθαι γυναῖκας*, to inform oneself about the women, Od. 16, 316. (To the same theme belong also the ep. forms *δίω* and *δίατο*.)

δέ, conj. *but*, *on the other hand*, *on the contrary*. This conj., which, like the Lat. *autem*, may indicate every kind of opposition, has either an adversative or conjunctive force. 1) Adversative, 1) Most commonly in the apodosis of sentences whose protasis is marked by *μέν*, see *μέν*; also *μέν*, *μέν*, and *δέ*, *δε* succeed each other. *b*) *δέ* often stands also without a preceding *μέν*, when the speaker would not give a pre-intimation of the antithesis, or where the first member forms but a weak antithesis. In the last case it is found also with the repetition of the same or of an equivalent word, *ὡς Ἀχιλεὺς θάμβησεν—θάμβησαν δὲ καὶ ἄλλοι*, Il. 24, 484; *οἱ δὲ καὶ αὐτοὶ—ἄλγε' ἔχουσιν*, Od. 1, 33. Il. 14, 9. 12. From the last use of *δέ* without *μέν* has 2) The conjunctive force of this particle developed itself. Here it can generally be translated by *and*, but most often be omitted in translating. This takes place *a*) When a transition is made from one subject to another, cf. Il. 1, 43–49. *b*) When it connects sentences which may be regarded as standing in a subordinate relation, in which case *δέ* often expresses a reason, and stands for *γάρ*. It can then be translated by *since*, *for*, *because*: *ἀλλὰ πί-*

θεσθ' ἄμφω δὲ νεωτέρῳ ἐστὸν ἐμεῖο, Il. 1, 259. 520. conf. 2, 26. 9, 496. 3) It often stands in the apodosis and has both an adversative and conjunctive force. *a*) The adversative *δέ, on the other hand, on my part, again*, α) After a hypothetical protasis: εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, I myself on the other hand, etc. Il. 1, 137. 12, 215. β) After a comparative or relative protasis: οἵη περ φύλλων γενεή, τοιὴ δὲ καὶ ἀνδρῶν, Il. 6, 146. Od. 7, 108. *b*) The conjunctive *δέ* annexes the apodosis to the protasis as if a relation not of subordination but of equality existed between them; thus, after a temporal protasis with ἐπεί, ἐπειδή, ὄφρα, ὁπότε, ἕως, Il. 1, 57. 16, 199. 21, 53. 4) In connection with other particles: *a*) καὶ δέ, also on the other hand, but also, in Hom. Il. 23, 80. Od. 16, 418. *b*) δὲ δή, but still, but now, Il. 7, 94. *c*) δέ τε, but also, Il. 1, 404. Od. 1, 53. 4, 379 [also separated, as Il. 9, 519]. *δέ* never stands at the beginning of a sentence, but takes the second, and often the third place.

δέ, inseparable enclitic particle, which is annexed 1) To nouns, to indicate the direction whither. It stands mostly with the accus. κλισίηνδε, Θρῄκηνδε, οἶκόνδε. In Ἄϊδόσδε it is connected with the gen. because the accus. is to be supplied, see Ἄϊδής. More rarely we find it with adj. as ὅνδε δόμονδε, to his house. 2) To pronouns, to strengthen their demonstrative force; as ὅδε, τοιόσδε, etc. (The last probably originated from δή.)

δέατ' for δέατο, ep. the only form of an obsol. verb δέαμαι, Od. 6, 242. † πρόσθεν μοι ἀεικέλιος δέατ' εἶναι, before he appeared ugly to me. (According to Buttm. Lex. II, 104, from aor. 2 δαῆναι, to see, whence pass. δέαμαι for δάαμαι, *to appear*. Before Wolf the reading here was δόατ', and was referred to δοάζομαι, q. v.

δέγμενος, see δέχομαι.

δέδαα, δεδάασι, δεδάηκα, δεδαημένος, δεδαώς, see ΔΑΩ.

δεδαίαται, see δαίω 2.

δεδαϊγμένος, see δαΐζω.

δέδασται, see δαίω 2.

δέδηε, δεδήει, see δαίω.

δέδια, ep. δείδια, in the plur. after the analogy of verbs in μι, without union-vowel, δείδμεν, δείδιτε, δεδίασι, imperat. δείδιθι, etc. Perf. from the old th. δίω with pres. signif. *I fear*, instead of the later pres. δείδω, see δίω.

I) δεδίσκομαι and δειδίσκομαι, only pres. and impf. ep. form (from δείκνυμι), *to greet, to welcome*, τινά, δεξιτερῇ χειρί, Od. 20, 197; δέπαϊ, to greet with the cup, i. e. to drink to, Od. 18, 121; absol. Od. 3, 41 (from δίκομαι, δίσκομαι, with reduplicat. δεδίσκομαι).

II) * δεδίσκομαι, a form of δεδίσσομαι, h. Merc. 103.

δεδίσσομαι, poet. δειδίσσομαι, q. v.

δεδμήατο, see δαμάω.

δεδμημένος, 1) Perf. part. from δαμάω, Il. 10, 2. 2) From δέμω, to build, Il. 6, 245.

δεδοκημένος, ep. part. perf. pass. from the Ion. δέκομαι for δέχομαι, *watching, lying in wait*, Il. 15, 730. †

δέδορκα, see δέρκομαι.

δεδραγμένος, see δράσσω.

δέελος, η, ον, ep. for δῆλος, Il. 10, 466. †

δεῖ (from δέω), *it is necessary, it is fitting*; in Hom. Il. 9, 337; † elsewhere always χρή, see δέω.

δείδεκτο and δειδέχατο, ep. strengthened form for δέδεκτο, δεδέχατο, see δείκνυμι.

δειδήμων, ον, gen. ονος (δείδω), *fearful, cowardly, timid*, Il. 3, 56. †

δείδια, etc., see δείδω and δίω.

δειδίσκομαι, see δεδίσκομαι II.

δειδίσσομαι, ep. and δεδίσκομαι, only h. Merc. 163; depon. mid. (δείδω), fut. δειδίξομαι, infin. aor. 1 δειδίξασθαι, 1) Trans. *to terrify, to frighten, to frighten away*, τινά, any one, Il. 4, 184; τινὰ ἀπὸ νεκροῦ, any one from a corpse, Il. 18, 164. 2) Intrans. *to fear, to be dismayed*, Il. 2, 190.

δείδοικα, see δείδω.

δείδω, only 1 sing. pres. (formed from the ep. perf. δείδια), fut. δείσομαι, aor. 1 ἔδεισα, ep. ἔδδεισα, part. δείσας, perf. δέδοικα, ep. δείδοικα (also the ep. δέδια, δείδια, etc.), with pres. signif. 1) Intrans. *to fear, to be anxious, to be alarmed*, often absol.; only περί τινι, for any one, Il. 10, 240. h. Cer. 246; also with μή, that, following, δείδω, μή τι πάθῃσιν, Il. 11, 470; rarely with infin. δεῖσαν ὑποδέχθαι, Il. 7, 93. 2) Trans. *to fear, to dread*, τινά or τι, very often θεούς, Od. 14, 389. On the orthography ἔδδεισα, more correctly ἔδεισα, see Buttm. Gram. p. 274, margin. note. Kühner p. 120.

δειελιάω (δείελος), only aor. 1 part. δειε-

σήσας, *to await the evening, to wait till evening.* σὺ δ' ἔρχεο δειελήσας, Od. 17, 599. † Accord. to Clarke and Buttm. Lex. II. 194, *o take an afternoon's repast*, which however he ancient Gramm. (οἱ παλαιοί) according o Eustath. rejected. The latter explains t: ἕως δείλης διατρίψας ἐνταῦθα.)

δείελος, ον (δείλη), *belonging to the declining day, relating to afternoon and evening.* leielov ἦμαρ, evening, Od. 17, 606. ὅ δείελος ιφὶ δύων, sc. ἠέλιος, the late-setting sun of vening, Il. 21, 232.

δεικανάομαι, depon. mid. only pres. and mperf. δεικανόωντο (δείκνυμι), to offer the and in greeting; and gener. *to welcome, to alute, to receive, ἐπέεσσι, δέπασσιν*, Od. 18, 111. Il. 15, 86.

δείκνῡμι, th. ΔΕΚΩ, aor. 1 δεῖξα, aor. mid. δειξάμην, h. Merc. 367; perf. mid. δείδεγμαι, ep. for δέδεγμαι, 3 plur. δειδέχαται, 3 sing. pluperf. δειδέκτο, and 3 plur. δειδέχατο, 1) Prop. to present the hand; hence *a) to show, o point out, to indicate, τί τινι*, spoken of the gods: σῆμα, τέρας, to let a sign or prodigy be seen, Od. 3, 174. Il. 13, 244; ἔργα, h. 31, 19. *b) to advertise, to inform*, Il. 19, 332. 2) Mid. *a) to point to*, εἴς τι, h. Merc. 367. *b) to show, τί τινι*, Il. 23, 701. *c) to greet, to welcome*, l. 9, 196. Od. 4, 59; perf. and pluperf. mid. with pres. signif. δεπάεσσιν (dat. instrum.) δεδέχατ' ἀλλήλους, they greeted one another with cups, i. e. they drank to one another, Il. 4, 4; κυπέλλοις, Il. 9, 671. cf. 9, 224; μύθοισι, Od. 7, 72; see Buttm. Gramm. under δείκνυμι, p. 274.

δείλη, ἡ (contr. from δειάλη sc. ὥρα), *the declining day, the latter part of the afternoon and the early part of the evening*, Il. 21, 111, † as the connection with ἠώς and μέσον ἦμαρ shows. (According to Buttm. Lexil. II. p. 191, from εἴλη, heat, prop. the time in which the heat extends itself, afternoon; δείλη has the same relation to εἴλη, as διώκω to ἰώκω.)

δείλομαι (δείλη), *to incline towards evening*, according to Aristarch. δείλετο for δύσετο, Od. 7, 289. †

δειλός, ή, όν (δείδω), *fearful, cowardly, timid*, opposed to ἄλκιμος, Il. 13, 278; hence in Hom. *weak, contemptible, miserable, bad*, Il. 1, 293; δειλαὶ δειλῶν ἐγγύαι, Od. 8, 351. On this passage cf. ἐγγυάω. 2) *wretched, unfortunate, miserable, poor*, in the address: ὦ δειλέ, ὦ δειλοί, Od. 14, 361. Il. 11, 816.

δεῖμα, ατος, τό (δείδω), *fear, terror, fright*, Il. 5, 682. †

* δειμαίνω, ανῶ, *to be afraid*, h. in Ap. 404.

* δειμαλέος, η, ον, *frightful, dreadful*, ὅπλον, Batr. 289.

δείματο, see δέμω.

δείμομεν, ep. for δείμωμεν, see δέμω.

Δεῖμος, ὁ (app. δειμός), *Terror*, in the Il. as a personified, mythic being, servant and charioteer of Mars, like Phobos, Il. 4, 440. 11, 37. 15, 119. According to Hes. the son of Mars.

δεινός, ή, όν (δείδω), *frightful, terrible, awful, terrific*, αἰγίς, πίλωφορ, chiefly neut. as adv. δεινὸν ἀϋτεῖν, to shout terribly, Il. 11, 10; δέρκεσθαι, Il. 3, 342. 2) In a milder signif. applied to that which by its greatness and power inspires awe and admiration: *wonderful, sublime, venerable*, in connection with αἰδοῖος, Il. 3, 172. 18, 394. Od. 8, 22.

δεῖος, ους, τό, poet. for δέος, Il. 15, 4; only in gen.

δειπνέω (δεῖπνον), aor. ἐδείπνησα, pluperf. δεδειπνήκει, Od. 17, 359; *to breakfast, to take the morning meal*, Il. 19, 334, and often Od.; later, to take the principal meal; so even in h. Ap. 497.

δείπνηστος, ὁ (δειπνέω), *the time of breakfast, meal-time*, Od. 17, 170. (According to the Schol. the Gramm. make a distinction: δείπνηστος, *meal-time*; δειπνητός, the meal itself.)

δειπνίζω (δειπνέω), aor. 1 ἐδείπνισα, only part. δειπνίσσας, *to entertain, to give a meal to any one*, with accus. * Od. 4, 535. 11, 411.

δεῖπνον, τό, in Hom. *breakfast*, or, more correctly, the principal meal, which was taken by those not in service about noon; in distinction from δόρπος, Il. 8, 53. 10, 578. Od. 15, 316. An army going to battle took this meal at day-break, Il. 2, 381; gener. *meal, repast, entertainment*, Od. 17, 176; spoken of horses: *food*, Il. 2, 383. (According to Nitzsch on Od. 1, 124, it is in Hom. everywhere the *principal meal*; according to Voss on h. Cer. 128, it is prop. *an early meal*, which as a feast indeed might last till towards evening; in Hom. it seems everywhere to signify *meal* in general.)

* δείρας, άδος, ἡ (δειρή), *the ridge of a mountain, a mountain-chain*, h. Ap. 281.

δειρή, ἡ, the neck, of men and beasts, Il. 3, 396.

δειροτομέω (*τέμνω*), fut. *ήσω, to cut off the neck, to behead*, Il. 21, 89. Od. 22, 349.

δείρας, see *δέρω*.

Δεισήνωρ, ορος, ὁ, a Lycian, Il. 17, 217. (*Δείω*), assumed th. of *δείδω*.

δέκα, οἱ, αἱ, τά, indecl. *ten* (from *δέκω, δείκνυμι*, the ten fingers), often for an indefinite number.

δεκάκις, adv. *ten times*, Il. 9, 379. †

δεκάς, άδος, ἡ, a decade, the number ten, Il. 2, 128. Od. 16, 245.

δέκατος, η, ον (*δέκα*), *tenth*; often as a round number, Il. 1, 54.

δεκάχιλοι, αι, α, ten thousand (only in Hom.), Il. 5, 860. †

δέκτης, ον, ὁ (*δέχομαι*), prop. a receiver; then *a beggar*, Od. 4, 248. †

δέκτο, see *δέχομαι*.

**δέλτος, ἡ, a writing-tablet, a table*, Batr. 2, in the plur.

**Δέλφειος, η, ον* (*Δελφοί*), *Delphian*, *βωμός*, h. in Ap. 496; doubtful. Herm. conjectures *αὐτὶκ' ἄρ' ἀφνειὸς* for *αὐτὸς Δέλφειος*.

δελφίν, see *δελφίς*.

**Δελφίνιος, ὁ*, the *Delphian*, appell. of Apollo, either from the name of the serpent slain by him, or because he, upon a dolphin, or changed into a dolphin, led the Cretan colony which emigrated to Delphi, h. in Ap. 493, see Paus. 1, 19. 1.

δελφίς, ῖνος, ὁ, more correctly *δελφίν, a dolphin* (see Buttm. Gram. § 41, note 1), Il. 21, 22. Od. 12, 96.

**Δελφοί, ῶν, οἱ, Delphi*, a famous oracle in Phocis, first found h. 27, 14; in Hom. elsewhere *Πυθώ*, q. v.

δέμας, τό, defect. (*δέμω*), *the form of the body, the stature, a body, the external shape*, comm. spoken of men with *φυή*, Il. 1, 115; and with *εἶδος*, Il. 24, 376; twice of animals, Od. 10, 240. 17, 307; and gener. *body, νεκρόν*, Batr. 106. 2) As adv. like *instar, in form, in the likeness of. δέμας πυρός*, like fire, Il. 11, 596. 13, 673. (In Hom. only in accus., e. g. *μικρὸς, ἄριστος δέμας*.)

δέμνιον, τό (*δέμω*), always in the plur. *a bedstead*, Od. 4, 297. 8, 277, and often; in Il. only 24, 644; and gener. *a bed, a couch*.

δέμω, aor. 1 *ἔδειμα*, perf. pass. *δέδμημαι*, aor. 1 mid. *ἐδειμάμην*, 1) *to build, to construct*; with accus. *πύργον, τεῖχος, ἕρκος ἀλωῆς*, h. Merc. 87. *θάλαμοι πλησίοι ἀλλήλων δεδμημένοι*, Il. 6, 245. 249. 2) Mid. *to build for oneself, οἶκους*, Od. 6, 9 (the imperf. only Od. 23, 192; pres. h. Merc. 87).

δενδίλλω, only part. to wink with the eyes; accord. to the Schol. to give to understand by a side look; gener. *to give the wink, εἴς τινα*, Il. 9, 180. †

δένδρεον, τό, Ion. for *δένδρον, a tree*; in Hom. always the Ion. form (*δενδρέῳ, δενδρέων*, Il. 3, 152. Od. 19, 520, are dissyllabic).

δενδρήεις, εσσα, εν (*δένδρον*), *wooded, covered with trees*, * Od. 1, 51. h. Ap. 221.

Δεξαμένη, ἡ, daughter of Nereus and Doris, Il. 18, 44 (on the contrary, *δεξαμενή, the fish-pool*).

Δεξιάδης, ου, ὁ, son of Dexius = *Iphinous*, Il. 7, 15.

**δεξιάομαι*, depon. mid. (*δεξία*), *to welcome with the right hand*, h. 5, 16.

δεξιή, ἡ (sc. *χείρ*, origin. fem. of *δεξιός*), *the right hand*, as a mark of salutation or promise, Il. 10, 542. 2) *a promise, an agreement, a contract*, Il. 2, 341. 4, 159.

δεξιός, ή, όν, 1) *right, on the right hand; μάζος*, the right breast, Il. 4, 481; *ὦμος*, Od.; *ἐπὶ δεξιά, on the right, to the right*, opposed to *ἐπὶ ἀριστερά*, Il. 7, 238. 2) *propitious, auspicious, lucky*, chiefly spoken of the flight of birds and of other omens in divination. To the Greek diviner, who faced the north, auspicious omens came on the right from the east, inauspicious on the left from the west, Il. 12, 239; hence *ὄρνις δεξιός = αἴσιος*, Il. 13, 821. Od. 15, 160; see *ἐνδέξιος, ἐπιδέξιος*. According to Buttm. Lex. I. p. 173, it never signifies in Homer *ingenious, dexterous*. (*δεξίος*, from *δέκω*, related to *δέχομαι* and *δείκνυμι*.)

δεξιόφιν, adv. (*δεξιός*), *ἐπὶ δεξιόφιν, on the right, at the right*, Il. 13, 308. †

δεξιτερός, ή, όν, poet. (lengthened from *δεξιός*), ep. dat. *δεξιτερῇφι, at* or *on the right. δεξιτερὴ χείρ*, Il. 7, 108. Od. 1, 121; and *δεξιτερή* alone, the right hand, Il. 1, 501.

δέξο, see *δέχομαι*.

δέος, ους, τό, ep. *δεῖος*, of which only gen. *δείους* (*δείω*), *fear, alarm*, often with *χλῶρον, ἀκήριον*. 2) *cause of fear. οὔ τοι ἔπι δέος*, thou hast no cause of fear, i. e. thou hast nothing here to fear (cf. Nägelsbach), Il. 1, 515; and with infin. *σοὶ οὐ δέος ἔστ' ἀπολέσθαι*, Il. 12, 246.

δέπας, αος, τό, plur. nom. δέπα, dat. plur. δέπασσιν, *a goblet, a cup*, generally gold, or silver with a golden rim, Od. 15, . Also connected with ἀμφικύπελλον, '. Commonly it is a drinking cup, yet ıetimes a larger cup in which the mixing s done, Il. 11, 632.

δέρκομαι, depon. iterat. imperf. δερκέσκετο, f. δέδορκα, aor. 2 ἔδρακον, 1) *to look, to to look on;* often ἐμεῦ δερκομένου ἐπὶ νὶ, so long as I see the light on the earth, as long as I live, Il. 1, 88; δεινόν, to look ibly. The perf. with pres. signif. πῦρ θαλμοῖσι δεδορκώς, flashing fire from the s, Od. 19, 446. 2) Trans. *to see, to per- e, to behold*, with accus. Il. 14, 141.

δέρμα, ατος, τό (δέρω), *the pelt, the skin, ide*, comm. of beasts, once of men, Il. 16, . 2) a prepared skin, *leather, a skin- le*, Od. 2, 291.

δερμάτινος, η, ον, *leathern*, τροποί, * Od. 82. 8, 53.

δέρον, for ἔδερον, see δέρω.

δέρτρον, τό (δέρω), *the peritoneum* or *estinum*, a membrane covering the bowels. ρτρον ἔσω δύνειν, i. e. εἰς δέρτρον, to pene- e to the caul, spoken of the vultures of yus, Od. 11, 579. †

δέρω, aor. 1 ἔδειρα, *to draw off the skin, to ,* with accus. βοῦν, Il. 2, 422; μῆλα, Od. 533.

δέσμα, ατος, τό, poet. for δεσμός (δέω), y in the plur. δέσματα, *bonds, fetters*, Od. 04. 8, 278. 2) the band with which the r of the higher classes of women was con- d, *a fillet*, Il. 22, 468.

δεσμεύω (δέσμη), *to bind, to fetter*, h. 6,

δεσμός, ὁ (δέω), in the plur. δεσμοί, Il. and .; also δέσμα, τά, h. Ap. 129. h. 7, 13; *fet- bond*, Il. 5, 391; of a horse: *the halter*, , 507; *a cable*, Od. 13, 100; *the door-thong*, . 21, 241.

δεσπόζω (related to δεσμός), fut. σω, *to e, to command*, τινός, h. Cer. 366.

δέσποινα, ἡ, *a female sovereign, a mistress*, ὁ ἄλοχος, γυνὴ δέσποινα, * Od. 3, 403. 7, .

δεσπόσυνος, ον, *belonging to the master of amily.* λέχος, h. Cer. 144.

δετή, ἡ (prop. fem. from δετός sc. λαμπάς), undle of pine sticks tied together, *a torch*, 11, 554. 17, 663.

δεύήσεσθαι, see δεύω.

Δευκαλίδης, ον, ὁ, ep. for Δευκαλιωνίδης, son of Deucalion = *Idomeneus*, Il. 12, 117.

Δευκαλίων, ωνος, ὁ, son of Minos and Pasiphaë, father of Idomeneus, an Argonaut and Calydonian hunter, Il. 13, 452. Ulysses names him to Penelope as his father, Od. 19, 180. 2) a Trojan, slain by Achilles, Il. 20, 478.

δεῦρο, adv. of place, *here, hither*, comm. with verbs of motion, Il. 1, 153. Od. 4, 384. 2) As a particle of exhortation, *up! on! here!* δεῦρ' ἄγε, come on! δεῦρ' ἴθι, come hither! Il. 3, 130. (With the plur. δεῦτε.) Instead of δεῦρο, Il. 3, 240, Spitzner and Dindorf have adopted δεύρω, after Herodian and the Schol. cf. Thiersch Gram. § 147, 5.

δεύτατος, η, ον, *the last*, superl. of δεύτερος, Il. 19, 51. Od. 1, 286.

δεῦτε, adv. *here, hither*, etc., like δεῦρο, always with the plur.: δεῦτε φίλοι, δεῦτ' ἄγετε, Il. 7, 350; ἴομεν, 14, 128. (From δεῦρ' ἴτε, contr. so Buttm.)

δεύτερος, η, ον, superl. δεύτατος, η, ον, *the second*, 1) In respect of rank and order, spoken of one inferior in combat, Il. 23, 265. 498. 2) In respect to time: δεύτερος ἦλθε, he came as the second, i. e. *later*, Il. 10, 368; with gen. ἐμεῖο δεύτερος, later than I, after me, outliving me, Il. 23, 248. The neut. often as adv. δεύτερον, for the second time, *secondly, again*, connected with αὖ and αὖτε, and plur. δεύτερα, Il. 23, 538.

I) δεύω (only pres. and imperf. act. and pass.), *to moisten, to wet*, with accus. γαῖαν, παρειάς, Il. 13, 655. Od. 8, 522; dat. δάκρυσι, with tears, Od. 7, 260. Pass. Il. 9, 570. 2) *to fill*, ἄγγεα, the vessels, Il. 2, 471.

II) δεύω, prop. δεϝ, with digamma, ep. for δέω (cf. δεῖ), of the act. only aor. 1 ἐδεύησε and δεῦσε for ἐδέησε, *to want, to fail.* ἐδεύησεν δ' οἰήϊον ἄκρον ἱκέσθαι, it failed to reach the extremity of the rudder, Od. 9, 540. (483.) δεῦσεν ἐμεῖο (without digamma), he lacked me, Il. 18, 100. More comm., 2) Mid. δεύομαι, fut. δευήσομαι, *to want, to be destitute, to need*, τινός, Il. 2, 128. Od. 6, 192; θυμοῦ, to be deprived of life, Il. 3, 294. οὐ δεύεσθαι πολέμοιο, not to lack battle, i. e. to have enough to combat, Il. 13, 310. Others, as Heyne, explain it without necessity, 'to be inferior' ['no where so much need battle, i. e. aid, as namely upon the left'; so Clarke, cf.

also Barnes; the connection demands either this sense or that of Heyne and Bothe]. 3) *to be wanting* in a thing, *to be inferior*. *μάχης πόλλον ἐδεύεο*, thou wert far inferior in battle, with gen. of person. *ἄλλα πάντα δεύεαι Ἀργείων*, in all other things thou art inferior to the Argives, Il. 23, 484.

δέχαται, see *δέχομαι*.

δέχθαι, see *δέχομαι*.

δέχομαι, depon. mid. fut. *δέξομαι*, aor. 1 *ἐδεξάμην*, perf. *δέδεγμαι*, pluperf. *ἐδεδέγμην* or *ἐδέγμην*, part. *δεδεγμένος* or *δέγμενος*, fut. 3 *δεδέξομαι* = *δέξομαι*, ep. sync. aor. *ἐδέγμην*; from this *ἔδεκτο* and *δέκτο*, imper. *δέξο*, infin. *δέχθαι*. Thiersch, § 218, 59. 60. Rost Gram. p. 291, and Dial. 51. (Here belongs as an ep. perf. *δεδοκημένος* from *δέκομαι*, Il. 15, 730, watching, lurking.) 1) *to take, to receive, to accept*, what is presented, with accus. *ἄποινα, δέπας*, and in various regards. *a*) Spoken of the gods: *ἴρα*, to receive the victims, Il. 2, 420. *b*) *to receive hospitably, to entertain, τινά*, Il. 18, 331. Od. 19, 316. *c*) to receive as an infliction, *to bear, to suffer, μῦθον*, Od. 20, 271; *κῆρα*, to suffer fate, Il. 18, 115. Comm. *παρά τινος*, to receive from one, Il. 24, 429; oftener *τινός* alone, Il. 7, 400; and with dat. *δέχεσθαί τί τινι*, to take any thing from any one, Il. 2, 186. Od. 15, 282; but *χρυσὸν ἀνδρὸς ἐδέξατο*, she received gold for her husband [i. e. she betrayed him], Od. 11, 327. 2) to receive, *τινά*, *a*) In a hostile sense, *to await, to expect*. In Hom. in this signif. only the perf. *δέδεγμαι* or *δέγμαι*, with pres. signif. and pluperf. as imperf. *ἐδεδέγμην* or *ἐδέγμην*, part. *δεδεγμένος* and *δέγμενος*, fut. *δεδέξομαι*; often with dat. instrum.: *ἔγχεϊ, δουρί, τόξοισι*; *τόνδε—δεδέξομαι δουρί*, Il. 5, 238; spoken of a hunter standing at his station, Il. 4, 107; also of the boar: *ἀνδρῶν καὶ κυνῶν κολοσυρτὸν δέχαται*, they await the tumult of the men and dogs, Il. 12, 147. *b*) Generally, *to wait, to await*, with *ὁππότε, εἰσόκε*, Il. 2, 794. 10, 62; with accus. and infin. only Od. 9, 513. 12, 230. 3) Intrans. or pass. once *to follow*, like *excipere*: *ὡς μοι δέχεται κακὸν ἐκ κακοῦ*, thus one misfortune after another follows me, Il. 19, 290.

δεψέω (*δέφω*), fut. *ήσω*, part. aor. 1 *δεψήσας*, prop. to prepare hides, *to soften, κηρόν*, Od. 12, 48. †

δέω, infin. pres. *δεῖν*, h. 6. in Dion. 12, fut. *δήσω*, aor. *ἔδησα* and *δῆσα*, aor. 1 mid. *ἐδησάμην*, ep. iterat. *δησάσκετο*, Il. 24, 15, perf. pass. *δέδεμαι*, ep. form. *δίδημαι*, from this *δίδη*, Il. 11, 105. 1) *to bind, to fetter, to fasten; τινὰ δεσμῷ*, or *ἐν δεσμῷ*, to bind one with fetters, Il. 10, 443. 5, 386. *χαλκέῳ ἐν κεράμῳ δέδετο*, he lay bound in a brazen prison, Il. 5, 387; with *ἔκ τινος, παρά τινι* and *τι*, to fasten to any thing; metaph. *πῶς ἄν ἐγώ σε δέοιμι*, how could I bind thee, i. e. hold thee to thy word, Od. 8, 352 (Nitzsch, however, takes it in lit. signif.). 2) *to restrain, to hinder; μένος καὶ χεῖρας δῆσαι*, Il. 14, 73; *τινὰ κελεύθου*, to hinder any one from a journey, Od. 4, 380. 469. II) *to bind on any thing for oneself* (sibi), *ὑπὸ ποσσὶ πέδιλα*, Il. 2, 44; *περί* and *παρά τι*, Il. 8, 26. 17, 290; *ὅπλα ἀνὰ νῆα*, Od. 2, 430.

δέω, aor. 1 *δῆσα*, see *δεύω*.

δή, adv. (prop. abbrev. from *ἤδη*), *already, now, just, certainly, indeed*. It is never found at the beginning of a clause, except in the ep. constructions *δὴ τότε, δὴ γάρ*, but as subordinate gives strength to another word. The orig. signif. is I) temporal, 1) *already, just, now*, spoken of the immediate present in distinction from the past or the future, *καὶ δή*, and now, Il. 1, 161; *δὴ νῦν*, just now, Od. 2, 25; *μὴ δή, ne jam*, after verbs of fearing, Il. 14, 44. 2) *already, at last, still*, in numbering, Il. 2, 134. 24, 107; *καὶ δή*, and already, Il. 1, 161. 15, 251; *ὡς δή*, as already, Il. 17, 328; *γὰρ δή*, for already, Il. 17, 546. 3) Especially is *δὴ* connected with adv. of time, to express that now something becomes a reality, as *νῦν δή*, now then, ep. *δὴ νῦν*, espec. in the apodosis *τότε δή*, then at last, or *δὴ τότε, ὀψέ δή*; in the protasis *ὅτε δὴ, ὁπότε δή*, when now, etc. From this last use has arisen II) The determinative signif. by which *δή* defines precisely the degree and measure of an idea: *just, exactly, only, now*. 1) With verbs, espec. with the imper. *ἄγε δή*, come then, Il. 3, 441; *φράζεσθον δή*, consider only, Il. 6, 306. Often with *μή*: *μὴ δὴ—ἔλπεο*, hope now not, Il. 20, 200. 2) With adj. *ὠκύμορος δή μοι ἔσσεαι*, Il. 18, 95; espec. with superl. *κράτιστοι δή*, Il. 1, 266. 3) With pronouns, it either marks the prominence of the word: *ἐκεῖνος δή*, he now; or it recalls a foregoing subject, *τοῦπερ δὴ θυγάτηρ*, his daughter now, Il. 6, 398. 4) With indefinite pronouns, it heightens the indefiniteness: *ἄλλοι δή*, others, whoever they may be [whom you

. 1, 295. 5) With particles, *a*) y, *now*, *α*) With conjunctions: ὡς that, that now; ὡς δή, that how- ὄφελον, *utinam*], Od. 1, 217. *β*) icles of explanation: γὰρ δή, ep. mm. with temporal signif.; ὡς δή, nical, Il. 1, 110. *γ*) ἀλλὰ δή, but With interrogative particles: πῆ 39; ποῦ δή. *b*) *certainly, truly,* ἦ δή, ἦ μάλα δή, καὶ δή, δή που, indeed; δὴ αὖτε, now again, which sis form δηῦτε; incorrect therefore Il. 1, 340. 7, 448. cf. Kühner § 591. 3. p. 686.

δήν, abbrev. δήϑ', Il. 2, 435; adv. *g time; δηϑὰ μάλα,* very long.

(δηϑά), *to delay, to loiter, to linger,* d Od. 12, 121.

ν, ωντος, ὁ, son of Pergasus, a Tro- y Agamemnon, Il. 5, 534 (ep. from r Δηϊκώων, from δηΐς = δαΐς and ρω, slaying in battle).

της, ου, ὁ, son of Priam, slain by l. 11, 420.

, ον, Ion. for δάϊος (δαΐς), *hostile, de-* ἀνήρ, πόλεμος; πῦρ, consuming fire, 2) Subst. *an enemy*, Il. 2, 544. (ῐ; s dissyllabic, ηι with synizesis, Il. 2, cf. Spitzner Pros. § 6. 5. d.) * Il. ς, ῆτος, ἡ (δηΐος), *the tumult of war, tention;* often Il. generally, *slaugh- acre*, Od. 12, 257.

ς, ὁ, a Greek, Il. 15, 341.

contr. δῃόω (δηΐος), fut. δῃώσω, aor. or. pass. ἐδῃώϑην, prop. to treat in a nner; *to desolate, to destroy, to cut slaughter, to tear in pieces*, with d dat. instrum. ἔγχεϊ, καλχῷ; ἀλλή- στῃϑεσσι ἀσπίδας, to destroy the out each other's breasts, Il. 5, 452; o tear in pieces a stag, Il. 16, 158; ς, to fight about any one, Il. 18, 195. often resolved like verbs in αω: ηϊόωεν, etc.; the contr. form is found ς to the necessity of the metre, δῄουν, .)

λος, ὁ, a companion of Sthenelus, Il.

ρος, ὁ, a Grecian hero, slain by Il. 13, 576.

βος, ὁ, son of Priam and Hecuba, e first heroes among the Trojans, Il. 3, 413. In Od. 4, 276, he accompanied Helen to the hollow horse, and according to a late tradition became her husband after the death of Paris.

δηλέομαι, depon. mid. (δαίω), fut. δηλήσομαι, aor. 1 ἐδηλησάμην, 1) *to destroy*, in opposition to ὀνινάναι, h. Merc. 541; *to harm, to injure*, with accus. ῥινόν, Od. 22, 278; Ἀχαιούς ὑπὲρ ὅρκια, to injure the Achaians contrary to the oaths, Il. 4, 67. 72; *to slay*, Od. 11, 401. *b*) Of inanimate things: *to destroy, to lay waste*, καρπόν, Il. 1, 156; ὅρκια ὑπερβασίῃ, to violate the oaths by transgression, Il. 3, 107. 2) Intrans. *to do injury, to do wrong*, Il. 14, 102; ὑπὲρ ὅρκια, to do wrong contrary to treaty, Il. 4, 236. 271 (it is unnecessary to supply Ἀχαιούς, as Il. 4, 67).

δήλημα, τό (δηλέομαι), *injury, destruction*, δηλήματα νηῶν, by the winds, Od. 12, 286. †

δηλήμων, ον, (δηλέομαι), gen. ονος, *pernicious, injurious, destructive*, Il. 24, 33. Subst. *destroyer*. βροτῶν δηλήμων, the destroyer of mortals, Od, 18, 85. 116.

* δηλητήρ, ῆρος, ὁ (δηλέομαι), *destroyer*, Ep. 15, 8.

* Δηλιάς, άδος, ἡ, *Delian*, belonging to the island Delos, h. Ap. 157.

Δῆλος, ἡ, *Delos*, a little island of the Ægean sea, which belonged to the Cyclades, with a town of the same name, birth-place of Apollo and Diana, originally Ὀρτυγία, Od. 6, 162. h. in Ap. 16, 61 (prob. from δῆλος, visible, because Jupiter caused it suddenly to emerge, when Latona was persecuted by Juno).

δῆλος, η, ον (ep. δέελος, Il. 10, 466. †), *visible, plain, manifest*, Od, 20, 333. †

Δημήτηρ, gen. τερος and τρος, accus. μήτερα and Δήμητρα (prob. γῆ and μήτηρ, mother earth), *Ceres*, daughter of Saturn and Tellus, sister of Jupiter, mother of Proserpina by Jupiter, the symbol of productive fruitfulness; hence, the tutelary deity of agriculture, and through this of civil order and law, Il. 5, 500. She had a temple in Pyrasus in Thessalia, Il. 2, 696. She loved Jasion and by him bore Plutus, Od. 5, 125. Espec. h. in Cer.

δημιοεργός, όν, ep. for δημιουργός (ἔργον), prop. prosecuting public business; *taking care of the public affairs; profitable to the commonwealth*. Thus Hom. Od. 17, 383, characterizes seers, physicians, architects, bards, and Od. 19, 135, heralds; metaph. ὄρθρος, labor-exciting morning, h. Merc. 98.

δήμιος, ον (δῆμος), *relating to the people,*

pertaining to the commonwealth, public, οἶκος, Od. 20, 264; πρῆξις, a public affair, opposed to ἰδίη, Od. 3, 82; αἰσυμνῆται, Od. 8, 259. δήμιόν τι ἀγορεύειν, to speak any thing for the public good, Od. 2, 32; the neut. plur. δήμια πίνειν, adv. to drink at the public cost, Il. 17, 250. According to Nitzsch on Od. 1, 226, wine which stood as a common stock in the tent of the chief leader, cf. Il. 9, 71.

δημιουργός, see δημιοεργός.

δημοβόρος, ον (βορά), *devouring the people*, i. e. that consumes the property of the people, βασιλεύς, Il. 1, 231. †

δημογέρων, οντος, ὁ (γέρων), *an elder*, one who for age and worth is honored by the people, Il. 3, 149; the prince himself, Il. 11, 372. *Il.

Δημόδοκος, ὁ, the blind bard in the house of the king of the Phæaces, Alcinous in Scheria; the muse took away his sight and bestowed upon him the gift of song, Od. 8, 44 seq.

δημόθεν, adv. *from the people, at the public expense*, Od. 19, 197. †

Δημοκόων, οντος, ὁ, son of Priam and of a female slave from Abydos, slain by Ulysses, Il. 4, 499.

Δημολέων, οντος, ὁ, son of Antenor and Theano, slain by Achilles, Il. 20, 395.

Δημοπτόλεμος, ὁ, a suitor of Penelope, Od. 22, 242.

δῆμος, ὁ, 1) *the people, a community*, Il. 2, 547. Od. 1, 237, governed by one king or by several chiefs. In the heroic age, every community or district was independent; states, properly so called, did not exist; at the extent, smaller communities only attached themselves to a larger. Thus, among the Phæaces there were twelve princes; Alcinous was the thirteenth. As divisions of the people, Homer mentions tribes and families (φῦλα and φρῆτραι). Further, he distinguishes 1) *kings* (ἄνακτες, βασιλῆες), 2) *the chief men* (γέροντες), and 3) *the free citizens* (δῆμος), who were by no means proper subjects of the king, but only obeyed him when the public good required it. [But cf. Ph. Humpert. de civit. Hom. p. 44 seq.] Hence δῆμου ἀνήρ, a man of the people, Il. 2, 198; and as adj. δῆμος ἐών, perhaps for δήμιος, a man of the people, Il. 12, 213. 2) *the country, the territory*, which a people occupied, often with gen. ἐν δήμῳ Ἰθάκης, Λυκίης, Φαιήκων; metaph. Ὀνείρων, the land of dreams, Od. 24, 12. κατὰ δῆμων, in the land, Od. 4, 167 (prob. from δέμω, culture; according to Rost from th. ΔΑΜ, δαμάω, subjects).

δημός, ὁ, *fat, grease* (prop. of the caul), of beasts, Il. and Od.; and of men, Il. 8, 380.

Δημοῦχος, ὁ, son of Philetor, a Trojan slain by Achilles, Il. 20, 457.

*Δημοφόων, ωντος, ὁ, ep. for Δημοφῶν (from φάω, brightest of the people, cf. Etym. Mag.), son of Celeus and Metanira, whom Ceres educated in Eleusis, h. in Cer. 234.

δήν (related to δή), *long, a long time*. οὐδὲ δὴν ἦν, he lived not long, Il. 6, 131 (before the δ the vowel always becomes long).

δηναιός, ή, όν (δήν), *long-lasting, long-living*, Il. 5, 407. †

δήνεα, τά (related to δήω), *resolutions, purposes, designs, thoughts*; ἤπια, gentle thoughts, Il. 4, 361; in a bad signif. *artifices, plans, wiles*, ὀλοφώϊα, Od. 10, 289 (Hesych. assumes τὸ δῆνος as sing.).

δήποτε, δήπου, in Homer only separated, see δή.

δηριάομαι, depon. mid. poet. (δῆρις), pres. infin. δηριάασθαι, ep. for δηριᾶσθαι, imperf. 3 plur. δηριόωντο, ep. for ἐδηριῶντο (also aor. from δηρίομαι), *to contend, to fight* with arms, Od. 8, 78; περὶ νεκροῦ, about a dead body, Il. 17, 134; with words: ἀμφί τινι, Il. 12, 421.

δηρίομαι, depon. aor. 1 mid. δηρῖσάμην, and aor. pass. ἐδηρίνθην, only in aor. in Hom. *to contend, to fight*, δηρίσαντο ἐπέεσσι, Od. 8, 76. † τὼ περὶ Κεβριόναο δηρινθήτην, they fought about Cebriones, Il. 16, 756. †

δῆρις, ιος, ἡ, *contention, fighting, combat, battle*, Il. 17, 158. Od. 24, 515.

δηρός, ή, όν (δήν) = δηναιός, *long, long-lived*. δηρὸν χρόνον, a long time, Il. 14, 206. h. Cer. 282; the neut. δηρόν as adv. *long*, ἐπὶ δηρόν, *for a long time*, Il. 9, 415.

δῆσε, ep. for ἔδησε from δέω, but also for ἐδέησε from δέω, *to want*, see δεύω.

δήω, ep. fut. without the tense characteristic, from ΔΑΠ, there occur δήεις, δήομεν, δήετε, *I shall find*; with accus. οὔκετι δήετε τέκμωρ Ἰλίου, you will not attain the destruction of Troy, Il. 9, 418. 685; ἄλσος, Od. 6, 291. (According to others, pres. with fut. signif.)

*Δηώ, οῦς, ἡ, a name of *Ceres*, h. in Cer.

492. (The deriv. uncertain; prob. from δήω, *to find*; see Spanhem. Call. in Cer. 133.)

Δία, see Ζεύς.

Δῖα, ἡ, the island *Naxos*, near Crete; ἐν Δίῃ, Od. 11, 325. (It was called divine, because it was sacred to Bacchus.) See Ἀριάδνη.

διά, 1) Prepos. with gen. and dat., ground signif. *through*. 1) With gen. *a*) Of place: α) To indicate a motion which goes through an object and out again, διὰ ὤμου ἦλθεν ἔγχος, through the shoulder. ἔθυσεν διὰ προμάχων, Il. 17, 281. For greater exactness of idea, Hom. connects διά with ἐκ and πρό, see διέκ and διαπρό. β) Of motion in place, without the connected idea of emerging: *through*, διὰ νήσου ἰών, Od. 12, 335. *b*) Of the manner, prop. post-Homeric; only ἔπρεπε καὶ διὰ πάντων, before all, Il. 12, 104. 2) With accus. *a*) Of place, to denote extension through an object; only poet. διὰ δώματα, διὰ βήσσας, Il. *b*) Of time, to indicate extension through a period: διὰ νύκτα, through the night [by night], Il. 2, 57 [in some passages, as here, the two ideas of time and place are combined, see Passow]. *c*) Of cause, means, etc. α) The cause: *through, on account of*, δι' ἀτασθαλίας, Od. 23, 67. β) The means: *through*, διὰ μαντοσύνην, Il. 1, 72; Ἀθήναίης διὰ βουλάς, Il. 15, 71. II) Adv. without case: *through*, espec. in the compounds διαπρό, διέκ, q. v. III) In compos. it denotes 1) A motion through any thing. 2) Completion and intenseness: *very, entirely*. 3) Separation [often like *dis-* in English]: *apart, asunder*. 4) Mutual operation: *with one another*. 5) A mingling in colors and materials: διάλευκος, mixed with white (διά prop. ⏑⏑, but sometimes long in the beginning of a verse, Il. 3, 357. 4, 135. 11, 435).

διαβαίνω (βαίνω), aor. 2 διέβην, part. διαβάς, 1) Intrans. to place the feet apart, *to stride*, εὖ διαβάς, Il. 12, 458. 2) Trans. *to go through, to cross, to pass over*; with accus. τάφρον, to cross the ditch, Il. 10, 198; and absol. εἰς Ἴλιδα, to cross to Elis, Od. 4, 635.

διαγιγνώσκω (γιγνώσκω), aor. 2 infin. διαγνῶναι, *to distinguish, to discriminate, to inspect closely*, τινά, Il. 7, 424; ὀστέα, Il. 23, 240. * Il.

διαγλάφω (γλάφω), aor. 1 part. διαγλάψας, *to dig out, to hollow out*, εὐνάς, Od. 4, 438. †

διάγω (ἄγω), aor. 2 διήγαγον, 1) *to conduct through, to transport*, τινά (by ship), Od. 20, 187. † 2) *to spend a period of time, to live*, αἰῶνα, h. 19, 7.

διαδαίομαι (δαίω), Ion. *to divide, to distribute*, διὰ παῦρα, δασάσκετο, Il. 9, 333; † see διαδατέομαι.

διαδάπτω (δάπτω), aor. 1 ἔδαψα, *to tear in pieces, to lacerate*, χρόα, * Il. 5, 858. 21, 398.

διαδατέομαι, ep. (δατέομαι), *to distribute*, διὰ κτῆσιν δατέοντο, Il. 5, 158. †

διαδέρκομαι, depon. (δέρκομαι), aor. 2 διέδρακον, *to look through, to see through*, with accus. Il. 14, 344. †

διαδηλέομαι, depon. mid. (δηλέομαι), *to injure severely, to lacerate*. ὀλίγου σε κύνες διεδηλήσαντο, the dogs had nearly torn thee, Od. 14, 37. †

διάει, see διάημι.

διαείδομαι, ep. mid. (εἴδω), fut. διαείσομαι, 1) *to let be seen, to show clearly*, ἀρετήν, Il. 8, 535. 2) *to show oneself clearly*. ἀρετὴ διαείδεται, Il. 13, 277.

διαειπεῖν, poet. for διειπεῖν, q. v.

διάημι, ep. (ἄημι), from the form διαάω, 3 sing. imperf. διάει, *to blow through*, with accus. * Od. 5, 478. 19, 440.

διαθειόω (θειόω), *to fumigate with brimstone*, δῶμα, Od. 22, 494. †

διαθρύπτω (θρύπτω), aor. 2 pass. διετρύφην, *to break in pieces*. ξίφος διατρυφέν, Il. 3, 363. †

διαίνω, aor. 1 ἐδίηνα, *to moisten, to wet*, with accus. Il. 21, 202. 22, 495. Pass. διαίνετο ἄξων, * Il. 13, 30.

διαιρέω (αἱρέω), aor. 2 διεῖλον, poet. δίελον, *to take apart, to separate*, with accus. only in tmesis, Il. 20, 280. †

διακέαζω (κεάζω), aor. ἐκέασα, poet. σσ, *to split apart, to split*, ξύλα, in tmesis, Od. 15, 322. †

διακείρω (κείρω), aor. 1 infin. διακέρσαι, prop. *to cut apart* or *in pieces*; metaph. *to destroy, to render void*, ἔπος, Il. 8, 8. †

διακλάω (κλάω), aor. 1 διέκλασα, poet. σσ, *to break in pieces*, with accus. τόξον, Il. 5, 216. †

διακοιρανέω, formerly πολέας διακοιρανέοντο, Il. 4, 230; now, more correctly, πολέας διὰ κοιρανέοντα, see κοιρανέω.

διακοσμέω (κοσμέω), fut. ήσω, *to arrange separately, to divide, to place*, τινά, Il. 2, 476; διακοσμηθῆναι ἐς δεκάδας, to be divided into decades, Il. 2, 126. διὰ τρίχα κοσμηθέντες, distributed into three parts, Il. 2, 665. 2) Mid. *to arrange throughout, to adorn*, with accus. μέγαρον, Od. 22, 457.

διακριδόν, adv. (διακρίνω), *separately, distinctly, clearly, decidedly*, ἄριστος, Il. 12, 103. 15, 108.

διακρίνω (κρίνω), fut. ep. διακρινέω for διακρῖνῶ, aor. διέκρῖνα, aor. 1 pass. διακρίθην and διεκρίνθην, optat. 2 plur. διακριθεῖτε, infin. ep. διακριθήμεναι, part. διακριθείς, 1) *to separate from one another, to put asunder*, with accus. αἰπόλια, Il. 2, 475; *to part*, spoken espec. of combatants: μένος ἀνδρῶν, Il. 2, 387. cf. 7, 292; metaph. *to distinguish*, σῆμα, Od. 8, 195; hence pass. with fut. infin. mid. Od. 18, 149, *to be separated, to separate*, Il. 2, 815; of combatants: *to separate, to withdraw from each other*, i. e. to end the contest, to become reconciled, Il. 3, 98. οὐ γὰρ ἀναιμωτί γε διακρινέεσθαι ὄΐω μνηστῆρας καὶ κεῖνον, I do not think the suitors and he will separate without blood, Od. 18, 149. 20, 180.

διάκτορος, ὁ, *a messenger*, appell. of Mercury as messenger of the gods (in the Iliad this office is commonly discharged by Iris, cf. Il. 2, 786.), connected with Ἀργειφόντης, Il. 2, 103; with Ἑρμῆς, Od. 12, 390. 15, 319; and often alone in the hymns. (Commonly derived from διάγω: ὃς διάγει τὰς ἀγγελίας τῶν θεῶν, cf. Eustath. on Il. 2, 103. Buttm. Lex. I. p. 120, derives it from an old theme διάκω, διώκω, intrans. *I run*, so that it is = διάκονος. Nitzsch, on the other hand, on Od. 1, 84, prefers the derivation from διάγω, and explains it: *the conductor*, one who conducts through.)

διαλέγομαι (λέγω), ep. aor. 1 διελεξάμην, *to separate* (in thought), *to revolve, to ponder* any thing, *to reflect upon*. τίη μοι ταῦτα διελέξατο θυμός, why did my heart ponder these things, * Il. 11, 407. 17, 97.

διαμάω (ἀμάω), fut. ήσω, *to mow through, to cut through*, with accus. χιτῶνα, * Il. 3, 359. 7, 253.

διαμελεϊστί, adv. (μελεϊστί), *limb from limb, piecemeal*, τάμνειν, * Od. 9, 291. 18, 339.

διαμετρέω (μετρέω), *to measure through, to measure off*, χῶρον, Il. 3, 315. †

διαμετρητός, ή, όν (μετρέω), *measured off, measured*, χῶρος, Il. 3, 344. †

* διαμίδομαι = μίδομαι, Ep. 4, 12, doubtf.

διαμοιράομαι, dep. mid. (μοιράω), *to divide into parts, to separate*. ἕπταχα πάντα διεμοιρᾶτο, to divide all into seven pieces, Od. 14, 434; † in the following, τὴν ἴαν—θῆκεν, supply μοῖραν.

διαμπερές, adv. 1) *through and through, entirely through*, Il. 5, 284. Od. 5, 480; with gen. Il. 12, 429. 20, 362. κλήρῳ νῦν πεπάλαχθε διαμπερές, cast lots throughout, Il. 7, 171. 2) Spoken of time: *continually, unceasingly*. αἰεὶ διαμπερές, ἤματα πάντα διαμπερές, Il. 15, 70. 16, 499 (from διά, ἀνά and πέρας, with epenthetic μ).

διάνδιχα, adv. (διά, ἀνά, δίχα), *in two ways, in two parts; μερμηρίζειν*, to be of two opinions, to hesitate, to ponder anxiously, Il. 1, 198. 13, 455; with ἤ, ἤ following: σοὶ διάνδιχα δῶκε, he gave to you in a divided manner, i. e. but one of two things, Il. 9, 37. Schol. διῃρημένως.

διανύω (ἀνύω), fut. ὕσω, aor. διήνυσα, *to complete entirely, to finish; ὁδόν*, to finish a way or journey, h. Cer. 380. κακότητα διήνυσεν ἀγορεύων, he finished narrating his sufferings, i. e. he recounted his sufferings to the end, * Od. 17, 517. †

διαπείρω (πείρω), *to pierce through*, Il. 16, 405. † in tmesis.

διαπέρθω (πέρθω), fut. διαπέρσω, aor. 1 διέπερσα, aor. 2 διέπραθον, infin. διαπραθέειν ep. for διεπραθεῖν, aor. 2 mid. διεπραθόμην, *to destroy utterly, to lay waste, to ravage*, with accus. πόλιν, ἄστυ. 2) Mid. only aor. 2, *to perish*, Od. 15, 384.

διαπέταμαι, depon. mid. (πέταμαι, aor. 2 διεπτάμην, *to fly through*, spoken of missiles, Il. 5, 99; absol. *to fly away*, Il. 15, 82. Od. 1, 320.

* διαπλέκω (πλέκω), fut. ξω, *to interweave, to entangle, to weave together*, h. in Merc. 80.

διαπλήσσω (πλήσσω), *to break in pieces, to split*, with accus. δρῦς, Il. 23, 120. † Thus Wolf; where others read διαῤῥήσσοντες or διαπλίσσοντες.

διαπορθέω, poet. = διαπέρθω, from which part. aor. 1 διαπορθήσας, Il. 2, 691. †

διαπραθέειν, see διαπέρθω.

* *διαπρέπω* (*πρέπω*), *to be prominent, to be visible*, h. Merc. 351.

διαπρήσσω (*πρήσσω*, Ion. for *πράσσω*), *to bring to an end, to accomplish, to finish*, with accus. *κέλευθον*, Od. 2, 213; also without *κέλευθον*, they marched through the plain, Il. 2, 785; with part. *ἤματα διέπρησσον πολεμίζων*, I spent days in fighting, Il. 9, 326. *ἅπαντα οὔτι διαπρήξαιμι λέγων ἐμὰ κήδεα*, narrating for a year I should not finish my woes, Od. 14, 197.

διαπρό (*πρό*), *through and out, entirely through*, Wolf in the Il. *διαπρό*, in the Od. *διὰ πρό*, Il. 5, 66. Od. 22, 295; cf. Spitzner Excurs. XIV. on Il.

* *διαπρύσιον*, adv. *passing through*, spoken of place: *πρὼν πεδίοιο διαπρύσιον τετυχηκώς*, a hill extending far into the plain, Il. 17, 748. 2) *piercing, loud*, of sound, *ἦῦσεν*, Il. 8, 227. h. Ven. 80; prop. neut. from

* *διαπρύσιος, ον, passing through, penetrating, piercing*, h. Ven. 19; *κεραϊστής*, h. Merc. 336 (prob. Æol. from *περάω*).

διαπτοιέω (*πτοέω*), *to frighten away, to scare*, with accus. *γυναῖκας*, Od. 18, 340. †

* *διαπυρπαλαμάω*, see *πυρπαλαμάω*.

διαρπάζω (*ἁρπάζω*), *to tear in pieces, to lacerate*, spoken of wolves: *μῆλα*, Il. 16, 355.

διαῤῥαίω (*ῥαίω*), fut. *σω*, aor. 1 infin. *διαῤῥαῖσαι, to break in pieces entirely, to destroy utterly;* with accus. of inanimate things: *πόλιν, οἶκον, to destroy;* of men, Il. 9, 78. 2) Mid. fut. *διαῤῥαίσομαι*, with pass. signif. *τάχα δ' ἄμμε διαῤῥαίσεσθαι ὀΐω*, quickly I think we shall both be destroyed, Il. 24, 355. (So the Schol. *διαφθαρήσεσθαι*; Damm and Voss take the infin. fut. in an act. signif. and supply *αὐτόν*.)

διαῤῥήγνῡμι (*ῥήγνυμι*), *to break through, to break in pieces;* with accus. only mid. *διαῤῥήξασθαι ἐπάλξεις*, to break through the breastworks, Il. 12, 308. †

* *διαῤῥήδην*, adv. (*διαῤῥηθῆναι*), *with clear words, distinctly*, h. Merc. 313.

διαῤῥίπτω (*ῥίπτω*), *to throw through, to shoot through*, only ep. imperf. 3 sing. *διαῤῥίπτασκεν ὀϊστόν*, Od. 19, 575. †

διασεύω (*σεύω*), only 3 sing. ep. aor. 2 mid. *διὸσσυτο*, with accus. *λαόν*, to hurry through the people, Il. 2, 450; often with gen. *τάφροιο*, through the ditch, Il. 10, 194; spoken of missiles, with gen. *στέρνοιο*, Il. 15, 542; *ἐκ μεγάροιο*, Od. 4, 37.

διασκεδάννυμι (*σκεδάννυμι*), fut. *σκεδάσω*, aor. *διεσκέδασα, to scatter*, with accus. *δούρατα*, Od. 5, 370; to destroy, *νῆα*, Od. 7, 275; metaph. *ἀγλαΐας τινί*, to dissipate one's arrogance, Od. 17, 244.

διασκίδνημι (*σκίδνημι*), poet. form from *διασκεδάννυμι, to scatter, νέφεα*, Il. 5, 526. †

διασκοπιάομαι, depon. mid. (*σκοπιάζω*), to look down around from an elevation, *to watch, to observe*, with accus. *ἕκαστα*, * Il. 10, 388. 17, 252.

διασχίζω (*σχίζω*), aor. 1 *διέσχισα*, aor. 1 pass. *διεσχίσθην, to split asunder, to tear in pieces*, with accus. *ἱστία*, Od. 9, 71. Pass. Il. 16, 316.

διατάμνω, ep. for *διατέμνω*, and aor. 2 *διέταμον, to cut through*, Il. 17, 522. 618, in tmesis; ep. form *διατμήγω*.

διατελευτάω (*τελευτάω*), *to finish entirely*, to accomplish fully, with accus. Il. 19, 90. †

* *διατίθημι* (*τίθημι*), aor. 1 *διέθηκε, to place apart, to put, to place, to lay, θεμείλια*, h. Ap. 254. 294.

διατινάσσω (*τινάσσω*), aor. 1 *διετίναξα, to shake apart, to dash in pieces*, with accus. *σχεδίην*, Od. 5, 363. † in tmesis.

διατμήγω (*τμήγω*), ep. for *διατέμνω*, aor. 1 *διέτμηξα*, aor. 2 *διέτμαγον*, aor. 2 pass. *διετμάγην*, 1) *to cut through, to cut in pieces; κηροῖο τροχὸν τυτθά*, Od. 12, 174; *δόρυ χαλκῷ* Od. 8, 507; metaph. *νηχόμενος λαῖτμα διέτμαγον*, swimming I cut through the deep, Od. 7, 276. cf. 5, 409. 2) Generally, *to separate, to scatter, Ἀχαιούς*, Il. 21, 3; *νῆας*, Od. 3, 291. Pass. 1) *to be cut in pieces, to be divided. σανίδες διέτμαγεν* ep. for *διετμάγησαν*, Il. 12, 462. 2) *to separate, to scatter*, Il. 16, 354; *to part*, Il. 1, 531. 7, 302. cf. *ἀρθμέω*.

διατρέχω (*τρέχω*), aor. 2 *διέδραμον, to run through*, with accus. *κέλευθα, ὕδωρ*, * Od. 3, 177. 5, 100.

διατρέω (*τρέω*), aor. 1 *διέτρεσα, to run away from fear, to scatter*, * Il. 11, 481. 486.

διατρίβω (*τρίβω*), aor. 1 *διέτριψα, to rub* or *bruise in pieces*, with accus. *ῥίζαν*, Il. 11, 847. 2) Spoken of time: prop. subaud. *χρόνον, to spend time*, and as intrans. *to linger, to delay, τινός*, about any thing; *ὁδοῖο*, a journey, Od. 2, 404; hence, 3) *to procrastinate, to check, to hinder*, with accus. Od. 2, 265; *χόλον*, Il. 4, 42; so *μητρὸς γάμον*, Od. 20, 341; with double accus. *διατρίβει Ἀχαιοὺς γάμον*, to put off the Achaians about the marriage, Od. 2, 204.

διάτριχα, adv. *in three ways, in three parts;* Wolf always writes *διὰ τρίχα*, only in h. Cer. 86, is *διάτριχα* found; cf. Spitz. on Il. 2, 655.

διατρύγιος, ον (*τρύγη*), *ὄρχος*, Od. 24, 342,† a vineyard whose grapes ripen at different times (*διὰ*), Eustath.. or where grain is sown between the rows of vines. The first is correct.

διατρυφέν, see *διαθρύπτω*.

διαφαίνομαι (*φαίνω*), only mid. *to shine through, to be visible, to appear*, with gen. *νεκύων*, between the dead, Il. 8, 491; spoken of a glowing body, *to sparkle, to shine brightly*, Od. 9, 379.

* *διαφέρω* (*φέρω*), only fut. mid. *διοίσομαι*, to bear apart; mid. *to differ, to contend, to be at variance*, h. Merc. 255. †

διαφθείρω (*φθείρω*), fut. *διαφθέρσω*, perf. 2 *διέφθορα*, 1) *to destroy utterly, to desolate*, with accus. *πόλιν*, Il. 13, 625. 2) The second perf. intrans. *to perish*, like *perii: μαινόμενε — διέφθορας*, thou art rushing to destruction, Il. 15, 128. (Schol. *διέφθαρσαι.*)

διαφορέω (*φορέω*), a form of *φέρω*, *to disperse, to spread abroad*, *κλέος*, Od. 19, 333. †

διαφράζω (*φράζω*), only ep. aor. 2 *διεπέφραδον*, *to speak clearly, to show distinctly*, *τινί τι*, Il. 18, 9. Od. 6, 47.

διαφύσσω (*φύσσω*), aor. 1 *διήφυσα*, ep. *διάφυσσα*, 1) Prop. *to draw through, to draw, out* any thing from a vessel to the bottom, with accus. *οἶνον*, Od. 16, 110. 2) Metaph. *to pierce, to cut through, to lacerate*, cf. Virg. Æn. II. 600, *haurire; διήφυσε σαρκὸς*, he tore the flesh (the boar), Od. 19, 450; so also in tmesis, *διὰ τ' ἔντερα χαλκὸς ἤφυσε*, the brass [weapon] cut through the entrails, Il. 13, 507.

διαχέω, ep. *διαχεύω* (*χέω*), only aor. 1. 3 plur. *διέχευαν, to pour out, to diffuse.* 2) In Hom. only: *to divide, to carve, to distribute*, spoken of slain victims, with accus. Il. 7, 316. Od. 3, 456.

διάω, more correctly *διαέω*, see *διάημι*.

* *διδάσκαλος, ὁ, ἡ, a teacher, a female teacher*, h. Merc. 556.

διδάσκω (*δάω*), aor. 1 act. *ἐδίδαξα*, ep. *ἐδιδάσκησα*, h. Cer. 144; perf. pass. *δεδίδαγμαι, to teach, to instruct.* *a*) With accus. of the thing: *πάντα*, Il. 9, 442. *b*) With accus. of the pers. *τινά*, Il. 11, 832. *c*) With double accus. *τινά τι*, to teach one any thing, Il. 23, 307. Od. 8, 481; for accus. the infin. *δμῶας ἔργα ἐργάζεσθαι*, to teach the maids to perform work, Od. 1, 384. 22, 422; hence, pass. *to be instructed, to learn, τὶ πρός τινος*, to learn any thing from any one, Il. 11, 831; and part. with gen. *διδασκόμενος πολέμοιο*, Il. 16, 811.

δίδημι, ep. form, from *δέω, to bind;* from which, *δίδη*, 3 imperf. for *ἐδίδη*, Il. 11, 105. †

διδοῖ, διδοῖσθα, see *δίδωμι*.

διδυμάων, ονος, ὁ (*δίδυμος*), *a twin-brother*, only in dual and plur. connected with *παῖς*, and alone, Il. 5, 548.

δίδυμος, η, ον, double, twofold, αὐλοί, Od. 19, 227. 2) *twins*, in plur. Il. 23, 641. (prob. from *δίς*).

δίδωμι, fut. *δώσω*, aor. 1 *ἔδωκα*, and *δῶκα*, only in indicat. sing. aor. 2 act. (*ἔδων*), only in plur. indicat. *ἔδομεν*, etc. and in the subj. optat. imperat., perf. pass. *δέδομαι*. Homer has: 1) Also forms from *διδόω*, pres. *διδοῖς* and *διδοῖσθα*, Il. 19, 270; (incorrectly *δίδοισθα*,) *διδοῖ*, imperf. *δίδου* for *ἐδίδου*, and fut. *διδώσομεν*, Od. 13, 358; infin. *διδώσειν*, Od. 24, 314. 2) Forms with lengthened stem-vowel: pres. imperat. *δίδωθι*, Od. 3, 380; infin. *διδοῦναι* for *διδόναι* (not aor. 2, Il. 24, 425. 3) The iterat. forms of aor. 2, *δόσκον, δόσκε*, Od. 19, 76. 1) *to give, to present, to bestow*, *τινί τι*, Il. 1, 123; in reference to the gods, *to offer, to devote*, *θεοῖσι ἑκατόμβας*, Il. 7, 450; spoken of the gods, *to grant, to accord*, *εὖχος, νίκην, κῦδος*, often of evils: *to decree, to inflict, ἄλγεα, κήδεα*, Il. 1, 96. Od. 7, 242. *b*) With accus. of the pers. *τινά τινι, to give over, to deliver, νέκυν, πυρί, κυσίν*, Il. 17, 127; *τινὰ ὀδύνῃσιν, ἀχέεσσι*, Il. 5, 397; especially of parents, who give their daughters in marriage to a man: *θυγατέρα ἀνδρί*, Il. 6, 192. 11, 226. *c*) An infin. is often added, which serves as a further limitation of the sentence: *δῶκε τεύχεα Ἠρειθαλίωνι φορῆναι*, he gave arms to Ereuthalion to bear, Il. 7, 149; and with the infin. pass. *πόλεμόνδε φέρεσθαι*, Il. 11, 798. cf. Il. 23, 183. 2) With accus. and infin. *to give, to grant, to let, to permit, αὐτὸν πρηνέα δῦναι*, let him fall prone, Il. 6, 307. 3) Pass. only once: *οὔ τοι δέδοται πολεμήϊα ἔργα*, the works of war are not accorded to thee, Il. 5, 428.

δίε, see *δίω*.

διεέργω, ep. for *διείργω* (*εἴργω*), *to separate, to keep apart*, with accus. *τοὺς διέργον ἐπάλξιες*, Il. 12, 424. †

διέδραμον, see διατρέχω.

διεῖπον (εἶπον), a defect. aor. 2, of which occur only imper. δίειπε, infin. διαειπέμεν, ep. for διειπεῖν, prop. *to speak through, to finish speaking;* then, *to speak clearly, distinctly,* with dat. of the person, Il. 10, 425. διαειπέμεν ἀλλήλοισιν, to converse fully with each other, Od. 4, 215.

διείρομαι, poet. and Ion. (ἔρομαι), only pres. *to question strictly, to interrogate strictly,* τί, Il. 1, 550; and τινά τι, any one about any thing, Il. 15, 93. Od. 4, 292.

διέκ (διά, ἐκ), *entirely through;* Wolf in the Il. correctly, διέκ, Il. 15, 124; but in Od. δι' ἐκ, Od. 17, 61. 10, 388. cf. Spitzner Excurs. XVIII.

διελαύνω (ἐλαύνω), aor. 1 διήλασα, 1) Trans. *to drive through,* τί τινος; ἵππους τάφροιο, Il. 10, 564; *to thrust through,* ἔγχος λαπάρης, a spear through the loins, Il. 16, 318; δόρυ ἀσπίδος, Il. 13, 161. 2) Intrans. *to pass through, to hurry through,* with accus. ὅρη, h. Merc. 96.

διελθέμεν, see διέρχομαι.

δίεμαι, mid. (ΔΙΗΜΙ), like τίθεμαι, in Hom. there occur of the pres. 3 plur. δίενται, subj. δίηται, δίωνται, optat. δίοιτο (cf. τίθοιτο), infin. δίεσθαι, 1) Intrans. *to become terrified, to fly,* spoken of horses: δίενται πεδίοιο, they fly through the plain, Il. 23, 475; of lions: σταθμοῖο δίεσθαι, to let himself be driven from the enclosure, Il. 12, 304. 2) Oftener trans. *to terrify, to chase away, to drive,* with accus. Il. 7, 197; δηΐους, Il. 12, 276; ξεῖνον ἀπὸ μεγάροιο, Od. 20, 343; ἵππους προτὶ ἄστυ, to drive the steeds to the city, Il. 15, 681; spoken of a dog: κρώδαλον, ὅ, τι δίοιτι, Od. 17, 317. (Rem. δίεμαι together with the above cited forms belongs to the act. ΔΙΗΜΙ, which has the trans. signif. *to chase, to terrify,* of which the 3 plur. imperf. ἐνδίεσαν still occurs. The mid. means either *to let oneself be driven,* or it has the signif. of the act. with a weak reflexive sense; δίω on the contrary is always intrans. and signifies *to fear,* conf. Kühner Gram. § 188, 4.)

διεξείμι (ἔξειμι), *to pass through* any thing. τῇ ἔμελλε διεξίμεναι πεδίονδε, there he was about to pass out into the plain, Il. 6, 393. †

διεξερέομαι (ἐρέομαι, ep. form, from εἴρομαι), *to question closely, to scrutinize,* τινά τι, Il. 10, 432. †

διεπέφραδε, see διαφράζω.

διέπραθον, see διαπέρθω.

διέπτατο, see διαπέταμαι.

διέπω (ἕπω), imperf. διεῖπον and διέπον, 1) *to manage, to direct, to administer,* τί, e. g. πόλεμον, to prosecute the war, Il. 1, 166. Od. 12, 16. 2) *to arrange, to put in order, to command,* στρατόν, Il. 2, 207; ἀνέρας σκηπανίῳ, to drive away the men with a staff, Il. 24, 247.

διερέσσω (ἐρέσσω), aor. διήρεσα, poet. σσ, *to row through,* χερσί, with the hands, * Od. 12, 444. 14, 351.

διερός, ή, όν, only twice in the Od. and a word of doubtful signif. The ancients explained it, *wet, moist;* metaph. *fresh, lively, living.* (Eustath. after Aristarch. ζῶς, σπουδαῖος, and derived it from διαίνω); hence, διερὸς βρότος, a vigorous (living) mortal, Od. 6, 201. (Others read here δυερός from δυή, unhappy.) διερῷ ποδὶ φευγέμεν, to fly with swift foot, Od. 9, 43. Nitzsch on Od. 6, 201, takes as the prop. signif. *liquid, flowing,* liquidus; metaph. *active, movable.* He construes the sentence thus: οὔτος ἀνήρ, ὅς κεν ἵκηται φέρων δηϊοτῆτα, οὐκ ἔστι διερὸς βρ. οὐδὲ γένηται, and paraphrases it, 'neither now nor ever is he to move active and well who penetrates with hostile force into the land of the Phæaces.' Voss, 'he moves not yet, the mortal, nor can he ever live,' etc. Lehrs de Aristarch. stud. p. 59, derives διερός from δίεμαι (cf. στυγερός), and explains it, Od. 9, 43, by *fugax;* but Od. 6, 201, act. *fugator.* '*Non est iste vir fugator homo,* i. e. *non is est, quem fugere opus sit.*'

διέρχομαι (ἔρχομαι), fut. διελεύσομαι, aor. 2 διῆλθον, infin. ep. διελθέμεν, *to go through, to pass through, to traverse,* with accus. πῶϋ, the flock, Il. 3, 198; ἄστυ, Il. 6, 392; with gen. μεγάροιο, Od. 6, 304. 2) *to pass through, to pierce,* spoken of missiles, with gen. χροός, to pierce through the skin, Il. 20, 100; absol. Il. 23, 876. 3) Metaph. *to go over, to reflect upon,* μετὰ φρεσί τι, h. Ven. 277.

διέσσυτο, see διασεύω.

διέτμαγεν, see διατμήγω.

διέχω (ἔχω), aor. 2 διέσχον, only intrans. *to go through, to penetrate, to pierce,* to pass through a body and come forth on the opposite side, spoken of an arrow: διὰ δ' ἔπτατο ὀϊστός, ἀντικρὺ δὲ διέσχε, the arrow flew through and came forth on the other side,

Il. 5, 100; so also Il. 11, 253. 20, 416. In like manner δὶ ὤμου ἔγχος ἔσχεν, Il. 13, 520.

δίζημαι, ep. depon. mid., fut. διζήσομαι, Od. 16, 239 (from δίζω), *to seek out, to search for*, τινά, Il. 4, 88; or with εἶπον. 2) *to seek to procure, to be at pains, to strive*; absol. ἕκαστος μνάσθω εἰδοισιν διζήμενος, let each one woo, striving with presents, Od. 16, 391; νόστον τινί, to seek to accomplish one's return, Od. 23, 253; and with accus. alone, Od. 11, 100. (An Ion. word, with η retained.)

δίζυξ, υγος, ὁ, ἡ (ζυγόν), *harnessed in a span*, or *two abreast*, ἵπποι, * Il. 5, 195. 10, 473.

δίζω, only imperf. δίζε, *to doubt, to be doubtful, to be uncertain*, with ἤ, Il. 16, 713. †

διηκόσιοι, αι, α, ep. for διακόσιοι, *two hundred*, Il.

διηνεκής, ές (διανέκω, i. q. διαφέρω), *continuous, uninterrupted*, continuous, the adj. spoken only of place: *far-extending, long, great*, ῥάβδοι, Il. 12, 297; νῶτος, Il. 7, 321; ῥῖζαι διηνεκέες, Il. 12, 134; ἀτραπιτοί, far-extending ways, Od. 13, 195; ὠλξ, the continuous or long furrow, Od. 18, 375. The adv. διηνεκέως with ἀγορεύειν, to recount at large, in the natural order, Od. 7, 241. 12, 56.

διῄρεσα, see διαιρέσσω.

δίηται, see δίεμαι.

διΐημι (ἵημι), *to send through, to throw through, to discharge*, with gen. only in tmesis. διὰ δ' ἧκε σιδήρου, * Od. 21, 328.

διϊχνέομαι, depon. mid. (ἰχνέομαι), fut. διΐξομαι, aor. διϊκόμην, *to go through*; only metaph. *to narrate at length*, πάντα, * Il. 9, 61. 19, 186.

Διϊπετής, ές (Διός, πίπτω), fallen from Jupiter, i. e. from the air, *descending from heaven*, an appell. of rivers, because they are swollen by rain, Il. 17, 263; and of Αἴγυπτος (Nile), Od. 4, 477. Later also οἰωνοί, h. in Ven. 4 (the second ι long).

διΐστημι (ἵστημι), only intrans. aor. 2 διέστην, dual διαστήτην, and pres. mid. διΐσταμαι, 1) *to open, to divide itself, to separate*, Il. 12, 86; θάλασσα, the sea divided, Il. 13, 29. 2) Metaph. *to differ, to quarrel*. ἐξ οὗ —διαστήτην ἐρίσαντε, they fell out in a quarrel, * Il. 1, 6.

[Διίφιλος = Διῒ φίλος, thus Freytag and others, Il. 1, 74. cf. Jahr. J. und K., p. 258.]

δικάζω (δίκη), fut. δικάσω, aor. 1 ἐδίκασα, ep. σσ, 1) Act. spoken of a judge: *to judge, to pronounce sentence, to decide* between two parties, with dat. τινί; Τρωσί τε καὶ Δαναοῖσι δικαζέτω, let him decide the controversy between the Trojans and Greeks, Il. 8, 431. τοῖσιν (σκήπτροις) ἔπειτ' ἤϊσσον, ἀμοιβηδὶς δὲ δίκαζον, with these they (γέροντες) arose and in turn delivered their sentence, Il. 18, 506. ἐς μέσον ἀμφοτέροισι δικάσσατε, decide (ye princes), between the two, according to equity. Thus speaks Menelaus, Il. 23, 574, when Antilochus, at the games of Patroclus, received the second prize, which was prop. due to Eumelus. Menelaus now also lays claim to it, because Antilochus had artfully impeded his chariot, v. 579. εἰ δ' ἄγε, ἐγὼν αὐτὸς δικάσω, come on, said he at last, I myself will deliver a judgment; he then proposes that Antilochus should swear that he did not intentionally impede his chariot, Od. 11, 547; spoken of gods; κρυπτάδια, to take secret resolutions, Il. 1, 542. 2) Mid. of the parties: *to go to law, to bring a matter before a court*, Od. 11, 545. 12, 440.

δίκαιος, η, ον (δίκη), *just, righteous, practising justice*, one who fulfils what right demands towards gods and men; thus Chiron, Il. 11, 832; the Abii, Il. 13, 6. 19. 181; on the other hand, the suitors are οὐδὲ δίκαιοι, Od. 2, 282, as also the Cyclops, Od. 8, 575 (because they violated the universally sacred rites of hospitality). Compar. δικαιότερος, and superl. δικαιότατος.

δικαίως, adv. *justly, in a becoming manner*, μνᾶσθαι, Od. 14, 90. †

δικασπόλος, ὁ (πολέω), *a judge, one who dispenses justice*, Il. 1, 238; with ἀνήρ, Od. 11, 186.

* δικαρήνος, ον (κάρηνον), *two-headed*, Batr. 300.

* δικέρως, ωτος, ὁ (κέρας), *two-horned*, epith. of Pan, h. 18, 2.

δίκη, ἡ, 1) Originally, *usage, custom, right*, that which is introduced by custom. ἥ τ' ἐστὶ δίκη βασιλήων, Od. 4, 691; θεῶν, Od. 19, 43. αὕτη δίκη ἐστὶ βροτῶν, this is the lot of mortals, Od. 11, 218; δμώων, Od. 14, 59. 2) *right, justice, a cause* or *suit*. δίκης ἐπιδευὲς ἔχειν, to lack justice, Il. 19, 180. δίκην ἐξελαύνειν, to expel, to pervert justice, Il. 16, 388; τίειν, Od. 14, 84. εἰπεῖν δίκην, to speak justice, to pronounce (spoken of a judge), Il. 18, 508. *b*) In the plur. δίκαι, *the administration of justice*, Il. 16, 542. Od. 11, 570. 3) *cause, suit*; διδόναι καὶ λαμβάνειν, to give

and receive right, i. e. to submit a cause and receive a decision, h. Merc. 312.

δικλίς, ίδος, ἡ (κλίνω), bent double, *double, folding*, epith. of doors, πύλαι, θύραι, Il. 12, 455. Od. 2, 345.

δίκτυον, τό, *a fishing-net*, Od. 22, 386. †

δῑνεύω and **δῑνέω** (δίνη), (δινεύω only pres. and imperf. iterat. δινεύεσκεν), from δινέω also aor. 1 pass. δινηθείς, 1) Act. to turn in a circle or vortex, *to whirl, to move around*, σόλον, Il. 23, 840; ζεύγεα, to drive around, Il. 18, 543; μόχλον, to twirl the stake, Od. 9, 388. 2) Intrans. *to turn oneself in a circle*, spoken of dancers, Il. 18, 494; metaph. *to wander about, to move around*, κατὰ μέσσον, Il. 4, 541; παρὰ θῖνα, Il. 24, 12; κατὰ οἶκον, Od. 19, 67; in like manner in pass. ὅσσε δινείσθην, the eyes rolled around, Il. 17, 680; to walk about, Od. 9, 153. ἐπὶ ἄστεα δινηθῆναι, Od. 16, 63.

δίνη, ἡ, *a vortex, a whirlpool*, in a river, * Il. 21, 11. 132.

δῑνήεις, εσσα, εν (δίνη), *whirling, full of whirlpools*, epith. of a river, Il. 2, 877. Od. 11, 242.

δῑνωτός, ή, όν (δινόω), prop. turned in a circle; in Hom. *turned round, formed round*, λέχεα, Il. 3, 391; κλισίη, Od. 19, 56. ἀσπὶς ῥινοῖσι βοῶν καὶ νώροπι χαλκῷ δινωτή, a curved or arched shield made of bull's hide and glittering brass, Il. 13, 407.

Διογενής, έος, ὁ, ἡ (γένος), *sprung from Jupiter, god-born*, a common epith. of heroes and kings, because they receive their dignity from Jupiter, the king of kings, cf. Il. 1, 337. Od. 2, 352.

Διόθεν, adv. (Διός), *from Jupiter, according to the will of Jupiter*, Il. 15, 489. 24, 194.

διοϊστεύω (ὀϊστεύω), fut. σω, *to shoot an arrow through*, τινός, any thing, Od. 19, 578. 21, 76. 97. 2) Absol. *to shoot an arrow*, Od. 12, 102.

διοίσομαι, see διαφέρω.

δίοιτο, see ὄλεμαι.

* **διοιχνέω** (οἰχνέω), *to go through, to walk about*, h. 8, 10.

Διοκλῆς, ῆος, ὁ, 1) son of Orsilochus, grandson of Alpheus, father of Crethon and Orsilochus, king of Pheræ in Messenia, Il. 5, 542. Telemachus spent the night with him, Od. 3, 488; prob. a vassal of Agamemnon, cf. Il. 9, 151. 2) one of the princes of Eleusis, whom Ceres taught the ceremonies of the sacred service, h. Cer. 473 (but v. 153 Διόκλου).

διόλλυμι (ὄλλυμι), perf. II. διόλωλα, trans. *to destroy utterly*. 2) Mid. and perf. II. intrans. *to perish utterly*. οὐδ' ἔτι καλῶς οἶκος ἐμὸς διόλωλε, and no longer with decency is my house perishing, i. e. formerly ye did it with moderation, but now without any regard to decency, Od. 2, 64. †

Διομήδη, ἡ, daughter of Phorbus, slave of Achilles, Il. 9, 665.

Διομήδης, εος, ὁ, accus. η, and ea, son of Tydeus and Deipyle, husband of Ægialea, king of Argos, Il. 5, 412. He took part in the second expedition against Thebes, Il. 4, 406; and went to Troy with 80 ships, Il. 2, 568. He was among the bravest in the army and performed many exploits which Homer celebrates in the fifth book (Διομήδους ἀριστεία). He exchanged armor with the Lycian Glaucus, an hereditary guest, Il. 6, 230. According to Homer, he returned happily to Argos, Od. 3, 180; according to later tradition, he directed his course, after his return, to lower Italy, where he built the town Arpi.

Δῖον, τό, a town in Eubœa, on the promontory Cenæon, Il. 2, 538.

Διόνῡσος, ep. **Διώνῡσος**, ὁ, son of Jupiter and Semele, god of wine and joy, Il. 14, 325; h. 6, 56. Homer was acquainted with the insult offered him in Thrace. Him, the drunken divinity, the Thracian Lycurgus would not tolerate, so that he fled to Thetis into the sea, Il. 6, 132, seq. According to Od. 11, 325, the poet was also acquainted with his love for Ariadne. (The word according to Voss, signifies the god of Nysa, or, according to Herm., Torculus, from διά and an old verb, from which ὄρυξ is derived.)

διοπτεύω (ὀπτεύω), *to observe closely, to look about*, Il. 10, 451. †

διοπτήρ, ῆρος, ὁ, *a spy, a scout*, Il. 10, 562. †

διορύσσω (ὀρύσσω), part. aor. 1 διορύξας, *to dig through*; τάφρον, to open a ditch or furrow, Od. 21, 120. †

δῖος, δῖα, δῖον, (from Διὸς for διϊος), prop. sprung from Jupiter, prob. Il. 9, 538; then generally, *divine, exalted, great, glorious, excellent*. 1) As epith. of the gods, only in fem. δῖα θεά, glorious goddess, Il. 10, 290; often δῖα θεάων, most exalted of goddesses, δῖα Χαρυβδίς, Od. 12, 104. 2) Of distinguished men, not heroes merely, but others:

noble, excellent, δῖος, ὑφορβός, Od. 14, 48; of entire people: δῖοι Ἀχαιοί, δῖοι ἑταῖροι (Σαρπηδόνος), Il. 5, 692.3) Of noble animals: of horses: ἵππος, Il. 8, 185. 4) Of inanimate things, as the earth, sea, cities (cf. ἱερός), since they are under the divine influence or derive their origin from gods, Od. 5, 261. Il. 16, 365.

Δῖος, ὁ, son of Priam, Il. 24, 251.

* Διόσκουροι, οἱ, sons of Jupiter, chiefly *Castor* and *Pollux*, only divided, Διὸς κοῦροι, h. 16, and 33, 1. 9.

Διοτρεφής, ές (τρέφω), *nourished by Jupiter*, epith. of kings, see Διογενής, and of Scamandrus, Il. 21, 223; ἄνθρωποι, Od. 5, 378.

δίπλαξ, ακος, ἡ, *laid double, laid two-fold, in double layers*, δημός, Il. 23, 243. 2) As subst. ἡ, *a double mantle*, a mantle that can be wrapt around double, cf. Od. 13, 224. Il. 10, 134; others say, a garment of double texture, the ground being white, the figures purple, or generally, of double texture, Il. 3, 126. 22, 441; in full ἡ δίπλαξ χιτών, Od. 19, 241.

διπλόος, η, ον, contr. only in fem. διπλῆ, *double, two-fold*, θώρηξ, Il. 4, 133; χλαῖνα, a double mantle, Il. 10, 134. Od. 19, 226.

δίπτυχος, ον (πτύσσω), *double-folded, laid double*, λώπη, a double garment, Od. 13, 224. Also neut. plur. δίπτυχα ποίειν, to lay double i. e. to lay the flesh or thigh pieces of the victims upon a layer of fat, and upon this to place still another, Il. 1, 461. Od. 3, 458.

Δίς, ὁ, obs. nom. of the oblique cases Διός, Διΐ, Δία, of Ζεύς, q. v.

δίς, adv. *twice, double*, Od. 9, 491. †

δισθανής, ές (θανεῖν), *twice dead*, Od. 12, 22. †

δισκέω (δίσκος), *to cast the discus*. δίσκῳ ἐδίσκευον ἀλλήλοισιν, among one another, Od. 8, 188. †

δίσκος, ὁ (δικεῖν), *the discus, the quoit*, a round flat stone, with a hole and thong in the middle with which to hurl it. It was as early as Homer's time a common sport, to cast this, Il. 2, 774. Od. 4, 626; he who cast it furthest receiving the prize, espec. Od. 8, 186; δίσκου οὖρα, Il. 23, 431. It is distinct from the σόλος, q. v.

δίσκουρα, τὰ (οὖρον), *the distance to which the discus was cast*. ἐς δίσκουρα λέλειπτο, he was left a quoit's cast behind, Il. 23, 523. † cf. οὖρον.

* διττός, ή, όν (ep. δισσός), *two-fold, double*, Batr. 61.

διφάω, *to seek out, to trace*; τήθεα, to seek oysters, spoken of a diver, Il. 16, 747. †

δίφρος, ὁ (for διφόρος), 1) Prop. the *chariot seat*, for two persons, the *double seat* in the war chariot for the charioteer and the warrior, Il. 5, 160. 23, 132. It was round, partly open for mounting, and hung upon straps, Il. 5, 727; sometimes in the Il. it signifies the *war-chariot* itself; *a journeying carriage* with two seats, Od. 3, 324. 2) Generally, *a seat, a chair*, and as it seems, a low one, Il. 3, 424. Od. 4, 717.

δίχα, adv. 1) *divided into two parts: double*. δίχα πάντας ἠρίθμεον, in two bands, Od. 10, 203. 2) Metaph. *of two sorts, in two ways, different*, Il. 18, 510; θυμὸν ἔχειν, to have different sentiments, Il. 20, 32; βάζειν, Od. 3, 127.

διχθά, adv. poet. for δίχα, *two-fold*, etc. τοὶ διχθὰ δεδαίαται, Od. 1, 23. διχθὰ κραδίη μέμονε, my heart is divided, Il. 16, 435.

διχθάδιος, η, ον, *two-fold, double*, Κῆρες, Il. 9, 411; neut. as adv. Il. 14, 21.

* διχόμηνος, ον (μήν), *in the middle of the month*, at the time of the full moon, h. 32, 11.

δίψα, ἡ, *thirst*, Il. 11, 642.

* διψαλέος, η, ον, poet. (δίψα), *thirsty*, Batr. 9.

διψάω (δίψα), *to thirst, to be thirsty*, Od. 11, 584. †

δίω, ep. ground form of δείδω. From this occur: imperf. ἔδιον, ep. δίον, 3 sing. δίε, perf. δέδια and δείδια, with pres. signif. pl. δέδιμεν, δέδιτε, δεδίασι, imper. δέδιθι, infin. δεδίμεν, part. δεδιώς, 3 plur. pluperf. ἐδεδίασαν, and from this an imperf. δείδιε, Il. 18, 34. [24, 358.] 1) Intrans. *to fear, to be fearful*, περὶ γὰρ δὴ νηυσὶν Ἀχαιῶν, he feared greatly for the ships of the Achaians, Il. 9, 433. 11, 557; ποιμένι λαῶν, in like manner in the perf. δέδια = δείδοικα, see δείδω. 2) *to flee, to run*, περὶ ἄστυ, once, Il. 22, 251. The middle forms δίενται, δίηται, etc. belong to δίεμαι, q. v.

διωθέω (ὠθέω), aor. διῶσα, *to push apart, to tear asunder*, Il. 21, 244. †

διώκω (δίω), only pres. and imper. I) Active, *to cause to run*; hence, 1) *to drive away, to drive forward, to expel*, with accus. διώκω δ' οὔτιν' ἔγωγε, I drive no one forth, Od. 18, 409; ἅρμα καὶ ἵππους, Il. 8, 439; sometimes absol. to drive, Il. 23, 344. 424; spoken of a

ship driven by winds or oars, Od. 5, 332; hence pass. ἡ δὲ νηῦς ἦλυθε, ῥίμφα διωκομένη, the ship approached rapidly propelled, Od. 13, 162. 2) *to pursue, to follow*, in opposition to φεύγω; τινά, Il. 5, 672; absol. Il. 5, 223. 8, 107; metaph. *to strive after, to seek to obtain*, ἀκίχητα, Il. 17, 175. 3) Intrans. *to run swiftly, to hasten*, h. Merc. 350. cf. Il. 5, 213. 23, 344. II) Mid. *to drive before me*, τινά πεδίοιο, through the plain, Il. 21, 602; δόμοιο, Od. 18, 8.

Διώνη, ἡ, mother of Venus by Jupiter, Il. 5, 370. h. Ap. 93. Accord. to Hes. Th. 353, daughter of Oceanus and Tethys; or, Apd. 1. 3, daughter of Uranus (Cœlus).

Διώνῡσος, ὁ, ep. for Διόνυσος.

Διώρης, εος, ὁ, 1) son of Amarynceus, leader of the Epei, slain before Troy by Peirus, Il. 2, 622. 4, 518. 2) father of Automedon companion in arms of Achilles, Il. 17, 429.

δμηθείς, δμηθήτω, see δαμάω.

δμῆσις, ιος, ἡ (δαμάω), *the act of subduing, taming, curbing*. ἵππων ἐχέμεν δμῆσίν τε μένος τε, to hold the curbing and the force of steeds [i. e. to be able to restrain or to urge on against the enemy], Il. 17, 476.

δμήτειρα, ἡ, *a female subduer, conqueror, victor*, epith. of Night, Il. 14, 259; † prop. from

* δμήτηρ, ῆρος, ὁ, *a subduer, conqueror, victor*, h. 21, 5.

Δμήτωρ, ορος, ὁ, a fictitious character, feigned by Ulysses, son of Jason king of Cyprus, Od. 17, 443.

δμωή, ἡ, prop. one subdued; hence, *a slave* (female), spoken primarily of those free-born and reduced to slavery by war (distinct from δουλή), Il. 18, 28. cf. Il. 9, 658. *b*) Generally, *a female slave, a maid servant*, only plur. also δμωαὶ γυναῖκες, Il. 6, 323. They were employed at all kinds of housework. They were obliged to clean the house, grind the corn, bake, weave, etc.

δμώς, ωός, ὁ (δαμάω), prop. one conquered; hence, *a slave*, primarily by capture in war (see δούλος), Od. 1, 398. *b*) Generally, *a slave, a servant, a bond-man*, often in the plur. δμῶες ἄνδρες. The male slaves were obliged to do the heavier housework, to split wood, to look to the cattle, to take care of the flocks, and to till the ground. In the Iliad only 19, 333; † often in Od. Accord. to Nitzsch on Od. 4, 10, δμώς, a slave in general, whether born such, purchased, or taken in war.

δνοπαλίζω (δονέω), fut. ξω, *to shake hither and thither, to hurl*, with accus. ἀνὴρ ἄνδρ' ἐδνοπάλιζεν. Il. 4, 472; ῥάκεα, to cast the rags around, Od. 14, 512.

δνοφερός, ή, όν (δνόφος = νέφος), *dusky, dark, black*, νύξ, Od. 13, 269; ὕδωρ, Il. 9, 15. 16, 4.

δοάσσατο, defect. aor. 1 mid., of which the 3 sing. subj. occurs δοάσσεται (for δοάσσηται), *to appear, to seem*. ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, thus it appeared to him, on reflection, to be better, Il. 13, 458. Od. 5, 474. ὡς ἄν τοι πλήμνη γε δοάσσεται ἄκρον ἰκέσθαι κύκλου, that the nave of the wheel may seem to graze the surface (the exterior part of the goal), Il. 23, 339. (A shortened form fr. δοιάζω; it is, according to Buttman Lex. II. p. 104, more correctly derived from δέαται, *it seems*, (q. v.)

δοιή, ἡ, *doubt, uncertainty*. ἐν δοιῇ (εἶναι), to be in doubt, Il. 9, 230. †

δοιός, ή, όν, *doubled*, only dual. δοιώ and plur. δοιοί, αἱ, ά = δύο, *two, both*, Il. 5, 7. 28. The neut. plur. δοιά as adv. *in two ways, of two kinds*, Od. 2, 46. The dual δοιώ is indecl., Il. 24, 648.

δοκεύω (δέκομαι), *to endeavor to seize*, with accus. spoken of a dog following a wild animal: ἰσχία γλουτούς τε, to strive to lay hold of his hips and loins, Il. 8, 340; hence *to watch, to lie in wait for*, τινά, Il. 13, 545. 16, 313; gener. *to observe*. Ὠρίωνα, of the Great Bear, Il. 18, 488. Od. 5, 274; δεδοκημένος, see δέχομαι.

δοκέω, aor. 1 ἐδόκησα ep. for ἔδοξα, h. Merc. 208, 1) Trans. *to be of opinion, to think, to believe*, δοκέω νικήσειν Ἕκτορα, I believe I shall conquer Hector, Il. 7, 192. 2) Intrans. *to appear, to seem*; with dat. of the pers. πέπλος οἱ δοκέει χαριέστατος εἶναι, Il. 6, 90; ὥς μοι δοκεῖ εἶναι ἄριστα, as it seems to me to be best, Il. 9, 103; more rarely with infin. fut. Il. 6, 338; δόκησε σφίσι θυμὸς ὥς ἔμεναι, their feelings seemed to be such, Od. 10, 415.

δοκός, ή, *a beam*, especially of the roof, Il. 17, 744. Od. 19, 38.

δόλιος, η, ον (δόλος), *cunning, deceitful, sly, artful*, spoken only of things, ἔπεα, τέχνη; κύκλος, the crafty circle which the hunters

draw around a wild animal, * Od. 4, 792. Adv. *δολίως, craftily*, Batr. 93.

Δολίος, ὁ, a slave of Laertes in Ithaca, father of Melanthius and Melantho, Od. 4, 735.

δολίχαυλος, ον (*αὐλός*), *having a long tube, long-tubed; αἰγανέη*, a hunting-spear, a long tube into which the iron head of the spear was introduced, or simply *long-handled*, Od. 9, 156. †

δολιχεγχής, ές (*ἔγχος*), *armed with a long spear, Παίονες*, Il. 21. 155.†

δολιχήρετμος, ον (*ἐρετμός*), having long oars, *long-oared, νῆες*, Od. 4, 499; spoken of people: *oar-famed*, maritime, *Φαίηκες*, * Od. 8, 191.

δολιχόδειρος, ον, ep. *δουλιχόδειρος*.

δολιχός, ή, όν, long, spoken of space: *ἔγχεα, δόρυ*. 2) Of time: *long, lasting, νόσος, νύξ*; of space and time together: *πλόος*, Od. 3, 169. Neut. as adv. *δολιχόν*, Il. 10, 52.

* *Δολιχός*, ὁ (accord. to Voss l. c. to be written *Δόλιχος*), pr. n. of a prince in Eleusis, h. in Cer. 155.

δολιχόσκιος, ον (*σκιά*), *long-shadowing, casting a long shadow*, epith. of a spear, Il. and Od.

δολόεις, εσσα, εν, poet. (*δόλος*), *crafty, cunning, insidious, artful, Κίρκη*, Od. 9, 32.; metaph. spoken of bonds, *δέσματα*, Od. 8, 281.

δολομήτης, ου, ὁ = δολόμητις, only in voc. *δολομῆτα*, Il. 1, 540. †

δολόμητις, ι (*μῆτις*), *full of artful plots, perfidious, artful*, epith. of Ægisthus and Clytemnestra, * Od. 1, 300. 11, 422.

Δόλοπες, οἱ, see *Δόλοψ*.

Δολοπίων, ίονος, ὁ, father of Hypsenor, a Trojan, priest of Scamander, Il. 5, 77. (fr. *δόλοψ*.)

δόλος, ὁ (*δέλεαρ*), 1) Prop. *a bait*, to take fish, Od. 12, 252; hence, any *trap* or *stratagem*, to take or deceive any one, spoken of the Trojan horse, Od. 8, 494; and of the net-work in which Vulcan confined Mars, Od. 8, 276. *δόλος ξύλινος*, a mouse-trap, Batr. 116. 2) In general: *cunning, deceit, an artful plot, a stratagem*, often in the plur. *δόλοι*, tricks, wiles, Il. 6, 187.

* *δολοφραδής, ές* (*φράζω*), *of crafty mind, cunning*, h. Merc. 282.

δολοφρονέων, ουσα, ον (*φρονέω*), *devising deception, plotting fraud*, only part. Il. and Od.

δολοφροσύνη, ἡ, thinking of treachery, deception, fraud, plur. *artifices*, Il. 19, 97. 112. h. Merc. 361.

Δόλοψ, οπος, ὁ, I) a *Dolopian*. The Dolopes were a powerful tribe in Thessalia, on the river Enipeus, Il. 9, 484; later on Pindus. II) As masc. prop. nom. 1) son of Lampus, grandson of Laomedon, a Trojan slain by Menelaus, Il. 15, 525 seq. (*δόλοψ*, a spy). 2) son of Clytius, a Greek, Il. 11, 302.

Δύλων, ωνος, ὁ, son of Eumedes, a Trojan, who attempted to penetrate, as a spy, the camp of the Greeks, but was taken and slain by Diomedes and Ulysses, Il. 10, 314 seq. (from *δόλος*, cunning).

δόμονδε, adv. *to one's home, homeward*; also *ὄνδε δόμονδε*, Il. 16, 445; † often Od.

δόμος, ὁ, (*δέμω*), prop. what is built, *a building*; hence, 1) *a house, dwelling*, spoken of the temples of the gods, Il. 6, 242 [*Ἐρεχθῆος πυκινὸν δόμον*, the firm house of Erectheus = the temple of Minerva, Od. 7, 81, cf. Nitzsch ad loc.]; of the dwellings of men; also the compass of all the buildings, Il. 6, 242; in this case comm. plur.; also of brutes, as pens of sheep, and nests of bees, Il. 12, 301. 169. 2) *a chamber, an apartment*, especially that of the men, Od. 1, 255. 22, 291.

δονακεύς, ῆος, ὁ (*δόναξ*), *a reed-bed, a place full of rushes*, Il. 18, 576. †

δόναξ, ακος, ὁ (*δονέω*), 1) *a reed*, *δόνακες*, reed-stalks, Od. 14, 474. h. Merc. 47. 2) that which is made of reed, *an arrow*, Il. 11, 584.

δονέω, aor. 1 *ἐδόνησα*, fut. mid. *δονήσεται, to put in motion, to agitate, to drive hither and thither*, with accus. spoken of the wind which agitates the trees, Il. 17, 55; and drives the clouds, Il. 12, 157; of the gad-fly: *οἶστρος βόας ἐδόνησεν*, it drove about the cattle, Od. 22, 300. Mid. fut. with pass. signif. h. Ap. 270.

δόξα, ἡ (*δοκέω*), *opinion, notion, expectation*. *ἀπὸ δόξης*, contrary to expectation, Il. 10, 324. Od. 11, 344.

δόρος, ὁ (*δέρω*), *a leathern bottle*, * Od. 2, 354. 380.

δορπέω (*δόρπον*), fut. *δορπήσω, to sup, to take the evening meal*, Od. 15, 302.

δόρπον, τό, the evening meal, supper, ἅμα ἠελίῳ καταδύντι, Il. 19, 207. 24, 2; and gener-

neal; in plur. δόρπα, Il. 8, 503. Od.

τό, gen. ep. δούρατος and δουρός, ατι, δουρί, accus. δόρυ, dual δοῦρε, ρατα, δοῦρα, gen. δούρων, dat. δού- δούρεσσι (Hom. never uses the form δόρατος), 1) *wood, the trunk* Od. 6, 167. 2) Comm. *a beam, tim- νήϊον* and δοῦρα νεῶν, ship-timber, 3) every thing made of wood, *a ndle.* δόρυ μέλινον, an ashen spear- cf. ἔγχος, comm. *a spear, lance, jave-* Hom. heroes bore in battle and gen- ewhere two spears, Il. 11, 43. Od. and hence poet. *war, battle,* δουρὶ θαι, to ravage a city by war, Il. 16,

λος, ὁ, son of Priam, slain by the ian Ajax, Il. 11, 489.

σθενής, ές (σθένος), *powerful with* , h. Mart. 3.

ιος, ἡ (δίδωμι), *a present, a gift,* Il. Od. 6, 208.

ρα, ἡ, *a giver* (female), *a donor,* fem. from

ῆρος, ὁ, poet. (δίδωμι), *a giver, a* τοιο, ll. 19, 44. † h. 7, 9.

ος, η, ον (δοῦλος), *slavish, servile,* 52. †

ἡ, *a female slave, a maid-servant,* born in slavery, fem. of δοῦλος, Il. d. 4, 12.

ς, η, ον (δοῦλος), *slavish, servile,* ιον ἦμαρ, the day of slavery, Il. 6,

ιον, τό, an island in the Ionian sea, it from Ithaca, which according to elonged to the Echinades, and was by Epeans; from it the warrior ent to Troy; according to Strabo, d *Doliche;* according to a tradition dern Greeks, a sunken island *Cu-* 2, 625; Δουλιχιόνδε, adv. to Du- Od. 14, 397. Δουλιχιεύς, ῆος, ὁ, an it of Dulichium.

όδειρος, ον, ep. for δολιχόδειρος (δει- ng *a long-neck, long-necked,* epith. an, Il. 2, 460. 15, 692.

ύνη, ἡ, *slavery, servitude, bondage,* 23. †

ω, poet. (δοῦπος), aor. 1 ἐδούπησα ύπησα, perf. 2. δέδουπα, 1) *to make* ω *make a heavy sound,* especially spoken of falling in battle, often δούπησε πεσών, he gave a hollow sound in falling. 2) absol. *to sound, to fall,* Il. 13, 426. 23, 679.

δοῦπος, ὁ, *noise, a dull* or *heavy sound.* δοῦπος ἀκόντων, the clash of spears: ποδῶν, the sound of feet, Od. 16, 10; spoken of the noise of the sea, Od. 5, 401; of the rushing of mountain torrents, Il. 4, 455.

δουράτεος, η, ον (δόρυ), *wooden, made of wood,* ἵππος, Od. 8, 493. 512. h. Merc. 521.

δουρηνεκής, ές (ἐνεγκεῖν), only neut. as adv. *as far as a spear is cast, a spear's cast off,* Il. 10, 357. †

δουρικλειτός, όν (κλειτός), famed in hurling the spear, *famed with the spear,* epith. of heroes, Il. 5, 578. Od. 15, 52.

δουρικλυτός, όν (κλυτός) = δουρικλειτός, Il. 2, 645. Od. 17, 71; and often.

δουρικτητός, ή, όν (κτάομαι), *captured with the spear, taken in war,* Il. 9, 343. †

δουρός, δουρί, see δόρυ.

δουροδόκη, ἡ (δέχομαι), a place for keeping spears, *a spear-magazine,* Od. 1, 128. †

δόχμιος, η, ον (δοχμή), *transverse, across, oblique,* neut. plur. as adv. πάραντά τε δόχμιά τ' ἦλθον, sidewise and obliquely through, Il. 23, 116. †

δοχμός, ή, όν, *oblique, sidewise;* δοχμὼ ἀΐσσοντε, Il. 12, 148. †

* δοχμόω, *to bend, to incline to the side,* in the pass. h. Merc. 146.

δράγμα, ατος, τό (δράσσω), what one can grasp with the hand, *a handful, a bundle of corn,* as much as the reaper grasps in cutting. δράγματα τάρφεα πίπτει, handful after handful falls, Il. 11, 69; or as much as the harvester embraces to bind, *a sheaf,* Il. 18, 552.

δραγμεύω (δράγμα), *to collect the ears of grain in sheafs, to bind in bundles,* Il. 18, 555. †

δραίνω (δράω), *to wish to do* any thing, Il. 10, 96. †

* δράκαινα, ἡ, *a female dragon,* fem. of δράκων, h. in Ap. 300.

* Δράκανον, τό, a town and promontory on the island Icaria, h. 26, 1.

Δράκιος, ὁ, a leader of the Epei, Il. 13, 692.

δράκων, οντος, ὁ, *a dragon, a large serpent,* Il. 2, 308; in Homer as with us dragons belong among fabulous animals, cf. Il. 11, 39. Od. 4, 457 (prob. from δέρκομαι).

* δράξ, ακός, ὁ (δράσσω), *a handful,* Batr. 240.

δράσσω, depon. mid. δράσσομαι, perf. δέ-

δραγμαι, *to grasp, to seize, to collect*, with gen. only part. δεδραγμένος κόνιος, grasping the dust with the hand, * Il. 13, 393. 16, 486. (The act. only in later writers.)

δρατός, ή, όν, metathesis for δαρτός (δέρω), *flayed, skinned, σώματα*, Il. 23, 169. †

δράω, pres. subj. δρώωσι, optat. δρώοιμι, *to be active;* espec. *to serve, to wait upon*, * Od. 15, 317. 324.

ΔΡΑΩ, obsol. theme of διδράσκω.

ΔΡΕΜΩ, obsol. theme; see τρέχω.

δρεπάνη, ή (δρέπω), *a sickle*, Il. 18, 551. †

δρέπανον, τό = δρεπάνη, Od. 18, 368. †

δρέπω, *to break off, to pluck*, with accus. ἄνθεα, h. Cer. 425; comm. Od. 12, 357. h. Cer. 429.

* δρησμοσύνη, ή, *service, worship*, ἱερῶν, h. Cer. 476.

Δρῆσος, ό, a Trojan, slain by Euryalus, Il. 6, 20.

δρηστήρ, ῆρος, ό, Ion. for δραστῆρ (δράω), *a servant;* fem. δρήστειρα, ή, *a female servant*, * Od. 10, 349. 16, 248.

δρηστοσύνη, ή, *activity, assiduity in serving*, Od. 15, 321. †

δριμύς, εῖα, ύ, *sharp, biting, pungent*, prop. spoken of taste, then metaph. βέλος, the piercing arrow (spoken of the pangs of parturition), Il. 11, 270; *fierce, violent*, κόλος, Il. 18, 322; δριμεῖα μάχη, the fierce battle, Il. 15, 696; μένος, Od. 24, 319.

δρίος, in the plur. τὰ δρία, Hes. *underwood, thicket, forrest.* δρίος ὕλης, Od. 14, 353. † (The gender in the sing. is uncertain, since besides the nom. sing. in Hom. and the plur. in Hes. no cases occur.)

δρόμος, ὁ (ΔΡΕΜΩ, δέδρομα), 1) the act of running, *a race*, Il. 18, 281. 23, 758. 2) *a race-course, a race-ground*, Od. 4, 605; and generally, *level surface*, Batr. 96.

Δρυάς, άδος, ἡ (δρῦς), *a Dryad, a wood-nymph*, who lived and died with the time in which she was.

Δρύᾶς, αντος, ό, 1) one of the Lapithæ, a friend of Pirothous, Il. 1, 263. 2) father of king Lycurgus, Il. 6, 130.

δρύϊνος, η, ον, *of oak, of oaken wood*, Od. 21, 43. †

δρῡμός, ό, plur. τὰ δρυμά, *an oak wood*, and generally, *a wood, a forest*, only in plur. Il. 11. 118. Od. 10, 150. 197.

δρύοχος, ὁ (ἔχω), plur. δρύοχοι, according to Eustath. and the Schol. *the oaken props*, standing in two rows, on which the ship rested, whilst being built, that it might not be injured by the wet sand. Damm and Passow incorrectly define it to be, *the oaken ribs* fastened in the keel of a ship to which the remaining wood-work is attached, Od. 19, 574. † Ulysses compares the axes placed in a row to them.

Δρύοψ, οπος, ό, 1) son of Priam, slain by Achilles, Il. 20, 455. 2) son of Apollo, father of Dryope, h. in Pan, 34.

δρύπτω, aor. 1 ἔδρυψα, aor. mid. ἐδρυψάμην, 1) *to scratch, to tear off, to lacerate;* βραχίονα ἀπὸ μυώνων, to tear the arm from the muscles, Il. 16, 324. 2) Mid. *to tear oneself*, παρειάς, Od. 2, 153.

δρῦς, δρυός, ἡ, *an oak*, it was sacred to Jupiter, Od. 14, 328. As an adage: οὔ πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ὐαρίζειν, it behooves not now to parley from an oak or a rock, i. e. to talk familiarly about indifferent things, Il. 22, 126; οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ἐσσι, thou art neither from the oak nor from the rock, i. e. thou art not of doubtful descent, Od. 19, 163.

δρυτόμος, ον, poet. for δρυοτόμος (τέμνω), *felling oaks, cutting oaks*, * Il. 11, 86. 16, 633.

δρώοιμι, δρώωσι, see δράω.

δΰ, ep. for ἔδυ, see δύω.

δυάω (δύη), *to render unhappy, to plunge into wretchedness*, ἀνθρώπους, Od. 20, 195. † (δυόωσι, ep. for δυῶσι).

δύη, ή, *wretchedness, misery, misfortune.* δύης ἐπὶ πῆμα γενέσθαι, to sink in the depths of misery, * Od. 14, 338. (Prop. from δύω, immersion).

* δυήπαθος, ον (πάσχω), *suffering misery, miserable*, h. Merc. 468.

Δύμας, αντος, ό, 1) father of Asius and Hecuba in Phrygia, Il. 16, 718. *a*) a Phæacian, Od. 6, 22.

δύμεναι, see δύω.

Δῦμη, ἡ, *Dyma*, a town in Achaia, on the sea, at an earlier period, Στράτος, Il.; now *Caminitza*, h. in Ap. 425.

(δῦμι), obsol. form from δύω.

δύναμαι, depon. mid. fut. δυνήσομαι, aor. 1 ἐδυνησάμην and ἐδυνάσθην, *to be able, to have power, to be in a condition* to do any thing, absol. and often with infin. *b*) With accus. Ζεὺς δύναται ἅπαντα, Jupiter has all power, can do all things, Od. 4, 237. *c*) μέγα

δύνασθαι, *to be very powerful*, Od. 1, 275. (υ is long in the particip. by the arsis, Od. 1, 275.)

Ἀῦναμένη, ἡ (the mighty), a Nereid, Il. 18, 43.

δύναμις, ιος, ἡ, *power, ability, might, force*; espec. *bodily power*. ὅση δύναμις πάρεστιν, as far as my power extends, Il. 8, 294; πάρ δύναμιν, beyond my power, Il. 13, 787.

δύνω, a form of δύω, only in the [indicat.] pres. and imperf. mid. δύομαι, Il. 8, 43; see δύω.

δύο or δύω [with dual and plur.], *two*, in Hom. indecl. τῶν δύο μοιράων, Il. 10, 253. δύω κανόνεσσ' ἀραρυῖα, Il. 13, 407. δύω δ' ἄνδρες ἐνείκεον, Il. 18, 498. σὺν δύο, two together, Il. 10, 224.

δυοκαίδεκα and δυώδεκα, poet. for δώδεκα, indecl. *twelve*, Il. and Od.

δυς, an inseparable particle denoting *aversion, difficulty, weariness, misfortune*, etc. like the English *in-, un-, mis-*, etc.; to words having a good signif. it gives an opposite sense, and in words of a bad signif. it strengthens the sense.

δυσαής, ές, poet. (ἄημι), *blowing adversely, blowing violently, blustering*, epith. of the wind and chiefly of Zephyr. Il. 23, 200; gen. δυσαήων for δυσαέων, Od. 13, 99.

δυσάμμορος, ον (ἄμμορος), *very unfortunate*, * Il. 22, 428. 485.

δυσαριστοτόκεια (ἄριστος, τίκτω), one who had borne to her misfortune a most brave son, *an unhappy mother of a hero*, so Thetis calls herself, Il. 18, 54.

* δύσβωλος, ον (βῶλος), *having a bad soil, unfruitful*, Ep. 7.

δύσεο, δύσετο, see δύω.

δύσζηλος, ον (ζῆλος), *irascible, choleric*, Od. 7, 307. 2) *dangerously rivalling*, τινί, Ep. 8, 2.

δυσηλεγής, ές (λέγω), *making a hard bed*, epith. of war and of death, Il. 20, 154. Od. 22, 325 (others say from ἀλέγω, regarding no one).

δυσηχής, ές (ἠχέω), *sounding dreadfully, terribly*, epith. of war, prop. spoken of the clash of arms, Il. 2, 686. 2) *having an evil sound*, in whose very name lies an evil foreboding, *frightful, abominable*, epith. of death, * Il. 16, 442. 18, 464; τινί, h. Ap. 64.

δυσθαλπής, ές (θάλπω), *hard to warm* [or badly warming], χειμών, Il. 17, 549. †

δυσθυμαίνω (θυμός), *to be vexed, to be angry*, h. Cer. 363.

δυσκέλαδος, ον (κέλαδος), *sounding dreadfully, resounding*, φόβος, Il. 16, 357. †

δυσκηδής, ές (κῆδος), *anxious, melancholy, sad*, νύξ, Od. 5, 466. †

δυσκλεής, ές (κλέος), *without fame, inglorious*, poet. accus. δυσκλέα for δυσκλεία, Il. 2, 115. 9, 22.

δύσκον, see δύω.

δυσμενέων, ουσα, ον (μένος), *ill disposed*, in part. masc. sing. and plur. * Od.

δυσμενής, ές (μένος), *adverse, hostile, evil-disposed*, Il. 3, 51, and often; and subst. *an enemy*, Il. 10, 193.

δυσμήτηρ, ερος, ἡ (μήτηρ), *an evil mother, a bad mother*, Od. 23, 97. †

δύσμορος, ον (μόρος), *having an evil lot, unfortunate, wretched*, Il. and Od.

Δύσπαρις, ιος, ὁ, *unfortunate Paris, odious Paris*, * Il. 3, 39. 13, 769.

δυσπέμφελος, ον (πέμπω), *dangerous to cross, boisterous, stormy*, πόντος, Il. 16, 748. †

δυσπονής, ές (πόνος), *laborious, toilsome, wearisome*, Od. 5, 493. †

δύστηνος, ον (στένω), *groaning heavily, sighing deeply, wretched, miserable*; subst. δυστήνων παῖδες, the children of wretched parents, Il. 6, 127.

* δυστλήμων, ον (τλήμων), *much-suffering, wretched*, h. Ap. 532.

δυσχείμερος, ον (χεῖμα), *having a severe winter, wintry, stormy*, epith. of Dodona, Il. 2, 750. 16, 234.

δυσώνυμος, ον (ὄνυμα, Æol. for ὄνομα), *having a bad name*; hence, *odious, hated, abominable*, as μοῖρα, Il. 12, 116; ἠώς, Od. 19, 571.

δυσωρέομαι, depon. mid. (fr ὦρος for οὖρος), fut. ήσομαι, *to have an anxious night-watch, to watch without rest*, spoken of dogs which watch the sheep: περὶ μῆλα, Il. 10, 183. † Spitzner, instead of the mid. δυσωρήσονται (for which Thiersch § 346, 10, requires δυσωρήσωνται) has restored from Apoll. Lex. the act. δυσωρήσωσι, which also analogy (cf. ἀωρέω) recommends.

δύω, aor. 2 ἔδῡν, sing. 3 δῦ for ἔδυ, ep. iterat. δύσκον, subj. δύω, infin. δῦναι, ep. δύμεναι, part. δύς, perf. δέδῦκα, mid. pres. δύομαι, fut. δύσομαι, aor. 1 ἐδυσάμην, with the ep. forms ἐδύσεο, ἐδύσετο, imper. δύσεο (characteristic of aor. 1, and termination of

aor. 2). The part. δυσόμενος Od. 1, 24, is future, as in the epic poets the fut. is used to indicate that also which commonly takes place; it is not pres. or aor. see Buttm. Ausf. Gr. § 96. Anm. 10 [it is rather a mixed aor. form, cf. Rost Gr. p. 408. 6th Revis. Ed. Robinson's Buttm. § 114.] Of the pres. only the part. δύων occurs, Il. 21, 232. The form δύνω = δύομαι. All these forms have the intrans. signif. *to go in*, hence, 1) Spoken of the relations of place: *a*) Of places and regions: *to go into, to enter, to penetrate into, to plunge into*, with accus. πόλιν, to go into the city; τεῖχος, Il. 15, 345. δῦναι σπέος, Od. 13, 366; πόντον, to plunge into the sea, Il. 15, 19; γαῖαν, to go under the earth, Il. 6, 19; δόμον Ἄϊδος εἴσω, Il. 3, 322; νέφεα δῦναι (spoken of the stars), Il. 11, 63; often πόλεμον, μάχην, ὅμιλον, to go into the war, the battle, the crowd; δύεσθαι θεῖον ἀγῶνα, to enter an assembly of the gods, Il. 18, 376; with prep. βέλος εἰς ἐγκέφαλον δῦ, the arrow penetrated into the brain, Il. 8, 85; ἐς πόντον; uncommon: δύσκεν εἰς Αἴαντα, he pressed upon Ajax (to shelter himself under his shield), Il. 8, 271. *b*) Metaph. of human conditions: κάματος γυῖα δύδυκεν, fatigue entered the limbs, Il. 5, 811. ὀδύναι δῦνον μένος Ἀτρεΐδαο, Il. 11, 268. δῦμεν Ἄρης, Mars, i. e. martial fury, entered him, Il. 17, 210; also with double accus. Od. 20, 286. 2) Spoken of clothes and arms, with accus. apparently trans. *to put on, to clothe oneself in; δύνειν* and δύεσθαι, δῦναι, δύσασθαι τεύχεα, ἕντεα, κυνέην, to put on a helmet, Il. 5, 845; χιτῶνα, to put on a tunic, Il. 18, 416. 23, 61. *b*) Also with added dat. τεύχεα ὤμοιϊν, to put the arms about one's shoulders, Il. 16, 64. ἕντεα χροΐ, Il. 9, 596; and with prepos. ἐν: ὅπλοισιν ἔνι εὐδύτην, Il. 10, 254; ἐν τεύχεσσι δύοντο, Od. 24, 496; also εἰς τεύχεα, Od. 22, 201; metaph. δύεσθαι ἀλκήν, to gird oneself with strength, Il. 9, 231. 3) Absol. *to penetrate, to soak into*, δύνει ἀλοιφή, Il. 17, 392; πᾶν δ' εἴσω ξίφος, Il. 16, 340. Espec. spoken of the sun and stars: *to set, to go down*, often ἠέλιος δ' ἄρ ἔδυ, δύσετο δ' ἠέλιος, and Βοώτης ὀψὲ δύων, and δυσομένου Ὑπερίονος, Hyperion beginning to set, Od. 1, 24. (δύω is short in the pres. and imperf. act. and mid. in the remaining tenses long, as also in δύνω; hence δύω is long only in subj. aor. 2, as Il. 6, 340. 7, 193, etc.)

δύω, see δύο.

δυώδεκα, poet. for δώδεκα, q. v.

δυωδεκάβοιος, ον, poet. (βοῦς), *worth twelve oxen*, Il. 23, 703. †

δυωδέκατος, η, ον, ep. for δωδέκατος, *the twelfth*, ἠώς, Il. 1, 493.

δυωκαιεικοσίπετρος, ον (μέτρον), *containing two and twenty measures*, τρίπους, Il. 23, 264. †

δυωκαιεικοσίπηχυς, υ (πῆχυς), *two and twenty cubits long*, ξυστόν, Il. 15, 678. †

δῶ, τό, abbrev. ep. form for δῶμα, *a house*, used only in the nom. and accus. Il. 1, 426. Od. 1, 176 [prob. the primitive word, Buttm. Gram. § 57. note 3].

δώδεκα, indecl. *twelve*, poet. also δυοκαίδεκα and δυώδεκα, Il. and Od. The number 12, like 9, used often in Homer as a round number.

δωδέκατος, η, ον, *the twelfth*, poet. δυοκαιδέκατος and δυωδέκατος, Il. 24, 781.

Δωδωναῖος, αίη, αῖον, *Dodonian*, an appellation of Jupiter, from the celebrated oracle at Dodona. Achilles called upon him as god of the Pelasgians, to whom also the Myrmidons belonged, Il. 16, 233.

Δωδώνη, ἡ, according to Schol. Ven. a town in Molossis, in Epirus, on mount Tomarus. At an earlier day it belonged to Thesprotia; and according to Hom. Il. 2, 750, the Perrhæbi came from its vicinity. Herod. also was acquainted with it, 7, 185. It was the oldest and most noted oracle of Greece. Tradition says that Deucalion first built here a temple to Jupiter, to which subsequently, according to Herod. 2, 55, a pigeon flew from the oracle at Thebes in Egypt, which spoke with a human voice and commanded to establish here an oracle of Jupiter. Strabo, more correctly, denies its Egyptian origin, and calls it an establishment of the Pelasgians, cf. Πελαργικά, Il. 16, 233. The temple was situated on mount Tomarus. The priests (Σελλοί) communicated oracles sometimes from the rustling of the sacred oak (cf. Od. 14, 327), sometimes from the sound of a brazen caldron moved by the wind. It was, according to Pouqueville, near the place now called Proskynisis. (According to Strabo, there was a second Dodona in Perrhæbia, near Scotussa.) The name is said to have been derived from the sound of the caldron Δώδω.

δώῃ and δωήσι, ep. for δῷ, see δίδωμι.

δῶμα, ατος, τό (δέμω), 1) *a house, a dwelling*, often in plur. δώματα; spoken of men and gods, δῶμ' Ἄϊδαο, Il. 15, 251. 2) a single apartment of a house, *a room, an apartment*, espec. that of the men, i. q. μέγαρον, often in the Od.

δωρέομαι, depon. mid. (δῶρον), aor. ἐδωρησάμην, *to bestow, to present*, with accus. ἵππους, Il. 10, 557. †

δωρητός, ή, όν (δωρέομαι), *presented with gifts*, that may be propitiated with presents, Il. 9, 526. †

Δωριεύς, εος, ὁ, plur. Δωριῆες, *the Dorians*, one of the main branches of the Hellenes, deriving their name from Dorus, son of Helen. They resided at first about the Olympus, but removed subsequently to the district Doris, and after the Trojan war to Peloponnesus and Asia Minor. Hom. Od. 19, 77, speaks of Dorians in Crete, and calls them τριχάϊκες, the trebly divided, according to the Schol. because they dwelt in Eubœa, Crete, and Peloponnesus, or, more correctly, because they inhabited three cities.

Δώριον, τό, *Dorium*, a place in western Messenia or Elis, where the bard Thamyris in a contest with the muses lost his sight, Il. 2, 594. According to Strab. VIII. p. 350, it is unknown; some think it a district or a mountain; others suppose it to be *Oluris* in Messenia [Pausan. 4, 33. 7, says its ruins were near a fountain called Achaia, in Messenia]; and according to Gell it was in the vicinity of the modern Sidero Castro.

Δωρίς, ίδος, ἡ, daughter of Nereus and Doris, Il. 18, 45.

δῶρον, τό, *a gift, a present*, a) δῶρα θεῶν, either presents which are made to them, *votive offerings*, Il. 3, 54. 8, 203; or which are received from them, Il. 20, 268. δῶρα Ἀφροδίτης, the gifts of Venus, i. e. beauty, and the pleasures of love, Il. 3, 54. Ὕπνου δῶρον, the gift of sleep, Il. 7, 482. b) In reference to men, Il. 17, 225. Od. 1, 311; espec. *gifts of hospitality*, which friends mutually gave, Od. 4, 589. 600.

* Δώς, ἡ (the giver), a name of *Ceres*, h. Cer. 122, ed. Herm.; Δηώ, Wolf.

δωτήρ, ῆρος, ὁ, *a giver*; δωτῆρες ἐάων, Od. 8, 325. †

δωτίνη, ἡ, *a gift, a present* = δῶρον, Il. and Od.

* Δώτιον πεδίον, τό, the *Dotian plain*, a plain surrounded by mountains between Magnesia, Phthiotis and the Pelasgian plain near Ossa, h. 15, 5.

Δωτώ, οῦς, ἡ, a Nereid, Il. 18, 43.

δώτωρ, ορος, ὁ, *a giver, a bestower*. Mercury is called δώτωρ ἐάων, Od. 9, 335. h. 16, 12.

δώωσι, see δίδωμι.

E.

E, the fifth letter of the Greek alphabet, and therefore the sign of the fifth rhapsody.

ἔᾱ, 1) Ep. for ἦν, see εἰμί. 2) For εἶα, see ἐάω.

ἐᾶ, see ἐάω.

ἐάγην, see ἄγνυμι.

ἔαδα, see ἀνδάνω.

ἐάλη, see εἴλω.

I) ἐᾶνός, ή, όν, ep. 1) As adj. with ᾱ, prop. that may easily be put on, *flexible, soft* (fine, V.); πέπλος, *a light, soft robe*, Il. 5, 734. 8, 385. ἑανῷ λιτί, Il. 18, 352; and κασσίτερος, thin-beaten, flexible tin, Il. 18, 613.

II) ἑᾶνός, as subst. always with ᾰ (prob. from ἕω, ἕννυμι, as στέφανος from στέφω), once εἱανός, Il. 16, 9; *a robe, a garment*, of goddesses and distinguished women: νεκτάρεος ἑανός, Il. 3, 389. 14, 178. 21, 507. (This word, which occurs only in the Il., is double timed. As an adj. it has ᾱ, and Buttm. would derive it from ἐάω, so that originally it signifies *yielding, pliant*. As subst. it has always ᾰ and is masc., cf. Il. 21, 507. (Later ἑανόν.) The significations *fine, thin, shining, splendid*, are derived by mere conjecture from the Hom. passages.

ἔαξα, see ἄγνυμι.

ἔαρ, ἔαρος, τό, poet. gen. εἴαρος, h. Cer. 174; and ἦρος, h. Cer. 455; *spring*, Il. 6, 148. ἔαρ νέον ἱστάμενον, the newly beginning spring, Od. 19, 519.

ἐαρινός, ή, όν, poet. εἰαρινός, q. v.

ἔᾶσιν, ep. for εἰσί, 3 plur. pres. from ἦμαι.

ἐάφθη (ed. Wolf), or, more correctly, ἐάφθη (ed. Spitzner after Aristarch. and Tyrann.), ep. 3 sing. aor. 1 pass. only twice, ἐπὶ δ' ἀσπὶς ἐάφθη καὶ κόρυς, Il. 13, 543; and ἐπ' αὐτῷ δ' ἀσπὶς, ἐ. κ. κ., prob. from ἅπτω for ἥφθη, with the syllab. augm. 'the shield and the helmet fell upon it' (*clipeus adjungebatur*, i. e. *sequebatur*, Heinr.), cf. ἐφῆπται from ἐφάπτω. Thus Köppen, Heinr., Rost; the explanation which Passow and Bothe give, after Heyne, 'the shield was fastened, hung fast,' contravenes the second passage, for ἐπ' αὐτῷ relates to ἔγχος. Buttm. Lex. II. p. 140, would, with the old Grammarians, without probability, derive it from ἔπομαι, as an aor. 1 pass. Voss translates, 'and the shield and helmet followed after it,' conf. Thiersch § 157. 6. Buttm. § 114.

ἐάω, ep. εἰάω, fut. ἐάσω, aor. 1 εἴασα, ep. ἔᾱσα, 1) *to let*, i. e. *to permit, to allow*, absol. Il. 17, 449; with infin. and accus. τούςδε δ' ἔα φθινύθειν, let those perish, Il. 2, 346. τὰ προτετίχθαι ἐάσομεν, we will suffer that to have happened [see προτείχω], Il. 18, 112. οὐκ ἐᾶν, not to suffer, i. e. to hinder, to forbid, Od. 19, 25. 2) *to let go, to let depart, to leave, to give up*, with accus. χόλον, Il. 9, 260; ἵππους, to lead steeds, Il. 4, 226; τινά, to let any one go, Il. 4, 42 [also, to leave any one, Il. 5, 148]; and often. 3) *to intermit, to forbear, to cease*, with infin. κλέψαι, Il. 24, 71; also with accus. Od. 14, 444 (α is short in the pres. and imperf., before σ long; Hom. uses in the pres. and imperf. partly the contract. forms ἐῶ, ἐᾷ, ἐῶμι, and partly the ep. forms ἐάᾳ, ἐᾷ and ἔα, monosyllabic, Il. 5, 256).

ἐάων, gen. plur. from ἑός, q. v.

ἑβδόματος, η, ον, poet. for ἕβδομος, Il. 7, 248.

ἕβδομος, η, ον (ἑπτά), *the seventh*, Il. and Od.

ἔβλητο, ep. see βάλλω.

ἐγγεγάασι, see ἐγγίγνομαι.

ἐγγείνομαι (γείνομαι), in the pres. obsol., only aor. 1 ἐνεγεινάμην, *to engender within*, with accus. εὐλὰς ἐγγείνωνται, 3 plur. subj. aor. 1, Il. 19, 26. †

ἐγγίγνομαι (γίγνομαι), ep. perf. only 3 plur. ἐγγεγάασιν, *to be born in*, perf. *to be in, to live in*; with dat. τοὶ ἐγγεγάασιν Ἰλίῳ, who dwell in Troy, Il. 4, 41. 6, 493.

ἐγγυαλίζω (γύαλον), fut. ἐγγυαλίξω, aor. 1 ἐγγυάλιξα, prop. to give into the hand, hence *to give up, to communicate, to bestow*, τί τινι; σκῆπτρόν τινι, Il. 9, 99; τιμήν, κῦδος, κέρδος; τινά τινι, to give any one to one, Od. 16, 66.

ἐγγυάω (ἐγγύη), fut. ήσω, to give up any thing as a pledge, hence *to become security*, mid. *to be bail, to be surety*. δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι, Od. 8, 351. † Among the various explanations of this passage (in the Schol.), the connection seems best suited by the following construction: ἐγγύαι τῶν δειλῶν (i. e. ὑπὲρ τῶν δειλῶν Eustath.) καὶ δειλαὶ εἰσ' ἐγγυάασθαι, i. e. sureties for the miserable give miserable security. Or, with Passow, 'for the worthless it is of no avail to become surety.' With this agrees Baumgarten-Crusius in Jahrbüch. für Philol. IX. 4. p. 436: 'Such sureties,' says he, 'are generally as bad as the persons for whom they are undertaken.' Nitzsch refers δειλῶν to Vulcan, and explains: δειλὴν ἐγγύην ἐγγυᾶται ὁ πρὸς δειλὸν ἐγγυώμενος, he who becomes security for a worthless person gives a worthless security.

ἐγγύη, ἡ (γυῖον), *surety* by delivering a pledge; and gener. *security, surety*, τινός, for any one, Od. 8, 351. †

ἐγγύθεν, adv. (ἐγγύς), 1) Of place: *from near, near*, e. g. ἔρχεσθαι, ἵστασθαι; with dat. ὁ γάρ οἱ ἐγγύθεν ἦεν, he was near him, Il. 17, 554. 2) Of time: *near, soon*, Il. 18, 133.

ἐγγύθι, adv. (ἐγγύς), 1) Of place: *near*, sometimes with gen. Πριάμοιο, Il. 6, 317. 2) Of time: *near, soon*, Il. 10, 251; with dat. Il. 22, 300.

ἐγγύς, adv. 1) Of place: *near, near by*, either without cases or with gen.; also with infin. following, Il. 11, 340. 2) Of time: *near, soon*, Il. 22, 453. Od. 10, 86.

ἐγδούπησαν, see δουπέω.

ἐγείρω, aor. 1 ἤγειρα, mid. aor. sync. ἠγρόμην, ep. ἐγρόμην, infin. ἐγρέσθαι, and with pres. accent ἔγρεσθαι, Od. 13, 124; perf. 2 ἐγρήγορα; here belong the forms ἐγρήγορθε, ἐγρηγόρθαι, ἐγρηγόρθασι, I) Act. 1) *to wake, to awaken*, τινὰ ἐξ ὕπνου, Il. 5, 413; and alone, Il. 10, 146. 2) *to arouse, to excite, to animate, to encourage*, τινά, Il. 5, 208. 15, 242; often Ἄρηα, to excite Mars, i. e. the battle, Il.; and πόλεμον, φύλοπιν, πόνον, μάχην, also θύμον, μένος, to excite the spirit. II) Mid. together with the sync. aor. 2 and

perf. 2, *to be awake, to watch*, Il. 2, 41; ἀμφὶ κυφήν, Il. 7, 434. The perf. 2, *I am awake* (imper. ἐγρήγορθε for ἐγρηγόρατε, infin. ἐγρηγόρθαι (ἐγρήγορθαι), Il. 10, 67 (as if from ἐγρήγορμαι), and 3 plur. perf. ἐγρηγόρθασι, Il. 10, 419; which extraordinary form either comes through ἐγρηγόρθαι, or has sprung from a theme ἐγερέθω abbrev. ἐγίρθω, and from this ἐγρήγορθαι); see Buttm. Gram. p. 277. Rost Dial. 75. D. Anm. 1.

ἔγκατα, τά, the interior, *the entrails*; only plur. Il. 11, 176. Od.; dat. plur. ἔγκασι, Il. 11, 438.

ἐγκαταπήγνῡμι (πήγνυμι), aor. 1 ἐγκατέπηξα, *to infix, to fasten in*; ξίφος κουλεῷ, to thrust the sword into the scabbard, Od. 11, 98. †

ἐγκατατίθημι (τίθημι), only mid. aor. 2, 3 sing. ἐγκάτθετο, and imperat. ἐγκάτθεο, *to lay down upon for oneself, to place in, to conceal*; ἱμάντα κόλπῳ, to hide the girdle in the bosom, as an amulet (not 'to put on around'), Il. 14, 219. 223; thus Voss and the Schol.; metaph. τὴν ἄτην θυμῷ, to weigh the punishment in one's heart, Od. 23, 223. Extraordinary is τελαμῶνα ἓῇ ἐγκάτθετο τέχνῃ, Od. 11, 614; prop. he laid the sword-belt upon his art, i. e. he applied to it his art. According to Eustath. a periphrasis for ἐτεχνήσατο, because it was not prepared easily and quickly, but with toil. Others explain it ἐπενόησεν, he invented, he devised it, etc. This explanation is preferred by Nitzsch. The reading of the Schol. Harl. is easier: ὃς κείνῳ τελαμῶνι ἐὴν ἐγκάτθετο τέχνην, he laid down [laid out] his art upon it. So Schneider in Lex.

ἔγκειμαι (κεῖμαι), fut. ἐγκείσομαι, *to lie in*, with dat. ἱματίοις, to lie in garments, spoken of one dead, Il. 22, 513. †

* Ἐγκέλαδος, ὁ (the roaring), one of the hundred-handed giants who stormed heaven, Batr. 285.

ἐγκεράννῡμι (κεράννυμι), aor. 1 ἐνεκέρασα, *to mix in, to mingle, to dilute*, οἶνον, Il. 8, 189. Od. 20, 223.

ἐγκέφαλος, ὁ (κεφαλή), prop. adj., which is in the head; subst. *the brain* (subaud. μυελός, marrow), Il. and Od. χόλος δ' εἰς ἐγκέφαλον δῦ, Il. 85.

ἐγκιθαρίζω (κιθαρίζω), *to play to any one on the guitar* or *harp*, h. Ap. 201. Merc. 17.

* ἐγκλιδόν, adv. (κλίνω), *bending, inclining*, h. 23.

ἐγκλίνω (κλίνω), perf. pass. ἐγκέκλιμαι, *to bend, to incline to*. 2) *to lean upon*, hence metaph. πόνος ὔμμι ἐγκέκλιται, the labor rests upon you, Il. 6, 77. †

ἐγκονέω (κονέω), *to be diligent, quick*, especially in service, only part. στόρεσαν λέχος ἐγκονέουσαι, they quickly prepared the bed, Il. 24, 648. Od. 7, 340.

ἐγκοσμέω (κοσμέω), *to arrange in*, τί τινι; τεύχεα νηΐ, to arrange the tackling and furniture in a ship, Od. 15, 218. †

ἐγκρύπτω (κρύπτω), aor. 1 ἐνέκρυψα, *to hide in, to conceal*; δαλὸν σποδιῇ, Od. 5, 488. † (Buttm. for the sake of position would read here ἔγκρυψε for ἐνέκρυψε, cf. Ausf. Gr. § 7, p. 38.), h. Merc. 416.

ἐγκυκάω, see κυκάω.

ἐγκυρέω, Ion. and. poet. (κυρέω), aor. 1 ἐνέκυρσα, *to fall into, to fall upon* any thing, with dat. φάλαγξι, upon the phalanxes, Il. 13, 145. †

* ἐγρέμαχος, ον (μάχη), *exciting battle*; fem. ἐγρεμάχη, epith. of Minerva, h. Cer. 424.

ἔγρεο, see ἐγείρω.

ἐγρηγόρθαι, ἐγρηγόρθασι, ἐγρήγορθε, ep. perf. forms; see ἐγείρω.

ἐγρηγορόων, ep. for ἐγρηγορῶν, from ἐγρηγορέω, *watching, waking*, a newly formed pres. from the perf. ἐγρήγορα, Od. 20, 6. †

ἐγρηγορτί, adv. (ἐγρήγορα), *awake*, Il. 10, 182. †

ἐγρήσσω (from ἐγείρω, ἐγείρω), *to watch, to be awake*, only pres. Il. 11, 551. Od. 20, 33.

ἔγρομαι, a pres. form assumed without reason for the infin. ἐγρέσθαι, Od. 13, 124, which the Gramm. and Wolf accent ἔγρεσθαι, see ἐγείρω.

ἐγχείη, ἡ, ep. for ἔγχος, *a spear, a lance*, Il. 3, 345. [The signif. 'battle with spears,' is unnecessary, cf. Jahrb. J. und K., p. 259.]

ἐγχείῃ, ep. for ἐγχέῃ, see ἐγχέω.

ἔγχελυς, υος, ἡ, *an eel*, plur. ἐγχέλυες, ep. for ἐγχέλεις, Il. 21, 203. 353.

ἐγχεσίμωρος, ον, *skilled in the use of the spear*, epith. of brave warriors, Il. 2, 692. Od. 3, 188. (The ancients themselves did not know the derivation. They explain it: οἱ περὶ τὰ δόρατα μεμωρημένοι, and derive it from μόρος, μοῖρα, whose fate it is to bear the spear; others from μῶλος, battle, changing λ into ρ; others from μωρός, raging with the spear. If we compare ἰόμωροι and ὑλα-

κόμαροι, we may infer that the word indicates *skill*.)

ἐγχέσπαλος, ον (πάλλω), *wielding the spear*, epith. of warriors, * Il. 2, 131.

ἐγχέω (χέω), 3 sing. subj. ἐγχείῃ ep. for ἐγχέῃ, aor. 1 act. ἐνέχευα, 3 plur. ἐνέχεαν, mid. ἐνεχευάμην, 1) *to pour in*, with accus. ὕδωρ, οἶνον, Il. 18, 347. οἶνον δεπάεσσι, to pour wine into the goblets, Od. 9, 10. *b*) *to pour in*, spoken of things dry: ἄλφιτα δοροῖσιν, Od. 2, 354. 2) Mid. *to pour in for oneself* (*sibi*), ὕδωρ, Od. 19, 387; often in tmesis.

ἔγχος, εος, τό, *a spear, a javelin*. The spear consisted of a long wooden shaft (δόρυ), which was pointed with brass (αἰχμή), Il. 6, 319. Commonly it was six feet and more long; that of Hector was eleven cubits (ἐνδεκάπηχυ). The shaft was commonly made of ash, cf. μελίη. The lower end of the shaft (σαυρωτήρ) was also pointed with brass, that when the bearer wished to rest, it might easily penetrate the earth, Il. 10, 152. 22, 224. The spear was used both in thrusting and hurling. Hence warriors went into battle with two, that they might have a second when the first had been fruitlessly hurled or been broken, Il. 3, 18. 12, 298. cf. Köpke Kriegswes. der Griechen, p. 115.

ἐγχρίμπτω (χρίμπτω), aor. 1 act. ἔγχριμψα, aor. 1 pass. only part. ἐγχριμφθείς, 1) *to force on, to push on, to drive on*; once intrans. *to press on*. τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἅρμα καὶ ἵππους, pressing on to this (the goal) drive the chariot and horses near, Il. 23, 334. Comm. pass., 1) αἰχμὴ ὀστέῳ ἐγχριμφθεῖσα, the point driven to the bone, Il. 5, 662. ἀσπίδ' ἐνιχριμφθείς, dashed down with the shield, Il. 7, 272. 2) Absol. *to crowd in, to push close on*. νωλεμὲς ἐγχρίμπτοντο, Il. 17, 413; with dat. πύλῃσιν, to the gates, * Il. 17, 405.

ἐγώ, and ep. before a vowel ἐγών, gen. ep. ἐμέο, ἐμεῖο, ἐμεῦ, μεῦ, ἐμέθεν, *I*, gen. *of me*; also strengthened ἔγωγε; μ' for μοι in μ' οἴω, Od. 4, 367; cf. Gram. and on the plur. see ἡμεῖς.

ἐδάην, see ΔΑΩ.

ἑδανός, ή, όν, *pleasing, agreeable, delicious*, an epith. of oil in Il. 14, 172. † h. Ven. 63. (The ancients derived it from ἡδύς, ἥδομαι.)

ἕδαφος, τό (ἕδος), *a seat, basis, bottom*, upon which any thing rests, νηός, Od. 5, 249. †

ἔδδεισα, ep. for ἔδεισα, see δείδω.

ἐδέδμητο, see δέμω.

ἐδείδμεν, ἐδείδισαν, see δείδω, δίω.

ἔδεκτο, see δέχομαι.

* ἔδεσμα, ατος, τό (ἔδω), *food, victuals*, Batr. 31.

ἐδήδοται, ἐδηδώς, see ἔδω.

ἐδητύς, ύος, ἡ (ἔδω), *food, victuals*, often with πόσις, Il, 9, 92. Od. 1, 150. 3, 67.

ἔδμεναι, ep. for ἐδέμεναι, from ἔδω.

ἕδνον, τό, only in the plur. τὰ ἕδνα, Ion. ἔεδνα, *bridal presents*, in different senses: 1) presents which the suitor gives the bride: the common use. *b*) presents which the suitor gives to the father of the bride, and with which he in a manner purchases her, Il 16, 178. Od. 8, 318. 2) the dowry or outfit which the father gives the bride; according to Nitzsch, a part of the bridal presents, Od 1, 277. 2, 196 (in the Il. always ἕδνα, in the Od. also ἔεδνα).

ἐδνοπαλίζεν, see ὀνοπαλίζω.

ἐδνόω, ep. ἐεδνόω (ἕδνα), *to promise for presents*, only in mid. aor. 1 ἐεδνωσάμην, to betroth a daughter, θύγατρα, spoken of a father who marries his daughter, Od. 2, 53.†

ἐδνωτής, ep. ἐεδνωτής, οῦ, ὁ (ἕδνα), the one who affiances, *the bride's father, a father-in-law*, Il. 13, 382; † only in the ep. form.

ἕδομαι, see ἔδω, ἐσθίω.

ἕδος, εος, τό (ἕζομαι), 1) *the act of sitting*. οὐχ ἕδος ἐστί, it is no time to sit, Il 11, 648. 23, 205. 2) *a seat*, Il. 1, 534. 581. 3) *a residence, an abode*, spoken of Olympus: ἀθάνατων ἕδος, the abode of the immortals, Il. 8, 456; and metaph. the place on which any thing rests, *ground, basis*. ἕδος Θήβης, and periphrastically, ἕδος Οὐλύμποιο, Il. 24, 144; *situation*, Od. 13, 344.

ἑδράθον, ep. for ἔδαφθον, see δαφθάω.

ἕδραμον, see τρέχω.

ἕδρη, ή, Ion. and ep. for ἕδρα (ἕδος), 1) *a seat*, Il. 19, 77. 2) the place where one sits, *the seat of honor*. τίειν τινὰ ἕδρῃ, to honor one with a chief seat, Il. 8, 162. cf. 12, 311.

ἑδριάομαι, depon. mid. (ἕδρα), infin. ἑδριάασθαι ep. for ἑδριᾶσθαι, imperf. ἑδριόωντο ep. resol. for ἑδριῶντο, *to seat oneself, to sit down*, Il. 10, 198. Od. 3, 35.

ἔδῦν and ἐδύν, see δύω.

ἔδω (ep. for ἐσθίω), ep. infin. ἔδμεναι, fut. ἔδομαι, Il. 4, 237; perf. act. ἐδήδα, part. ἐδη-

δώς, perf. pass. *ἐδήδομαι* (as aor. *ἔφαγον*), iterat. imperf. *ἔδεσκε*, 1) *to eat*, with accus. *Δημήτερος ἀκτήν*, Il. 13, 322; with gen. Od. 9, 102; also spoken of brutes: *to eat, to devour*. 2) *to waste, to consume*, *οἶκον, κτήματα*, Od. metaph.: *καμάτῳ καὶ ἄλγεσι θυμόν*, the heart with labor and care, Od. 9, 75. cf. Il. 24, 129. (For *ἔδω* in the pres. *ἐσθίω*, *ἔσθω* also occurs.)

ἐδωδή, *ἡ* (*ἔδω*), *food, nourishment*, food for horses, Il. 8, 504. Od. 3, 70.

ἑέ, poet. for *ἕ*, *himself, herself, itself*, see *οὗ*.

ἕεδνα, *τά*, *ἐεδνόω*, *ἐεδνωτής*, ep. for *ἕδνα*, *ἑδνόω*, *ἐδνωτής*, q. v.

ἐεικοσάβοιος, *ον*, ep. for *εἰκοσ.* (*βοῦς*), *worth twenty oxen. τιμὴν ἐεικοσάβοιον ἄγειν*, to bring a recompense of twenty oxen, Od. 22, 57. Neut. plur. * Od. 1, 431.

ἐείκοσι, and before a vowel *ἐείκοσιν*, ep. for *εἴκοσι*.

ἐεικόσορος, *ον*, ep. for *εἰκόσ. having twenty ranks of rowers*, Od. 9, 322, † a rare form for *εἰκοσήρης* like *τριήρης*.

ἐεικοστός, *ἡ*, *όν*, ep. for *εἰκοστός*, *the twentieth*.

ἐείλεον, ep. for *εἴλεον*, see *εἰλέω*.

ἐεισάμενος, *ἐεισάμην*, see *ΕΙΔΩ*.

ἐείσασθην, Il. 15, 544, see *εἶμι*.

ἐέλδομαι, *ἐέλδωρ*, see *ἔλδομαι*, *ἔλδωρ*.

ἐέλμεθα, *ἐελμένος*, see *εἴλω*.

ἐέλπομαι, see *ἔλπομαι*.

ἐέλσαι, see *εἴλω*.

ἐεργάθω, see *ἐργάθω*.

ἐέργνυμι, ep. form of *εἴργω*, *to shut up*, *κατὰ συφειοῖσιν ἐέργνυ*, Od. 10, 238; † see *εἴργω*.

ἐέργω, see *ἔργω*.

ἐερμένος, see *εἴρω*.

ἐέρση, *ἐερσήεις*, ep. for *ἔρση*, *ἑρσήεις*.

ἔερτο, see *εἴρω*.

ἐέρχατο, see *ἔργω*.

ἐέσσατο, see *ἕννυμι*.

ἐέσσατο, see *εἵσα*.

ἔεστο, see *ἕννυμι*.

ἕζομαι, depon. mid. (*ΕΔΩ*, *ΕΩ*), only pres. and imperf. without augm. *to seat oneself, to sit*, comm. with *ἕν τινι*, rarely *ἕς τι*, Od. 4, 51; with *ἐπί τινι* and *τι*; metaph. *κῆρες ἐπὶ χθονὶ—ἑζέσθην*, the fates (in the balance) settled to the earth, Il. 8, 74. (There is no act. *ἕζω*, from which it is common to derive the tenses *εἷσα*, *εἰσάμην*, *ἕσσομαι*, see *εἷσα*.)

ἔηκε, ep. for *ἧκε*, see *ἵημι*.

ἔην, ep. for *ἦν*, see *εἰμί*.

ἐήνδανε, see *ἀνδάνω*.

ἐῆος, gen. masc. as if from *ἑεύς*, see *ἑΰς*.

ἕης, gen. ep. for *ἧς*, but *ἑῆς* from *ἑός*.

ἕησθα, see *εἰμί*.

ἔησι, see *εἰμί*.

ἔθ', abbrev. for *ἔτι*.

ἔθειρα, *ἡ*, prop. *the hair of the head*, h. 7, 4, in the Il. only plur.; spoken of the mane of horses, Il. 8, 42; or of the horse-hair crest, * Il. 16, 795 (related to *ἐθείρω*).

ἐθείρω (*θέρω*), *to attend, to take care of, to cultivate, ἀλωήν*, Il. 21, 347. †

ἐθελοντήρ, *ῆρος*, *ὁ*, ep. for *ἐθελοντής* (*ἐθέλω*), *one who acts voluntarily, a volunteer*, Od. 2, 292. †

ἐθέλω, fut. *ἐθελήσω*, imperf. *ἤθελον* and *ἔθελον*, iterative *ἐθέλεσκον*, 1) *to will* (see *βούλομαι*), *to wish*, often with infin., or accus. with infin.; the imperat. with negat. serves the purpose of the Lat. *noli*, Il. 2, 247; also absol. chiefly in the part. where it can be translated *willingly, gladly*, Il. 10, 556. 2) Sometimes with negat. and is equivalent to *to be able, to be wont*, with infin. Il. 13, 106. 21, 366. Od. 3, 120 (*ἐθέλω* always in Homer, never *θέλω*).

ἔθεν, ep. for *οὗ*, q. v.

ἐθηεύμεθα, see *θηέομαι*.

ἔθνος, *εος*, *τό* (*ἔθω*), any multitude living or dwelling together, *a troop, a multitude, a nation, ἑταίρων, Ἀχαιῶν*; spoken of animals: *a swarm, a flock, a herd*, of bees, geese, pigs, Il. 2, 469. 459.

ἔθορον, see *θρώσκω*.

* *ἔθος*, *ους*, *τό*, Att. for *ἦθος*, *habit, custom*, Batr. 34.

ἔθρεψα, see *τρέφω*.

ἔθω, from which we have the ep. part. *ἔθων*, *accustomed*, Il. 9, 540. 16, 260; comm. perf. 2 *εἴωθα*, Ion. *ἔωθα*, part. *εἰωθώς*, *to be wont, to be accustomed*, with infin. The part. perf. is used absol. for *accustomed, customary. μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι ἅρμα ὀΐσεται*, they will draw the chariot better under the accustomed charioteer, Il. 5, 231.

εἰ, conj. ep. and Dor., also *αἰ*, 1) *if*, in the protasis of a conditional sentence. According to the relation of the condition to the conviction of the speaker, it stands 1) With the indicat. in all tenses when the condition is represented as something certain or without

doubt, with pres., Il. 1, 178; preter., Il. 1, 290; fut., Il. 1, 294. The apodosis is either in the indicat. of all tenses (also imperat. Il. 1, 173), or in the optat. with ἄν, Il. 1, 293. 6, 129. 2) With the subjunct. when the condition is represented as a mere supposition to be decided, *in case that, allow that*, comm. εἴ κε, αἴ κε and εἰ—ἄν, in prose ἐάν. With the subjunct. εἰ also stands in the ep. language alone, espec. εἴπερ, εἰ γ' οὖν, καὶ εἰ, Od. 12, 96. 14, 373. Il. 12, 223. The apodosis is either in the indicat. with one of the primary tenses (or imperat.), or in the subjunct. aor. and pres., Il. 1, 137; or in the optat. with ἄν, Il. 4, 97. 3) With the optat. when the condition is represented as a mere supposition without regard to reality, a simple conjecture. *Τρῶες μέγα κεν κεχαρόλατο, εἰ τάδε πάντα πυθόλατο*, the Trojans would rejoice, if they should learn all this, Il. 1, 257. The apodosis stands in the optat. with ἄν, and sometimes also in the indicat., Il. 10, 223. 4) With the indicat. the historical tenses, when the reality of the condition is denied or rejected. The apodosis then stands, *a*) Comm. in the indicat. hist. tenses with ἄν, so that the reality of the conclusion is also denied. *καί νύ κ' ἔτι πλέονας—κτάνε Ὀδυσσεύς, εἰ μὴ ἄρ' ὀξὺ νόησε Ἕκτωρ*, and Ulysses would have slain still more, if Hector had not immediately perceived it, Il. 5, 679. Od. 4, 363. *b*) Or in the optat. with ἄν, the apodosis being merely indicated as possible, Il. 2, 80. 5, 311. II) *if but, would that*, a particle of wishing, prop. a hypothetic protasis without apodosis, with optat. Il. 16, 559. 24, 74; comm. εἴθε, εἰ γάρ, αἴ γάρ, q. v. III) *whether*, in indirect questions, after verbs of considering, seeking, asking, knowing, saying, etc., with indicat. Il. 1, 83. 5, 183. If the discourse relates to events expected and yet to be ascertained, εἴ κε or ἤν is employed with the subjunct., Il. 15, 32. Also εἰ, *whether*, is found with other verbs, in which case σκοπεῖν or πειρᾶσθαι must be supplied. The subjunct. or optat. may follow, Il. 11, 797. 10, 55; cf. Kühner II. § 815–822. 837. Thiersch § 327–333. Rost § 121 seq. IV) εἰ generally begins the sentence, so that other particles follow, as εἰ γάρ, εἰ δέ, εἰ καί, εἰ μή, etc., which see under their own articles. It follows in καὶ εἰ, even if; οὐδ' εἰ, not if; ὡς εἰ, as if, see ὡς εἰ.

εἰᾶμενή or εἰαμενή, ἡ, a low moist place about rivers and swamps, *a low ground, meadow, pasture*,* Il. 4, 483. 15, 631. It is commonly derived from ἧμαι, *sedere*, hence εἰαμενή (εἵαται) for ἡμένη. Spitzner writes εἰαμενή, because both the deriv. and the best Gramm. require the spiritus asper.

εἰ—ἄν, stands in Hom. for the ep. εἴ κε, αἴ κε, when it is separated by particles, as εἰ δ' ἄν, εἴπερ ἄν, Il. 3, 288. Of the contr. ἐάν and ἤν, only the last is found in Hom., cf. εἰ I. 2.

εἰανός, ep. for ἐανός, Il. 16, 9. †

εἶαρ, ρος, τό, poet. for ἔαρ, q. v.

εἰαρινός, ή, όν, ep. for ἐαρινός (ἔαρ), *relating to spring, vernal*. ὥρη εἰαρινή, springtime. ἄνθεα εἰαρινά, vernal flowers, Il. 2, 89. Od. 18, 367.

εἴασα, εἴασκον, see ἐάω.

εἵαται, εἵατο, ep. for ἧνται, ἧντο, see ἧμαι.

εἵατο, ep. for ἧντο, see εἰμί, I am.

εἴβω, ep. for λείβω, *to drop*, always εἴβειν δάκρυον, to shed tears, * Od. 4, 153.

εἰ γάρ, 1) *for if*, in hypothet. sentences, Il. 13, 276. 17, 156. Od. 18, 366. 2) *O that, if but*, a particle of wishing, with optat., Il. 8, 538. 17, 561; more comm. αἴ γάρ, q. v.

εἴγε, conj. 1) *if at least, if indeed, si quidem*, spoken of things which one may reasonably suppose; comm. it is separated by other words. *εἰ δύνασαί γε*, Il. 1, 393. 18, 427. It is found only once united: *εἴγε μὲν εἰδείης*, Od. 5, 206.

εἰ γοῦν, *even if, although*, Il. 5, 258. † Thiersch § 329. 1, rejects γοῦν as unhomeric, and reads εἰ γ' οὖν, which Spitzner adopts, see γέ.

εἰ δ' ἄγε, *come on then! up then!* in connection with νῦν, δή, μήν, with imperat. and with δεῦρο, Il. 17, 685; also with subj. or fut., Od. 9, 37; also with plur. following, Il. 6, 376; and itself in the plur. εἰ δ', ἄγετ'—πειρηθῶμεν, Il. 17, 381. There is a partial ellipsis of the protasis: *εἰ δὲ βούλει, ἄγε*.

εἰδάλιμος, η, ον (εἶδος), *handsome, beautiful in form*, Od. 24, 279. †

εἶδαρ, ατος, τό, ep. for ἔδαρ (ἔδω), *food*, food for horses, Il. 5, 369; *bait* for fish, Od. 12, 252.

εἰ δέ, 1) *but if, and if*, in complete sentences, see εἰ. 2) εἰ δέ is sometimes used elliptically as an antithesis, in which case

the verb must be supplied from the connection. εἰ δὲ καὶ αὐτοὶ (sc. φεύξονται), φευγόντων, but if they will fly, let them fly, Il. 9, 46. cf. 262. Il. 21, 487.

εἰδέω, 1) For εἰδῶ, subj. of οἶδα. 2) An assumed theme for some forms of εἴδω and οἶδα, see ΕΙΔΩ.

εἰδησέμεν, ep. for εἰδήσειν, see ΕΙΔΩ.

εἰ δή, with indic. [sometimes prob. with subj. as Il. 1, 293.], 1) *if now, si quidem jam;* δή indicates the termination of a developement in time, Il. 1, 62. 12, 79. 16, 66. 2) *if now truly, if really*, spoken of a matter not doubted, Il. 13, 111. 18, 120. 24, 57. Od. 22, 359. 3) *whether truly*, in questions, Od. 1, 207. 17, 484.

Εἰδοθέη, ἡ, ep. for Εἰδοθέα, daughter of Proteus, who instructed Menelaus on the island of Pharos, how he could seize her father and compel him to prophesy, Od. 4, 365 seq. (from εἶδος and θέη, a divine form; in Eurip. Θεονόη.)

εἴδομαι, εἶδον, see ΕΙΔΩ.

εἶδος, εος, τό (ΕΙΔΩ), *the appearance, the form, mien*, spoken often of the human form in connection with φυή, δέμας, Il. 2, 58. 24, 376; of a dog, Od. 17, 308.

ΕΙΔΩ, ΙΔΩ, *to see, to know*, in the pres. act. obsol. The tenses in use are,

A) The aor. act. εἶδον ep. ἴδον, infin. ἰδεῖν ep. ἰδέειν, part. ἰδών, subj. ἴδω, and ep. ἴδωμι, optat. ἴδοιμι, and the aor. mid. εἰδόμην and ep. ἰδόμην, imperf. ἰδοῦ, infin. ἰδέσθαι, subj. ἴδωμαι, they signify *to see, to perceive, to behold, to observe*, and belong as aor. to ὁράω and ὁρᾶσθαι, q. v. Remarkable is: οὐκ ἴδε χάριν αὐτῆς (sc. ἀλόχου), he enjoyed not her loveliness, spoken of a warrior slain shortly after his marriage, Il. 11, 243. Thus Eustath. explains it: οὐκ ἐχάρη ἐπὶ τῇ συμβιώσει αὐτῆς οὐδ' ἐπὶ τῇ τεκνοποιήσει. Others, 'he saw not her grace;' and Köppen understands by χάρις, thanks, gratitude, in reference to πολλὰ δ' ἔδωκε. Here belong the ep. and Ion. mid. and pass. εἴδομαι, aor. 1 εἰσάμην, and ἐεισάμην, part. εἰσάμενος and ἐεισάμενος, 1) *to be seen;* hence, *to appear, to seem*, Il. 8, 558; εἴδεται ἦμαρ, 13, 98; τό τοι κἠρ εἴδεται εἶναι, that seems death to thee, Il. 1, 228. 2, 215. 2) *to be like, to resemble*, with dat. ἰδέσθαι φθογγὴν Πολίτῃ, he resembled Polites in voice, Il. 2, 791. 20, 81.

B) Perf. οἶδα, 2 οἶσθα, and οἴδας, Od. 1, 337; † plur. ἴδμεν, ἴστε, ἴσασι, subj. εἰδῶ, ep. ἰδέω, Il. 14, 235; plur. εἴδομεν for εἰδῶμεν, εἴδετε ep. for εἰδῆτε, εἰδῶσι, optat. εἰδείην, imperat. ἴσθι, infin. ἴδμεναι and ἴδμεν, ep. for εἰδέναι, part. εἰδώς, υῖα, ός; from this always the fem. ἰδυίῃσιν πραπίδεσσιν, pluperf. ᾔδεα ep. for ᾔδειν, 2. ep. ᾔειδης, ἠείδεις, ᾔδησθα for ᾔδεις, 3. ἠείδη, ἠείδει, Od. 9, 206; ᾔδεεν, ᾔδεε, ᾔδη, ep. for ᾔδει, 3. plur. ἴσαν for ἦσαν, Il. 18, 405; fut. εἴσομαι, more rarely poet. εἰδήσω, infin. εἰδησέμεν, Od. 6, 257. 7, 327; all with the signif. *to know*, (prop. to have perceived), *to understand, to recognize, to become acquainted with*, often connected with εὖ, σάφα, also with φρεσί, ἐνὶ φρεσί, κατὰ φρένα, κατὰ θυμόν, in mind; primarily with accus. or infin. οἶδε νοῆσαι, χάριν τινὶ εἰδέναι, to experience gratitude to any one, Il. 14, 235. The dependent clause follows with the part. or with ὡς, ὅτι, ὅπως, more rarely the relative ὅ, for ὅτι, Il. 18, 197; in cases of doubt with εἰ, whether, or with ἤ, ἦ, Il. 10, 342; also with only one ἤ, Od. 4, 109. 2) *to understand, to be conversant with*, πολεμήϊα ἔργα, Il. 11, 719; also μήδεα, in like manner ἤπια δήνεα, to cherish gentle thoughts or sentiments, Il 4, 361; hence generally, *to be disposed*, as, ἄρτια, αἴσιμα, etc. 3) The part. often as adj.: γυναῖκες ἀμύμονα ἔργα εἰδυῖαι, women skilled in excellent works, Il. 9, 270, cf. Il. 3, 202. As adj. comm. the part. with gen. εὖ εἰδὼς τόξων, well skilled in the bow, Il. 2, 718; in like manner μάχης, πολέμου, etc. The gen. however is also found with the finite verb, Il. 12, 229. 15, 412. The fut. εἰδησέμεν signifies also, *to become acquainted with*, Od. 6, 257.

εἴδωλον, τό (εἶδος), *a form, an image.* 2) *a shadowy form, an illusive image*, which has the exact form designed to be represented, Il. 5, 449; especially, the shades of the dead, Il. 23, 72. Od. 1, 476.

εἶεν, see εἰμί.

εἶθαρ, adv. poet. (εὐθύς), *immediately, forthwith*, * Il. 5, 337.

εἴθε, adv. *if but, oh that*, with optat. Od. 2, 33; more comm. αἴθε, q. v.

εἰ καί, 1) *if even*, with indic. and optat. *si etiam;* in most cases καί refers to a word standing near, Il. 16, 623. Od. 6, 310. 7, 194. 2) *although*, where it may be compared with the Lat. *etiamsi, etsi*, in so far as it refers to the whole concessive clause, Il. 23, 832. Od. 11, 356. 18, 376. 3) *whether also*, in indirect

questions, Il. 2, 367. From this is to be distinguished καὶ εἰ, q. v. cf. Spitzner Excurs. XXIII. on Il. p. 7.

εἴ κε, εἴ κεν, *if*, ep. = ἐάν, see εἰ I, 2. and αἴ κε.

εἴκελος, η, ον (εἴκω), *like, similar*, τινί, Hom. oftener ἴκελος.

εἰκοσάκις, adv. *twenty times*, Il. 9, 379. †

εἴκοσι, indecl. ep. εἴκοσι, before a vowel εἴκοσιν, *twenty*. In Hom. εἴκοσι never except in composition takes ν, but ι before a vowel is elided, εἴκοσ', Od. 2, 212.

[εἰκοσίμετρος, *containing twenty measures*, so Villoison and Clarke, Il. 23, 264.]

εἰκοσινήριτος, ον (νήριτος), *without dispute twenty fold; ἄποινα*, a twenty-fold ransom, Il. 22, 349. [Thus Eustath. but better the Schol. in Bekker, as also Hesych.: εἴκοσιν (ἄλλοις) ἐρίζοντα, a ransom competing with twenty (others), or equal to them.]

εἰκοστός, ή, όν, ep. εἰκοστός, *the twentieth*.

ἔϊκτο, ἔϊκτον, ἔϊκτην, see ἔοικα.

εἰκνῖα, see ἔοικα.

ΕΙΚΩ, as pres. obsol.: from which only the 3 sing. imperf. occurs: σφίσιν εἶκε, it seemed good to them, Il. 18, 520; † on the contrary, the perf. ἔοικα, often, q. v.

εἴκω, fut. εἴξω, aor. εἶξα, ep. iterat. 3 sing. εἴξασκε, 1) *to yield, to retreat*, also with ὀπίσσω, backwards; τινί, from any one; with gen. of place: εἴκειν πολέμου, to retreat from the battle, Il. 5, 348; and with both: χάρμης Ἀργείοις, to retreat out of the battle from the Greeks, Il. 4, 509; also from civility, Il. 24, 100. Od. 2, 14; hence b) Metaph. *to yield, to be inferior*, τινί τι, to any one in any thing, Il. 22, 459; also with dat. εἴκειν πόδεσσι, to be inferior in running, Od. 14, 221. c) Also of the body: *to yield*, ὅπῃ εἴξειε μάλιστα, where it could not withstand (the lance), i. e. might be wounded, Il. 22, 321. 2) *to yield, to give way to, to follow*, with dat. ὕβρει, arrogance, αἰδοῖ, ὄκνῳ: ᾧ θυμῷ εἶξας, following his inclination, Il. 9, 598. 3) Apparently trans. εἶξαι ἡνία ἵππῳ, prop. to yield to the horse in respect to the reins, i. e. to give him loose reins, Il. 23, 337. cf. 1. b.

εἰλαπινάζω (εἰλαπίνη), *to feast, to be present at a feast*, only pres. Il. and Od. from which

εἰλαπιναστής, οῦ, ὁ, *a guest, one who feasts*, Il. 17, 577. †

εἰλαπίνη, ή, *a splendid feast, a banquet, a sacrificial feast*, Od. 11, 415. 1, 226 (prob. from πίνειν κατ' εἴλας).

εἶλαρ, αρος, τό (εἴλω), prop. *covering*, then *a protection, a defence*, spoken of a wall: νηῶν τε καὶ αὐτῶν, a protection for the ships and for ourselves, Il. 7, 338; of a rudder: κύματος εἶλαρ, against the waves, Od. 5, 257.

εἰλάτινος, η, ον, ep. for ἐλάτινος, *of fir*, of fir-wood; Il. and Od.

εἶλε, see αἱρέω.

Εἰλείθυιαι, αἱ, the goddesses who preside over child-birth, according to Il. 11, 270, daughters of Juno goddess of marriage, who send indeed bitter pangs, but also help women in labor, and aid the birth; plur. Il. 19, 119; but sing. Il. 19, 103. 16, 187. The discourse is clearly of one, Od. 19, 188, who had a temple at Amnisus in Crete. According to Hes. Th. 922, there is but one, daughter of Jupiter and Juno, Apd. 1, 3. 1. In later writers she is the same with Diana (from ἐλεύθω, she who comes, *Venilia* Herm.).

Εἰλέσιον, τό, a place in Bœotia, near Tanagra, Il. 2, 499. (According to Strabo, Εἰλίσιον, from εἶλος, swamp.)

εἰλέω, see εἴλω.

εἰλήλουθα, εἰλήλουθμεν, see ἔρχομαι.

εἰλίπους, οδος, ὁ, ἡ (εἴλω), *dragging the feet, walking with difficulty* [cross-gaited], epith. of cattle, from their unsteady gait, especially with the hinder feet, only dat. and accus. plur. (Buttm. Lex. II. 155, would translate it, 'stampffüssig,' having feet suited for threshing.)

εἰλίσσω, ep. for ἑλίσσω.

εἶλον and εἰλόμην, see αἱρέω.

εἰλύαται, see εἰλύω.

εἴλῡμα, τό (εἰλύω), *a veil, covering, clothing*, Od. 6, 179. †

εἰλῡφάζω, *to whirl, to roll*, with accus. φλόγα, Il. 20, 492. †

εἰλυφάω = εἰλυφάζω, part. pres. εἰλυφόων for εἰλυφῶν, *whirling, rolling*, Il. 11, 156. †

εἰλύω, ep. for εἴλύω, perf. pass. εἴλῡμαι, 3 plur. εἰλύαται for εἴλυνται, part. pass. εἰλῡμένος, *to wind about, to envelope, to veil, to wrap up, to cover*, with accus. τινὰ ψαμάθοισιν, any one with sand, Il. 21, 319; † or prop. the compound κατειλύω. Of the pass. only the perf. αἵματι καὶ κονίῃσιν εἴλῡτο, he was covered with blood and dust, Il. 16, 640. Chiefly part. εἰλυμένος ὤμους νεφέλῃ, the shoulders enveloped in cloud, Il. 5, 186; χαλκῷ,

Il. 18, 522; σάκεσι, Od. 14, 479. (υ always long, except in εἰλύεται.)

εἵλω in the pass., εἰλέω in the act. ep. for εἰλέω (th. *FΕΑΛ*), aor. 1 infin. ἕλσαι and ἐέλσαι, part. ἕλσας, perf. pass. ἔελμαι, part. ἐελμένος, aor. 2 pass. ἑάλην (like ἐστάλην from στέλλω), 3 plur. ἅλεν for ἅλησαν, infin. ἁλῆναι and ἀλήμεναι, part. ἁλείς, εἷσα, έν, all purely epic forms. I) Act. 1) *to press, to thrust, to drive to straits*, espec. an enemy in war; with an accus. and the prep. κατά, ἐπί, or simply the dat. absol., Il. 8, 215; κατὰ πρύμνας ἕλσαι, Il. 1, 409; Τρῶας κατὰ ἄστυ, Il. 21, 225; and with the mere dat. θαλάσσῃ ἕλσαι Ἀχαιούς, to drive the Achaians to the sea, Il. 18, 294; also θῆρας ὁμοῦ εἰλεῦντα κατὰ λειμῶνα, driving the wild beasts over the meadow, Od. 11, 573; hence metaph. of a storm: τινά, to drive any one along, Od. 19, 200; in the Od. also *to strike*: ἐπεί οἱ νῆα κεραιν῵ Ζεὺς ἕλσας ἐκέασσε, when Jupiter striking with lightning dashed in pieces his ship, Od. 5, 131. 7, 250. 2) *to drive together, to shut up*, Ἀχαιοὺς Τρῶες ἐπὶ πρύμνῃσιν, Il. 18, 447; ἐν μέσσοισι, Il. 11, 413; ἐνὶ σπῆϊ, to shut up in a cave, Od. 12, 210; ἕν στείνει, Od. 22, 460. Pass. *to be pressed, to be driven*, κατὰ ἄστυ ἐέλμεθα, Il. 24, 662. cf. 18, 287; hence, of Mars: Διὸς βουλῇσιν ἐελμένος, pressed by the counsels of Jupiter, Il. 13, 524; hence also, b) *to hold back, to check*, τινά, Il. 2, 294. II) Mid. and aor. pass. *to be crowded together, to be shut in, to crowd together*, ἀμφὶ Διομήδεα, Il. 5, 782; spoken espec. of those beleaguered: ἀνδρῶν εἱλομένων, when men are besieged, Il. 5, 203; espec. in the aor. pass. οἳ δὴ εἰς ἄστυ ἅλεν, they crowded together into the city, Il. 22, 12; Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε, to assemble, Il. 5, 823; ἐς ἄστυ, Il. 16, 714; ἐπὶ πρύμνῃσιν, Il. 18, 76. 286. Hence ἁλὲν ὕδωρ, collected water, Il. 23, 420. b) *to bend oneself together, to gather oneself* (bodily) *up*. τῇ ὕπο πᾶς ἑάλη, under this (the shield) he drew himself entirely up, i. e. he concealed himself, Il. 3, 408. 20, 278. ἧστο ἁλείς, he sat bent together, Il. 16, 403; also of a lion gathering himself to spring on the prey, Il. 20, 168; so also a warrior: Ἀχιλῆα ἁλεὶς μένει, he awaited Achilles on the alert, Il. 21, 571. cf. Il. 22, 308. Od. 24, 538.

εἷμα, ατος, τό (ἕννυμι), *a garment, clothing, dress* in general, spoken of all kinds of clothes; hence often plur. εἵματα, the entire dress, Od. 2, 3. 6, 214.

εἶμαι, see ἕννυμι.

εἵμαρται, εἵμαρτο, see μείρομαι.

εἰ μέν, with εἰ δέ, often serves to mark an antithetic relation between two conditions. Sometimes the apodosis is wanting, e. g. εἰ μὲν δώσουσι γέρας (sc. καλῶς ἕξει, well and good), εἰ δέ κε μὴ δώωσιν, Il. 1, 135.

εἰμέν, ep. and Ion. for ἐσμέν, see εἰμί.

εἰμένος, see ἕννυμι.

εἰ μή, 1) *if not, unless, nisi*, in conditional clauses, where the whole clause is intended to be denied, see μή, Il. 2, 156. 261. 2) *except*, without a verb, comm. after ἄλλος, Od. 12, 326. 17, 383.

εἰμί (th. ἔω), Hom. forms: pres. 2 sing. ἐσσί and εἶς, 1 plur. εἰμέν, 3 plur. ἔασι, subj. ἔω and εἴω (εἴῃς, εἴῃ, not in ed. Wolf), optat. εἴην, also ἔοις, ἔοι, infin. ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν, part. ἐών (ὄντας, ὄντες, Od.), imperf. 1 sing. ἔα, ἦα, ἔην, ἔον, ἔσκον, 2 ἔησθα, ἦσθα, 3 ἔην, ἦεν, ἔσκε, 2 dual ἦστην, 3 plur. ἔσαν (εἶατο, Od. 20, 106, where others read εἵατο), fut. ἔσομαι, ep. ἔσσομαι, 3 sing. ἐσσεῖται, etc. On the inclination, see Thiersch Gram. § 62. Rost § 12. Kühner § 82. and 362, 2. [Buttm. § 14, 2]. I) As a verb of existence (in which case no inclination takes place), 1) *to be, to exist, to have being*. τὰ ἐόντα τά τ' ἐσσόμενα, the present and the future, Il. 1, 70; chiefly in the signif. *to live*. οὐ δὴν ἦν, he did not long live, Il. 6, 131. ἔτι εἰσί, they are still alive, Od. 15, 433. Hence the gods are often denominated αἰὲν ἐόντες, the ever-living, and οἱ ἐσσόμενοι, posterity; with an adv. Κουρήτεσσι κακῶς ἦν, it fared badly, Il. 9, 551. διαγνῶναι χαλεπῶς ἦν, it was hard to distinguish, Il. 7, 424. 2) ἔστι with a following infin., *it is possible, it is permitted, one can*; often with negat. πὰρ δύναμιν οὐκ ἔστι πολεμίζειν, beyond his strength one cannot fight, Il. 13, 787. οὔπως ἔστιν καταβήμεναι, it is not possible to descend, Il. 12, 65. cf. 357. The person is in the dat.; still also with accus. and infin., Il. 14, 63. Od. 2, 310. 3) ἔστι with the dat. of the pers., it is to me, i. e. *I have, I possess*. εἰσίν μοι παῖδες, I have sons, Il. 10, 170. II) As copula: 1) *to be*, comm. connected with subst. and adj.; also with adverbs, ἀκέων, ἀκήν, ἐγγύς, etc. 2) With gen. it indicates *possession, property, descent*. αἵματος εἶς ἀγαθοῖο, thou art of good blood,

Od. 4, 611; *material: οἶμοι ἔσαν μέλανος κυανοῖο*, the stripes were of dark steel, Il. 11, 24. 3) With dat. *σοὶ κατηφείη καὶ ὄνειδος ἔσσεται*, Il. 17, 557; also in the constr. *ἐμοὶ δέ κεν ἀσμένῳ εἴη*, it would be grateful to me, Il. 14, 108. 4) Freq. with prepos. *ἐκ πατρὸς ἀγαθοῦ*, to spring from a noble father, Il. 14, 113. 5) *εἶναι* is frequently omitted, e. g. Il. 3, 391. 10, 437. 113. On *εἴην* in Il. 15, 82, see *εἶμι*, at the close.

εἶμι (th. *ἴω*), pres. subj. *ἴω*, *ἴῃσθα* and *ἔῃς*, 3 *ἴῃσι*, *ἔῃ*, 1 plur. *ἴομεν*, ep. for *ἴωμεν*, 3 *ἴωσι*, optat. 1 sing. *εἴην*, Il. 15, 82; 3 *ἴοι*, *εἴη* and *ἰείη*, Il. 19, 209; infin. *ἴμεναι*, *ἴμμεναι*, Il. 20, 365; cf. Thiersch § 229; *ἴμεν*, *ἰέναι*, part. *ἰών*, imperf. ep. *ἤϊα*, *ἤϊον*, 2 *ἤϊες* and *ἔες*, 3 *ἤϊεν*, *ἤϊε*, *ἦεν*, *ἦε*, *ἔεν*, *ἔε*, 3 *ἴτην*, 1 plur. *ἦομεν*, Od. 3, *ἤϊον* and *ἤϊσαν*, *ἴσαν*. Finally, an ep. fut. mid. *εἴσομαι*, and aor. 1 *εἰσάμην*, to which may be added the pres. *ἴεμαι*. The pres. is even in Hom. used as a fut., Il. 10, 55, though it is found in him as a pres. also. 1) *to go, to come, to travel, to journey;* frequently, according to the connection, *a) to go away, to return;* often limited by adverbs: *ἄσσον*, *αὖτις*, *ἐπί*, *ἐς*, *ἀνά*, *μετά*, *ἰέναι*, *ἀντία* and *ἀντίον τινος*, to go against any one, Il. 5, 256; *ἐπί τινα*, to go to any one, Il. 10, 55. *b)* With accus. *ὁδὸν ἰέναι*, to go a journey, Od. 10, 103; with gen. of place, *ἰὼν πεδίοιο*, going through the plain, Il. 5, 597. *c)* With part. fut. it expresses an action which one is about to perform. *εἶσι μαχησόμενος*, he went to fight, Il. 17, 147; also with infin., Il. 15, 544. 2) Metaph. *a) to fly*, spoken of birds and insects, Il. 17, 756. 2, 87. *b)* Of inanimate things: *to go, to travel; ἐπὶ νηὸς ἰέναι*, in a ship, Od.; spoken of an axe and spear: *πέλεκυς εἶσι διὰ δουρός*, the axe goes through the wood, Il. 3, 61. Spoken of food, Il. 19, 209; of clouds, smoke, tempest, Il. 4, 278. 21, 522; and of time: *ἔτος εἶσι*, the year will come to an end, Od. 2, 89; so Eustath., Voss; Nitzsch, on the contrary, 'the fourth year is coming,' in which case, in v. 106, *τρίστες* is to be changed into *δίστες*, and in v. 107, *τέτρατον* into *δὴ τρίτον*. II) Mid. in the same signif. *ἐς περιωπήν*, to ascend to a place of observation, Il. 14, 8. *διαπρὸ δὲ εἴσατο καὶ τῆς*, it went entirely through this also (*μίτρη*), Il. 4, 138. 13, 191 (Iota is short, but in *ἴομεν* sometimes long for metre's sake), see *ἴαμαι*. —N. B. Il. 15, 80 seq. *ὡς δ' ὅτ' ἂν ἀΐξῃ νόος ἀνέρος, ὅστ' ἐπὶ πολλὴν γαῖαν ἐληλουθὼς—νοήσῃ ἔνθ' εἴην ἢ ἔνθα*, cf. *ἀΐσσω*. Some of the ancients take *εἴην*, or, by another reading, *ἦην*, as 1 sing. imperf. of *εἰμί* (I was); others read *ἦει* or *ἦειν* as 3 sing. imperf. of *εἰμί* (*ibam*); still others *εἴη* as 3 sing. optat. from *εἶμι* or *εἰμί*; Voss leaves it undecided from which verb he takes it. Hermann, in the Abh. *de leg. quibusd. subtiliorib. serm. Hom.* (Op. II. 57), prefers the reading *ἦην* (*hic fui et illic*), which certainly suits *ἐληλουθώς* well. Still, as *ἦην* occurs nowhere else as 1 pers., and as *ἔνθα ἢ ἔνθα* commonly indicates motion, it may with the greatest probability be regarded with Spitzner as optat. of *εἶμι*, *εἴην* (cf. Il. 24, 130. Od. 14, 496), *I would go here and there.* The last critic, since the first pers. does not accord well with the epic diction, thinks the reading *εἴη* more agreeable to the Hom. forms of speech, cf. Spitzner on the passage.

εἰν, poet. for *ἐν*, in.

εἰνάετες, adv. (*ἐννέα*, *ἔτος*), *nine years long*, from adj. *εἰναετής*, of nine years, Il., and Od. 3, 118.

εἰνάκις, adv. poet. for *ἐννάκις*, *nine times*, Od. 14, 230. †

εἰνάλιος, *η*, *ον*, ep. for *ἐνάλιος*, *in the sea, of the sea; κῆτος*, a monster of the sea, Od. 4, 443; *κορώνη*, the sea-crow, * Od. 5, 67.

εἰνάνυχες, adv. (*ἐννέα νύξ*), *nine nights long*, Il. 9, 470. †

εἰνατέρες, *αἱ*, *wives of brothers, sisters-in-law*, * Il. 6, 378. 22, 473. (Sing. obsolete.)

εἶνατος, *η*, *ον*, ep. for *ἔννατος*, q. v.

εἵνεκα, ep. for *ἕνεκα*, q. v.

εἰνί, ep. for *ἐν*.

εἰνόδιος, *η*, *ον*, ep. for *ἐνόδιος* (*ὁδός*), *on the way*, Il. 16, 260. †

εἰνοσίφυλλος, *ον* (*ἔνοσις*, *φύλλον*), *leaf-shaking, rustling*, epith. of mountains, Il. 2, 632. Od. 9, 22.

εἴξασκε, see *εἴκω*.

εἷο, ep. gen. for *οὗ*, *his*.

εἰοικνῖαι, see *ἔοικα*.

εἶπα, i. q. *εἶπον*, q. v.

εἰπέμεναι, *εἰπέμεν*, see *εἶπον*.

εἴπερ, 1) *if indeed, although*, in hypothetical sentences, when the two members are harmonious. The indic. subj. and optat. follow (see *εἰ*), *εἰ τελέει περ*, Il. 8, 415. 16, 118. 24, 667. Od. 1, 188. *εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος—ἐξ ἐδέων στυφελίξαι*, Il. 1, 580.

passage, the apodosis is wanting, ac- to the interpretation of Wolf and ɜr, viz. 'he is able.' Voss on the other ʌnm. p. 25, places the comma after ιος ἀστεροπητής, and takes the words ' στυφελίξαι, (optat.) as apodosis, for Olymp. thunderer should will, he could ,' etc. 2) *even if, although*, when the rs are antith., Il. 1, 81. 4, 38, 261. 8, 153.

θεν, more correctly εἴ ποθεν, *if from re, whether from anywhere*, Od. 1. 115. 0.

θι, *if anywhere*, * Od. 12, 96.

ν, ep. ἔειπον, iterat. εἴπεσκον, subj. sing. εἴπῃσθα, optat. εἴποιμι, infin. part. εἰπών. The imperat. εἰπέ, εἴπατε, 107; also the poet. form ἔσπετε, *to say*, k, τί τινι, any thing to any one: also, ινα, to address any one, Il. 12, 210. 17, εἰπεῖν τινα, to speak well of one, Od. (from ἔπω, prop. *to recount;* in use, aor. of φημί.)

τε, more correctly εἴ ποτε, 1) *if ever*, ıy *time*, with indicat. Il. 1, 39. 394; bj. Il. 1, 340. 2) *whether ever, if ever*, ect questions with optat. Il. 2, 97. 3) Iomer. formula εἴποτ' ἔην γε is va- explained. Most critics take it as an ıion of a sad remembrance of what y existed; δαὴρ αὖτε ἐμὸς ἔσκε, εἴ ποτ' Il. 3, 180. Thiersch § 329. 3 'he was ' brother-in-law, if indeed he ever was' credible]. Wolf likewise remarks in zu Il. II. p. 202: "It expresses tender ity connected with dejection and re- once he was.'" So Eustath. under- t; he says, 'it is as if she would say, οὐκ λὰ ποτὲ ἦν,' cf. Herm. ad Viger. p. 946: *formulæ, quæ perdifficilis explicatu videtur sensus esse; si unquam fuit, nc est non amplius*, i. e. *si recte dici iuisse, quod ita sui factum est dissimili, se unquam vix credus. Est enim, puutio dolentium, non esse quid am- ut vim ejus Germanice sic exprimas*," nicht mehr,' alas no longer. Schütz geveen Doct. part. in Epit. red. p. 630, ctly considers it as optat. 'ah would he) still.' Besides Il. 3, 180, this formula in Il. 11, 761. 24, 426. Od. 15, 268. 19,

ν, *if perhaps, if by any means*, Od.

εἴ πως, *if perchance, if in any way*, Il. 13, 807.

Εἰραφιώτης, ου, ὁ, voc. Εἰραφιῶτα, appellat. of Bacchus, Hom. h. 26, 2. (The derivation is uncertain; perhaps from ἐν and ῥάπτω, sowed into the thigh. Schwenk in Zeitschr. für Alterthumsw. No. 151, 1835, derives it from ἔαρ and φίω = φύω, and translates, *spring-born*.)

εἴργω = εἔργω, see ἔργω.

εἴρερος, ὁ (εἴρω, to bind), *captivity, servitude*, or *a female slave*, cf. Nitzsch, Od. 8, 529. †

* Εἰρεσίαι, αἱ, a town in Hestiatotis (Thessalia), h. in Apoll. 32. Others read, Πειρεσίαι; Ilgen understands by Εἰρεσίαι, the island *Irrhesia* of Pliny.

εἰρεσίη, ἡ (ἐρέσσω), *the act of rowing*, * Od. 10, 78. 11, 640.

Εἰρεσιώνη, ἡ (εἶρος), 1) An olive branch wound with wool and hung with fruits, a kind of harvest garland, which on the festivals Πυανέψια and Θαργήλια was carried around by boys with singing and then hung upon the house-door. 2) the *song* on such an occasion; and then gener. *a song*, to solicit charity, Ep. 15.

Εἰρέτρια, ἡ, Ion. for Ἐρέτρια; an important town in the island of Eubœa, near Paleo Castro, Il. 2, 537.

εἴρη, ἡ, *an assembly, a place of assembling*, plur. Il. 18, 531. † (According to Schol. = ἀγορά, from ἐρεῖν) or from εἴρω, *sero*, keeping locked, (the sacred gates, V.)

εἴρημαι, see εἴρω.

εἰρήνη, ἡ, *peace*, Od. 24, 486. ἐπ' εἰρήνης, in peace, Il. 2, 797. Od. 24, 486. (prob. from εἴρω, *sero*.)

εἴριον, τό, ep. for ἔριον, q. v.

εἰροκόμος, ον (κομέω), *working wool, carding wool*, Il. 3, 387. †

εἴρομαι, Ion. and ep. depon. mid., infin. εἴρεσθαι, imperf. εἰρόμην, fut. εἰρήσομαι, 1) *to ask*, τινά, any one or after any one, Il. 1, 553. 6, 239; τί, after any thing, Il. 10, 416; and τινά τι, any one about any thing, Od. 7, 237; also ἀμφί τι, Od. 11, 570. 2) *to say*, cf. εἴρω. (Ep. forms ἐρέω, ἐρέομαι, ἔρομαι, q. v.)

εἰροπόκος, ον (πόκος), *woolly, covered with wool*, epith. of sheep, Il. 5, 337. Od. 9, 443.

εἶρος, τό, ep. for ἔρος, *wool*, * Od. 4, 135. 9, 226.

εἰρύαται, see ἐρύομαι.

εἰρύομαι and *εἰρύω*, ep. for *ἐρύομαι*, and *ἐρύω*, q. v.

εἴρω, poet. (theme *FEP, sero*), only part. perf. *ἐερμένος*, pluperf. *ἔερτο*, *to arrange in a row, to fasten together, to bind; ὅρμος ἠλέκτροισιν ἐερμένος*, a necklace joined or strung with amber, Od. 18, 296. h. Ap. 104; and *ἔερτο*, Od. 15, 460.

εἴρω, fut. *ἐρέω*, ep. for *ἐρῶ*, perf. pass. *εἴρημαι*, 3 pluperf. pass. *εἴρητο*, fut. 3 *εἰρήσομαι*, (aor. 1 pass. *ῥήθεις*, from the theme *PEΠ*.) The pres. is ep. and occurs only in the 1 sing. Od. 2, 162. The common form of the fut. h. Cer. 406. 1) *to speak, to say, to tell, τί*, Il. 4, 363; *οὐ μέν τοι μέλεος εἰρήσεται αἶνος*, not empty praise shall be spoken to thee, Il. 23, 795; *τινί τι*, any thing to any one, Il. 1, 297. 2) *to speak to, to communicate, to announce, ἔπος*, Il. 1, 419; *φόως ἐρέουσα*, about to announce the light, Il. 2, 49. II) Mid. *to say*, like the act. Il. 1, 513. Od. 11, 542; common. *to ask*, prop. 'I cause to be told me,' conf. *εἴρομαι*. (These forms from *εἴρω* belong in use to *φημί*, q. v. The ep. fut. *ἐρέω, I will say*, must not be confounded with the pres. *ἐρέω, I ask*.)

εἰρωτάω, Ion. and ep. for *ἐρωτάω*, only pres. *to ask, to interrogate, τινά τι*, one about any thing, * Od 4, 347. 17, 138.

εἰς, Ion. and ep. *ἐς*, I) Prep. with accus., ground signif. *into, to* whither? (cf. *ἐν*), to indicate a motion into the interior of an object, or to an object, 1) Spoken of space: *a*) Of a local object, *into, to; οἴχεσθαι ἐς Θήβην*, Il. 1, 366; *εἰς ἅλα*; especially of persons, with the implied idea of residence, *εἰς Ἀγαμέμνονα*, Il. 7, 312; *ἐς Μενέλαον*, Od. 3, 317; with verbs of seeing: *εἰς ὦπα ἰδέσθαι*, to look into the face. *b*) Of quantity: *εἰς δεκάδας ἀριθμεῖσθαι*, to be counted into decades, Il. 2, 124. 2) Of time: *a*) In assigning a limit, *till, until: ἐς ἠέλιον καταδύντα*; in like manner *ἐς τὸ ἔτι*, till how long, Il. 5, 465. *b*) In indicating continuance of time, *for: ἐς ἐνιαυτόν*, for a year, a year long, Od. 4, 86; *ἐς θέρος*, in the summer, Od. 14, 384. 3) Of cause, manner, etc.: *a*) The aim, *εἰπεῖν εἰς ἀγαθόν*, for good, Il. 9, 102. *b*) Way and manner, *ἐς μίαν βουλεύειν*, harmoniously, Il. 2, 379. *c*) A reference, *εἰς φύσιν*, Batr. 52. Remark 1) *εἰς* is often found with verbs signifying rest, instead of the prep. *ἐν* with the dat. It is a construc. prægn. by which the verb at the same time embraces an idea of motion: *ἐφάνη λῖς εἰς ὁδόν*, Il. 15, 276; *ἐς θρόνους ἕζοντο*, Od. 4, 51. Rem. 2) *εἰς* stands apparently with the gen. by an ellipsis: *εἰς Ἄϊδαο* subaud. *δόμον*; *εἰς Αἰγύπτοιο* (*ὕδωρ*), Od. 4, 581. II) Adv.; in this signif. it occurs but rarely. *τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην*, Il. 8, 115. III) In compos. it has the general signif. *into, to*.

εἷς, μία, ἕν, gen. *ἑνός, μιᾶς, ἑνός, one*; with superl. Il. 12, 243, also with art. *ἡ μία*, Il. 20, 272; an ep. form of *εἷς* is *ἰός*, q. v.

εἵσα (theme *ΕΔ*), an ep. defect. imperf. *εἷσον*, part. *ἕσας, ἕσασα*, aor. 1 mid. *ἐσάμην* and *ἐέσσατο*, 1) *to seat, to cause to sit, ἐν κλισμοῖσι, ἐς θρόνον, ἐπὶ θρόνου*, 2) *to place, to lay, to bring into a place, δῆμον ἐν Σχερίῃ*, Od. 6, 8; *σκοπόν*, to place a watcher, Il. 23, 359; *λόχον*, to lay an ambuscade, Il. 4, 392. Od. 4, 531; *τινὰ ἐπὶ νηός*, h. 7, 10; and so mid. *ἐέσσατο*, Od. 14, 295; (what is wanting is supplied by *ἰδρύω*, see Buttm. Gram. § 108.)

εἰσαγείρω, poet. *ἐσαγείρω* (*ἀγείρω*), 1) *to collect into*, with accus. *ἐρέτας ἐς νῆα*, Il. 1, 142. 2) Mid. *to assemble* (themselves) *in*, Od. 14, 248. *b*) Metaph. with accus. *θυμόν*, to recover spirit, Il. 15, 240. 21, 417.

εἰσάγω, poet. *ἐσάγω* (*ἄγω*), aor. 2 *εἰσήγαγον, to lead into, to introduce*, with accus. *Λαοδίκην ἐσάγουσα*, leading in Laodice, Il. 6, 252. (The Schol. takes *ἐσάγουσα* intrans. and Voss. renders 'going to Laodice),' with double accus. *ἑταίρους Κρήτην*, to conduct his companions to Crete, Od. 3, 191; conf. Od. 4, 43; metaph. *ποταμῶν μένος*, Il. 12, 18.

εἰσαθρέω poet. *ἐσαθρ.* (*ἀθρέω*), *to behold, to discern in the midst, τινά*, Il. 3, 450. †

εἰσακούω, poet. *ἐσακούω* (*ἀκούω*), aor. *ἐσακούσα*, without augm. *to hearken to, to understand*, absol. Il. 8, 97. † *φώνην*, h. in Cer. 248.

εἰσάλλομαι, depon. mid. (*ἄλλομαι*), aor. 1 *ἐσήλατο*, and aor. 2 *ἐσᾶλτο, to spring upon, to leap upon*, with accus. *τεῖχος, πύλας*, to storm a wall, the gates, * Il. 12, 438. 466.

εἰσάμην, ep. 1) Aor. 1 mid. of *εἴδω*. 2) Aor. 1 mid. of *εἶμι*.

εἰσαναβαίνω (*βαίνω*), aor. 2 *εἰσανέβην*, infin. *εἰσαναβῆναι, to mount up, to ascend, to go up to*, with accus. *Ἴλιον, λέχος*, and *εἰς ὑπερῷα*, Od. 19, 602.

εἰσανάγω (*ἄγω*), *to lead into; τινὰ εἴρε-*

φον, any one into slavery, Od. 8, 529; cf. ἔρεφος.

εἰσανείδον, def. aor. (*ΕΙΔΩ*), *to look up to any thing*, with accus. οὐφανόν, * Il. 16, 232. 24, 307.

εἰσάνειμι (εἶμι), *to ascend upon, to mount*, with accus. spoken of the sun, οὐφανόν, Il. 7, 423. †

εἰσάντα, ep. ἔσαντα (ἄντα), *opposite, over against*. ἔσαντα ἰδεῖν, to look into the face, Il. 17, 334; εἴσαντα only Od. 5, 217.

εἰσαφικάνω, poet. form of εἰσαφικνέομαι, Il. 14, 230. Od. 22, 99.

εἰσαφικνέομαι, depon. mid. (ἱκνέομαι), only aor. εἰσαφικόμην, *to go to a place, to arrive at*, with accus. Ἴλιον, Il.; also τινά, Od. 13, 404.

εἰσβαίνω, poet. ἐσβαίνω (βαίνω), aor. 1 ἐσέβησα, aor. 2 εἰσέβην, 1) Trans. *to introduce, to bring in*, ἑκατόμβην, Il. 1, 310. † 2) Intrans. *to enter, to go on board*, espec. of a ship, Od. 9, 103. 179.

εἰσδέρκομαι, depon. (δέρκομαι), aor. ἐσέδρακον, *to look at, to perceive, to behold*, with accus., Il. and Od. only aor.

εἰσδύω, poet. ἐσδύω (δύω), only mid. εἰσδύομαι, *to go into, to enter*. ἀκοντιστὺν ἐσδύσεαι, thou wilt enter the battle fought with spears, Il. 23, 622. †

εἰσείδον (*ΕΙΔΩ*), ep. εἴσιδον, defect. aor. of εἰσοράω, *to look upon, to behold*.

εἶσειμι (εἶμι), *to go in, to come to*, μετ' ἀνέρας, Od. 18, 184; with accus. οὐκ Ἀχιλῆος ὀφθαλμοὺς εἴσειμι, I will not come before the eyes of Achilles, Il. 24, 463.

εἰσελαύνω, ep. εἰσελάω (ἐλαύνω), aor. 1 εἰσέλασα, *to drive into*, ἵππους, Il. 15, 385; absol. εἰσελάων, the herdsman driving in, Od. 10, 83. 2) Intrans. *to steer into*, prop. subaud. ναῦν, Od. 13, 113.

εἰσερύω (ἐρύω), *to draw into*; with accus. νῆα σπείος, to draw the ship into a grotto, Od. 12, 317. †

εἰσέρχομαι, poet. ἐσέρχομαι (ἔρχομαι), fut. ἐσελεύσομαι, aor. 2 εἰσῆλθον, poet. εἰσήλυθον, *to go into, to come into, to enter*, with accus. Μυκήνας, πόλιν, also οἰκόνδε, Il. 6, 365; metaph. μένος ἄνδρας ἐσέρχεται, strength enters the men, Il. 17, 157. Od. 15, 407.

εἶσθα, ep. for εἶς, see εἶμι.

εἰσθρώσκω (θρώσκω), aor. 2 ἔσθορον, ep. for εἰσέθορον, *to leap into*, only absol., * Il. 12, 462. 21, 18.

εἰσιέμεναι, see εἰσίημι.

εἰσίζομαι, poet. ἐσίζομαι (ἵζομαι), *to seat oneself in*; λόχον, to place oneself in an ambuscade, Il. 13, 285. †

εἰσίημι (ἵημι), *to send in*, mid. *to betake oneself to*. αὐλὶν ἐσιέμεναι, part. pres. betaking oneself to a resting-place, Od. 22, 470. † Others take it as infin. pres. or as part. pres. mid. of εἶμι [cf. Jahrb. Jahn und K. p. 260, where the latter view is defended].

εἰσίθμη, ἡ (εἴσειμι), *entrance*, Od. 6, 264.

εἰσκαλέω, poet. ἐσκαλέω, *to call in*, mid. *to call to oneself*; only in tmesis, ἐς δ' ἄλοχον ἐκαλέσσατο, Il. 24, 193. †

εἰσκαταβαίνω, ep. ἐσκαταβαίνω (βαίνω), *to descend into* any thing, with accus. ὄρχατον, Od. 24, 222. †

εἴσκω, ep. lengthened from ἴσκω (ἴσος), 1) *to make similar, to render like*. αὐτὸν ἤϊσκεν δέκτῃ, he made himself like a beggar, Od. 4, 247. 13, 313. 2) *to esteem like, to compare to*, τινά τινι, Il. 3, 197. Τυδείδῃ αὐτὸν πάντα εἴσκω, I consider him in all respects like Tydides, Il. 5, 181. τάδε νυκτὶ εἴσκει, Od. 26, 362; *to compare*, τινά τινι, Il. 3, 197. Od. 6, 152. 8, 159. 3) *to regard as, to judge, to suppose*, absol. Od. 4, 148, and with accus. and infin. Od. 11, 363. ἦ ἄρα δή τι εἴσκομεν ἄξιον εἶναι, τρεῖς ἑνὸς ἀντὶ πεφάσθαι, we judge it now sufficient that three have been slain instead of one, Il. 13, 446. 21, 332.

εἰσμαίομαι (μαίομαι), aor. 1 ἐσεμασάμην, ep. σσ, *to affect, to distress*, only metaph. μαλά μ' ἐσεμάσσατο θυμόν, he greatly distressed my heart, * Il. 17, 564. 20, 425.

εἰσνοέω (νοέω), aor. 1 εἰσενόησα, *to remark, to perceive*, τινά, Il. and Od.; ἴχνια, h. Merc. 218.

εἴσοδος, ἡ (ὁδός), *entrance, access*, Od. 10, 90. †

εἰσοιχνέω (οἰχνέω), *to go into*, with accus. νῆσον, * Od. 6, 157. 9, 120.

εἰσόκε, before a vowel εἰσόκεν (εἰς ὅ κε), 1) *till, until*, comm. with the subjunc. which expresses an expected end, Il. 2, 332. 446. *b*) With indicat. fut. Il. 21, 134. Od. 8, 318. Il. 3, 409 (in this passage better subjunc. aor. with shortened mood vowel). *c*) With optat. Il. 15, 70. Od. 22, 444. 2) *as long as*, with subjunc. Il. 9, 609. 10, 89.

εἴσομαι, 1) Ep. fut. mid. of οἶδα, see *ΕΙΔΩ*. 2) Ep. fut. mid. of εἶμι.

*εἰσοπίσω, adv. (ὀπίσω), *for the future, in future*, h. Ven. 104.

εἰσοράω (ὁράω), part. εἰσορόων, ep. for εἰσορῶν, fut. εἰσόψομαι, aor. 2 εἰσεῖδον, mid. infin. pres. εἰσοράασθαι, ep. for εἰσορᾶσθαι, *to look upon, to behold, to regard*, with accus. 1) With the idea of veneration. εἰσορᾶν τινα ὡς θεὸν, to look upon any one as a god, i. e. to venerate, Il. 12, 312; or ἴσα θεῷ, Od. 15, 520. 2) Mid. like the act. Od. 3, 246.

ἔϊσος, ἐΐση, ἔϊσον (ῑ), ep. lengthened from ἶσος, used however only in the fem., *like, æqualis*, in the following constructions: 1) δαὶς ἐΐση, an evenly divided feast, a common feast, spoken espec. of sacrificial feasts in which each one receives an equal portion, Il. 1, 468, and often. 2) νῆες ἔϊσαι, the even-floating ships, i. e. built alike strong on both sides, so as to preserve their equipoise in sailing, Il. 1, 306. 3) ἀσπὶς πάντοσ' ἐΐση, the everywhere equal shield, i. e. extending alike from the centre to all sides, hence *entirely round*, Il. 3, 347. 4) φρένες ἔνδον ἔϊσαι, an equable mind, a mind remaining the same in all circumstances, Od. 11, 337. 14, 178. [5) ἵπποι ἔϊσαι (σταφύλῃ ἐπὶ νῶτον), Il. 2, 765.]

εἰσόψαμαι, fut. of εἰσοράω.

εἰσπέτομαι (πέτομαι), aor. εἰσεπτόμην, *to fly into*, with accus. πέτρην, Il. 21, 494. †

εἰσφέρω (φέρω), 1) *to bring in, to carry in*, with accus. ἐσθῆτα, Od. 7, 6. 2) Mid. *to bear away with oneself, to sweep away*, spoken of a river; with accus. πεύκας, Il. 11, 495.

εἰσφορέω, a form of εἰσφέρω, *Od. 6, 91. 19, 32.

εἰσχέω (χέω), *to pour in*. 2) Mid. *to pour oneself in, to rush into*; only aor. sync. mid. ἐξέχυντο κατὰ πύλας, they rushed into the gates, *Il. 12, 470. 21, 610.

εἴσω, ep. ἔσω, Il. 24, 155. 184. 199. Od. 7, 50; adv. (from εἰς), 1) *to, into, inwards*, εἰπεῖν, Od. εἴσω ἀσπίδ' ἔαξε, he broke in the shield, Il. 7, 270; often with accus., which comm. follows and depends upon the verb: Ἴλιον εἴσω, Οὐρανὸν εἴσω, etc. Only Il. 24, 155. 184. 199, ἔσω precedes. *b*) With gen. only Od. 8, 290. 2) *within, inside*, perhaps Od. 7, 13.

εἰσωπός, όν (ὤψ), *in the sight of, having in view*; with gen. εἰσωποὶ ἐγένοντο νεῶν, they were in sight of the ships, Il. 15, 653. †

εἶται, see ἵημι.

εἴτε—εἴτε, conj. *whether—or, be it this—or that*, in indirect double interrogation; *a*) With indic. Il. 1, 65. Od. 3, 90. *b*) With subj. Il. 12, 239; εἴτε is also followed by ἤ καί, Il. 2, 349.

εἶτε for εἴητε, see εἰμί.

εἰῶ, ep. for ἐάω, Il. 4, 55; but εἴω, see εἰμί.

εἴωθα, see ἔθω.

εἴων, see ἐάω.

εἴως, ep. for ἕως, q. v.

ἐκ, before a vowel ἐξ, prepos. with gen. General signif. is *from, out of*, in contradistinction from ἐν. 1) Of place: in denoting removal from the interior or immediate vicinity of a place, *out, out of, away from*, espec. with verbs of motion, ἰέναι, ἔρχεσθαι, etc. ἐκ νηῶν, from the ships, Il. 8, 213. *b*) In denoting distance with verbs of rest, *without*, only ep. ἐκ βελέων, without the reach of weapons, Il. 11, 163. With verbs of standing, sitting, hanging, etc., ἐκ stands to indicate the idea of consequent motion or distance contained in the verb. ἐκ δίφροιο γουνάζεσθαι, down from the chariot, Il. 11, 130. αὐτόθεν ἐκ δίφροιο καθήμενος, Od. 21, 420. ἐκ πασσαλόφι κρέμασεν φόρμιγγα, he hung from (upon) the hook, Od. 8, 67. 2) Of time: *a*) Spoken of direct departure from a point of time, *from*, espec. ἐξ οὗ, from which time, since; and ἐκ τοῦ or ἐκ τοῦδε, from this time, Il. 1, 493. ἐξ ἀρχῆς, from the beginning, at first. *b*) Spoken of the direct consequence, *after*. ἐξ αὐθέρος, Il. 16, 365. 3) Spoken of cause, manner, etc.: *a*) Of origin. εἶναι, γίγνεσθαι ἔκ τινος, to spring from any one, Il. 15, 187. *b*) Of the whole in reference to its parts. ἐκ πολέων πίσυρες, Il. 15, 680. *c*) Of the author or agent, with pass. and intrans. verbs, ep. and Ion. like ὑπό, *by*. ἐφίλητο ἐκ Διός, Il. 2, 669. ἀπολέσθαι ἔκ τινος, Il. 18, 107. *d*) Of the cause, ἐκ θεόφιν πολεμίζειν, to fight at the instigation of the gods, Il. 17, 101. cf. Il. 5, 384. ἐκ θυμοῦ φιλεῖν, to love from the heart, Il. 9, 486. *e*) Of suitableness, *after, according to*. ὀνομάζειν ἐκ γενεῆς, after his race, Il. 10, 68. 4) ἐκ is often separated by some words from its gen., Il. 11, 109; it is also in epic writers placed after the gen., Il. 1, 125; ἐκ after the subst. receives the accent; also when it is emphatic, Il. 5, 865. See also the articles διέκ, παρέκ, ὑπέκ. II) Adv. ἐκ

sed in its orig. signif. as an adv. of
κ δ' ἀργύρεον τελαμῶνα, and thereon
d to it), Il. 18, 480; and often in
Il. 1, 436. 13, 394. III) In compos.
fies *out*, *out of*, *away from*, *utterly*;
resses separation, origin, completion.
η, ἡ, *Hecuba*, daughter of Dymas
Phrygia, sister of Asius and wife of
l. 16, 718; in later writers, daughter
us.
γος, ὁ (ἔργον), *working at a dist-*
ar-shooting; according to Nitzsch,
from a distance, epith. of Apollo,
he slew with arrows, = ἑκηβόλος, as
, 439. 2) As subst. *the far-shooter*,
, and Od. 8, 323.
, aor. 2 pass. of καίω.
ν, adv. (ἑκάς), *from far*, *from a*
, also = ἑκάς, Od. 17, 25.
ζον, see καθίζω, Od. 16, 408.
ήδη, ἡ, daughter of Arsinous of Te-
hom Nestor received as a slave, Il.

adv. (ἐκ), *far*, *at a distance*, *far*
often as prep. with gen. Il. 5, 791;
n with ἀπό, Il. 18, 256. Compar.
, superl. ἑκαστάτω, *at the farthest*,
3. †
έρω, adv. compar. of ἑκάς, Od. 7,

όθι, *to each* or *every*, Od. 3, 8. †
ος, η, ον, *each one*, *every one*, as a
adj. frequently with the plur. Il. 1,
215; more rarely in the plur. Od. 9,
417. It also stands in the sing. in
n, after a noun or pronoun plur. for
ose of more exact definition, when
r properly belongs in the gen. οἱ δέ
ημήναντο ἕκαστος, each one of them,
. πᾶσιν ἐπίστιόν ἐστιν ἑκάστῳ, Od.

θε, before a vowel ἑκάτερθεν (ἑκά-
n *both sides*; also with gen. ὁμίλου,

τη, ἡ, *Hecate*, daughter of Perses or
and Asteria, grand-daughter of Coi-
Phœbe, to whom Jupiter gave the
operate every where. She presi-
purifications, wealth, honor, and all
y, h. in Cer. 25. 52. Hes. Th. 409.
is a cave sacred to her in Zerinthus
hrace, Steph. At a later day she
ounded with Diana, and worshipped
as presiding over the magic art (prob. from ἕκατος, the far-working).

ἑκατηβελέτης, αο, ὁ, ep. for ἑκηβόλος, Il. 1, 75. † h. Ap. 137.

ἑκατηβόλος, ον (βάλλω), *far-throwing*, *far-shooting*, or, *hitting from a distance*, epith. of Apollo, Il. 5, 444; of Diana, h. 8, 6. As subst. Il. 15, 231.

ἑκατόγχειρος, ον (χείρ), *hundred-handed*, epith. of Briareus, Il. 1, 402. †

ἑκατόζυγος, ον, ep. for ἑκατόνζυγος (ζυγόν), *having a hundred benches of rowers*, *hundred-oared*, Il. 20, 247. †

ἑκατόμβη, ἡ (βοῦς), *a hecatomb*, prop. a sacrifice of an hundred oxen; but generally, *a solemn sacrifice*, *a festal sacrifice*, e. g. of 12 oxen, Il. 6, 93. 115; of 81 oxen, Od. 3, 59; also of other animals, Od. 1, 25.

ἑκατόμβοιος, ον (βοῦς), *worth a hundred oxen*, τεύχεα, * Il. 2, 449. 6, 236.

ἑκατόμπεδος, ον (ποῦς), *a hundred feet long*, Il. 23, 164. † (Others ἑκατόμποδος.)

ἑκατόμπολις, ι (πόλις), *having a hundred cities*, Κρήτη, Il. 2, 649. †

ἑκατόμπυλος, ον (πύλη), *having a hundred gates*, *hundred-gated*, epith. of the Egyptian Thebes, Il. 9, 383. †

ἑκατόν, indecl. *a hundred*, Il. and Od.

ἕκατος, ὁ (ἑκάς), *far-shooting*, epith. of Apollo, Il. 7, 83. 2) As subst. *the far-shooter*, Il. 1, 385; cf. ἑκάεργος, ἑκατηβόλος.

ἐκβαίνω (βαίνω), aor. 1 ἐξέβησα, aor. 2 ἐξέβην, 1) Intrans. *to descend*, *to alight*, *to disembark*, from a ship, Il. 3, 113; πέτρης, to descend from a rock, Il. 4, 107. 2) Trans. in the aor. 1 and fut. act. *to disembark*, *to put out*, with accus. Od. 24, 301. Il. 1, 438.

ἐκβάλλω (βάλλω), aor. 2 ἐξέβαλον, ep. ἔκβαλλον, 1) *to cast out*, of the ship, Od. 15, 481; τινὰ δίφρου, to thrust any one down from his chariot, Il. 5, 39. 2) *to strike out*, i. e. to cause any thing to fall, τί τινι, and with gen. βιὸν χειρός, to strike the bow from the hand, Il. 14, 419. 15, 468; also ἔκτοσε χειρός, Od. 14, 277; δοῦρα, to fell trees, Od. 5, 243. 3) *to let fall*; δάκρυα, Od. 19, 362; metaph. ἔπος, Il. 18, 324. Od. 4, 503.

ἔκβασις, ιος, ἡ (βαίνω), *an exit*, *the act of coming from* or *out of*, *a landing-place*; ἁλός, a landing-place from the sea, Od. 5, 403.

ἐκβλώσκω, poet. (βλώσκω), aor. 2 ἐξέμολον, poet. ἔκμολον, *to go out*, Il. 11, 604. †

ἐκγεγάμεν, see ἐκγίγνομαι.

ἐκγεγάονται, see ἐκγίγνομαι.

ἐκγεγαώς, ἐκγεγαυῖα, see ἐκγίγνομαι.

ἐκγελάω (γελάω), aor. ἐξεγέλασα, poet. σσ, *to laugh out, to laugh aloud*, Od. 16, 354. Il. 6, 471.

ἐκγίγνομαι, depon. mid. (γίγνομαι), aor. 2 ἐξεγενόμην, ep. perf. ἐκγέγαα, from this the infin. ep. ἐκγεγάμεν, part. ep. ἐκγεγαώς, ῦια, from which comes an ep. fut. ἐκγεγάονται without σ, h. Ven. 198. Buttm. p. 272, note. 1) *to be born* or *begotten of*, τινός, any one, Il. 5, 637. 20, 231; with dat. Ποφθεῖ, Il. 14, 115. 2) In the perf. *to spring from, to descend from*, τινός, any one, Il. 5, 248. Od. 10, 138.

ἔκγονος, ον (ἐκγίγνομαι), begotten or born of any one, as subst. *a descendant, progeny*, Il. and Od. ἡ ἔκγονος, *daughter*, Od. 11, 235.

ἐκδέχομαι, depon. mid. (δέχομαι), *to take from, to receive in succession*, τί τινι, any thing from one, Il. 13, 710. †

ἐκδέω (δέω), aor. ἐξέδησα, *to bind, to fasten*, with the accus. σανίδας, to fasten the door (with the thong), i. e. to lock it, Od. 22, 174; with gen. δρῦς ἡμιόνων, to fasten the oaks to the mules, i. e. to harness the mules to the oaks, Il. 23, 121.

ἔκδηλος, ον (δῆλος), *very clear, very manifest, distinguished*, μετὰ πᾶσιν, amongst all, Il. 5, 2. †

ἐκδιαβαίνω (βαίνω), part. aor. 2 ἐκδιαβάντες, *to go entirely through* any thing, with accus. τάφρον, a trench, Il. 10, 198. †

ἐκδίδωμι (δίδωμι), aor. 2 imperf. ἔκδοτε, *to give out, to give up, to deliver again*, with accus. κτήματα, Il. 3, 459. †

* ἔκδικος, ον (δίκη), administering justice, *taking vengeance, punishing*, Batr. 96.

ἐκδύνω, ep. for ἐκδύομαι, Od. 1, 437.

ἐκδύω (δύω), aor. 1 ἐξέδῡσα, aor. 2 ἐξέδυν, part. ἐκδύς, 1) Trans. in the fut. and aor. 1, *to strip off*, τινὰ χιτῶνα, the tunic from any one, Od. 14, 341. 2) Mid. with aor. 2 intrans. *to put off, to lay aside*, τεύχεα, Il. 3, 114. *b*) *to go out*, with gen. μεγάροιο, of the house, Od. 22, 234; metaph. *to escape*, with accus. ὄλεθρον, Il. 16, 99; for ἐκδύμεν (ep. infin. aor. 2, accord. to Wolf), read ἐκδῦμεν i. e. ἐκδυῖμεν, optat. aor. 2; conf. Buttm. Lex. I. 17, 10. Thiersch § 231, 101.

ἐκεῖθι, adv. *there, in that very place*, Od. 17, 10. †

ἐκεῖνος, η, ο, ep. κεῖνος (ἐκεῖ), *he, she, it, that person*, with pron. κεῖνος ὅγε, that person there, Il. 3, 391; with subst. without art. καῖνος ἀνήρ. *b*) Also δεικτικῶς, for adv. there; κεῖνος Ἄρης, Il. 5, 604. Od. 18, 239; the dative κείνῃ as adv. Od. 13, 111. Voss on Aratus 75, decides that it must be κείνος when the preceding word is most important, Il. 7, 77; on the other hand ἐκεῖνος Il. 9, 646. [and var. lec.] 24, 90.

ἐκέκαστο, see καίνυμαι.

ἐκέκλετο, see κέλομαι.

ἐκέκλιτο, see κλίνω.

ἔκηα, see καίω.

ἐκηβολίη, ἡ (βάλλω), *skill in shooting* or *hitting at a distance*; plur. Il. 5, 54. †

ἐκηβόλος, ον (βάλλω), *far-shooting, far-hitting*, as ἑκατηβόλος, epith. of Apollo, Il. 1, 14. 2) As subst. *the far-shooter*, Il. 1, 96. 110.

ἔκηλος, ον, Il. 5, 759; and εὔκηλος, prop. ἙΓκηλος, Il. 1, 554. Od. 3, 263. 1) *quiet*, Od. 21, 259; *free from care, at ease*, Il. 5, 759. h. Merc. 480. 2) *unmolested, unhindered*. ἔκηλος ἐρρέτω, let him go unhindered to ruin, Il. 9, 376. cf. 6, 70. Il, 17, 340. 3) Metaph. spoken of a resting, fruitless field, h. Cer. 431. (According to Buttm. Lexil. I. p. 140, prob. related to ἐκών, ἔκητι, with the adj. ending ηλος; others derive it from κηλέω, with ε prefixed.)

ἔκητι, prep. with gen. *on account of, by means of*; especially of the gods: *by the will of, by the favor of*, Ἑρμείαο, * Od. 15, 319. 19, 86.

ἐκθνήσκω (θνήσκω), only aor. 2, *to die*. γέλῳ ἔκθανον, they died from laughter, or, they laughed themselves half to death, Od. 18, 100. †

ἔκθορον, see ἐκθρώσκω.

ἐκθρώσκω (θρώσκω), aor. 2 ἐξέθορον ep. ἔκθορον, *to leap from, to spring out*, with gen. προμάχων, Il. 15, 573. Od. 10, 207; metaph. κραδίη μοι ἔξω στηθέων ἐκθρώσκει, my heart leaps from my breast, i. e. beats violently, Il. 10, 95.

ἐκκαθαίρω (καθαίρω), *to purify, to clear out*, with accus. οὖρους, Il. 2, 153. †

ἐκκαιδεκάδωρος, ον (δῶρον), *sixteen palms long*, κέρα, Il. 4, 109. †

ἐκκαλέω (καλέω), aor. 1 act. part. ἐκκαλέσας, aor. 1 mid. ἐκκαλεσσάμενος, *to call forth*, τινά, Il. 24, 582. Mid. *to call to oneself*, Od. 24, 1.

ἐκκαλύπτω (καλύπτω), part. aor. mid. ἐκ-

καλυψάμενος, *to uncover, to unveil;* mid. *to uncover oneself,* Od. 10, 279, in tmesis.

ἐκκατιδών, old reading for **ἐκ κατιδών**, Il. 4, 508.

ἐκκίω, (**κίω**), *to go out,* Od. 24, 492; † in tmesis.

ἐκκλέπτω (**κλέπτω**), *to steal away, to take away privately,* with accus. to lead off privately, Ἀρῆα, Il. 5, 390. †

ἐκκυλίω (**κυλίω**), only aor. pass. **ἐξεκυλίσθην**, *to roll out, to fling off;* pass. *to be rolled from, to tumble from,* **ἐκ δίφροιο**, * Il. 6, 42. 23, 394.

ἐκλανθάνω, **ἐκλήθω** (**λήθω**), ep. aor. 2 act. **ἐκλέλαθον**, and aor. 2 mid. **ἐξελαθόμην** ep. **ἐκλελαθόμην** with redupl. 1) Act. *to cause to forget,* τινά τι; **Μοῦσαι αὐτὸν ἐκλέλαθον κιθαριστύν**, they caused him to forget his harp-playing, i. e. they took away from him the art of playing on the harp, Il. 2, 600; also τινά τινος; **Ἥρης ἐκλελαθοῦσα**, h. Ven. 40. 2) Mid. *to forget,* with gen. **ἀλκῆς**, Il. 16, 602; and with the infin. Od. 10, 557.

ἐκλέλαθον, see **ἐκλανθάνω**.

ἐκληθάνω, poet. for **ἐκλανθάνω**, Od. 7, 221. †

ἔκλησις, **ιος**, ἡ (**λήθω**), *the act of forgetting, forgetfulness,* Od. 24, 485. †

ἐκλύω (**λύω**), fut. mid. **ἐκλύσομαι**, *to loose, to release.* 2) Mid. = act. τινὰ **κακῶν**, to release any one from toils, Od. 10, 286. †

ἐκμάσσατο, see **ἐκμαίομαι**.

* **ἐκμαίομαι**, depon. mid. (**μαίομαι**), aor. 1 **ἐκμάσσατο** for **ἐξεμάσ**. *to invent, to discover,* with accus. **τέχνην**, h. Merc. 511.

ἐκμείρομαι (**μείρομαι**), perf. **ἐξέμμορα**, *to participate chiefly in, to obtain a chief share of,* with gen. **θεῶν τιμῆς**, Od. 5, 335. †

ἐκμολεῖν, see **ἐκβλώσκω**.

ἐκμυζάω (**μυζάω**), part. aor. 1 **ἐκμυζήσας**, *to suck out,* with accus. **αἷμα**, Il. 4, 218. †

ἔκπαγλος, **ον**, (**ἐκπλήσσω**) exciting astonishment or terror; *terrific, frightful, awful,* spoken of men. Il. 18, 170; of things: **χειμών**, Od. 14, 522; **ἔπεα**, Il. 15, 198. The accus. neut. **ἔκπαγλον** and **ἔκπαγλα**, as adv. *dreadfully, terribly,* as **κοτεῖσθαι**, and generally, *vehemently, exceedingly,* **φιλεῖν**.

ἐκπάγλως, adv. = **ἔκπαγλον**, Il. and Od.

ἐκπαιφάσσω, poet. (**παιφάσσω**), *to leap furiously forth,* Il. 5, 803. †

ἐκπαλθ' for **ἔκπαλτο**, see **ἐκπάλλω**.

ἐκπάλλω (**πάλλω**), only sync. aor. 2. mid. **ἔκπαλτο**, *to gush out.* **μυελὸς σφονδυλίων ἔκπαλτο**, the marrow gushed forth from the vertebræ, Il. 20, 483. †

ἐκπατάσσω (**πατάσσω**), part. perf. pass. **ἐκπεπαταγμένος**, *to push out,* metaph. = **ἐκπλήσσω**, *to terrify, to astound,* pass. Od. 18, 327. †

ἐκπέμπω (**πέμπω**), 1) *to send out or forth,* Il. 24, 681; **κειμήλια ἄνδρας ἐς ἀλλοδαπούς**, Il. 24, 381; τινά, Od. 16, 3. *b*) *to bring away,* spoken of things: **θεμείλια φιτρῶν καὶ λάων**, removed the foundation of blocks and stones, Il. 12, 28. 2) Mid. *to send away from oneself, to dismiss,* τινὰ **δόμου**, any one from the house, Od. 20, 361.

ἐκπέποται, see **ἐκπίνω**.

ἐκπεράω (**περάω**), aor. 1 **ἐξεπέρησα**, *to go through, to pierce through,* with accus. **λαῖτμα μέγα**, to pass through the great deep, Od. 7, 35. 9, 323; absol. spoken of arrows and spears, Il. 13, 652.

ἐκπέρθω (**πέρθω**), fut. **ἐκπέρσω**, aor. **ἐξέπερσα** ep. **ἔκπερσα**, *to sack, to destroy,* with accus. **πόλιν, Ἴλιον**, * Il. 1, 164; and often.

ἐκπεσέειν, see **ἐκπίπτω**.

* **ἐκπέτομαι**, depon. mid. (**πέτομαι**), aor. 2 **ἐξέπτην**, (from the form **ἵπταμαι**,) *to fly out,* Batr. 223.

ἐκπεύθομαι, ep. for **ἐκπυνθάνομαι**.

ἐκπεφυνῖαι, see **ἐκφύω**.

ἐκπίνω (**πίνω**), aor. 2 **ἔκπιον** ep. for **ἐξέπιον**, perf. pass. **ἐκπέπομαι**, *to empty, to exhaust,* * Od. 9, 353. 22, 56.

ἐκπίπτω (**πίπτω**), aor. 2 **ἐξέπεσον** ep. **ἔκπεσον**, infin. ep. **ἐκπεσέειν**, *to fall out,* with gen. **δίφρου**, of the chariot, **ἵππων**, and with the dat. of pers. **τόξον οἱ ἔκπεσε χειρός**, from the hand, Il. 8, 329. **δάκρυ οἱ ἔκπεσε**, Il. 2, 266.

ἐκπλήσσω (**πλήσσω**), aor. pass. **ἐξεπλήγην** and **ἐκπλήγην** ep. for **ἐξεπλάγην**, 1) Act. *to to strike out, to cast out,* metaph. any one (as by a blow), *to stun, to terrify* or *amaze,* τινά, Od. 18, 231. 2) Pass. intrans. *to be amazed, to be stunned, to be awe-struck,* Il. 18, 225. with accus. **ἐκ γὰρ πλῆγη φρένας**, he was amazed in mind, Il. 16, 403.

ἐκποτέομαι, ep. for **ἐκπέτομαι** (**πέτομαι**), *to fly away, to fly down,* spoken of snow, with gen. **Διός**, from Jupiter, Il. 19, 357. †

ἐκπρεπής, **ές**, gen. **έος** (**πρέπω**), *distinguished, excellent, eminent,* **ἐν πολλοῖσι**, Il. 2, 483. †

ἐκπροκαλέω (**καλέω**), aor. **ἐκπροὐκαλεσάμην**, ep. **ντ**, *to call out,* or *forth;* mid. *to call to*

oneself, τινὰ μεγάρων, from the house, Od. 2, 400. † h. Ap. 111.

ἐκπρολείπω (λείπω), part. aor. 2 ἐκπρολελιπών, *to leave by going forth*, with accus. λόχον, Od. 8, 515. †

ἐκπτύω (πτύω), aor. 1 ἐξέπτυσα, *to spit out*, στόματος ἅλμην, Od. 5, 322. †

ἐκπυνθάνομαι (πυνθάνομαι), aor. 2 ἐξεπυθόμην, only infin. *to seek, to ascertain, to inquire*, with ἤ, ἤ following. * Il. 10, 308. 320, in tmesis.

ἐκρέμω, imperf. from κρέμαμαι.

ἐκρέω (ῥέω), *to flow out*, only in tmesis, Il. 13, 655. Od. 9, 290.

ἐκρήγνῡμι, (ῥήγνυμι), aor. 1 ἐξέρρηξα, *to break out, to tear out* or *up*, with accus. νευρήν, Il. 15, 469; with gen. ὕδωρ ἀλὲν ἐξέρρηξεν ὁδοῖο, the pent up water had torn away the road, * Il. 23, 421.

ἐκσαόω (σαόω, ep. for σώζω), aor. 1 ἐξεσάωσα, *to rescue, to deliver*, τινά, Il. 4, 12; τινὰ θαλάσσης, from the sea, Od. 4, 501.

ἐκσεύω (σεύω), *to drive out*, only mid. ἐκσεύομαι, aor. sync. 3 sing. ἐξέσσυτο, aor. 1 pass. ἐξεσύθην, *to hasten out, to hurry away*, with gen. πυλέων, out of the gates, Il. 7, 1. φάρυγος ἐξέσσυτο οἶνος, the wine issued from his throat, Od. 9, 373; metaph. βλεφάρων ἐξέσσυτο ὕπνος, sleep fled from the eyes, Od. 12, 366. 2) Spoken of the spear's head: *to come out, to emerge*, in the aor. pass. Il. 5, 293.

ἐκσπάω (σπάω), aor. 1 ἐξέσπασα, aor. 1 mid. ἐξεσπασάμην, poet. σσ, 1) Act. *to draw out*, with accus. Il. 5, 859. 2) Mid. *to draw out* (with reference to the subject), ἔγχος στέρνοιο, his spear from his breast, * Il. 4, 530. 7, 255.

ἐκστρέφω (στρέφω), aor. 1 ἐξέστρεψα, *to turn out, to tear out*, with accus. ἔρνος βόθρου, the plant from the trench, Il. 17, 58. †

ἔκτα, see κτείνω.

ἐκτάδιος, ίη, ιον (ἐκτείνω), *extended, spread out, wide*, χλαῖνα, Il. 10, 134. †

ἔκταθεν, see κτείνω.

ἔκταμε, see ἐκτάμνω.

ἐκτάμνω, ep. for ἐκτέμνω (τάμνω), aor. 2 ἐξέταμον, ep. ἔκταμον, 1) *to cut out*, with accus. μήρους, the thigh-bones (of the victims), Il. 2, 423; ὀϊστὸν μηροῦ, an arrow from the thigh (spoken of the physician), Il. 11, 515. 829. 2) *to cut down, to fell*; of trees, timbers, αἴγειρον, Il. 4, 486; φόπαλον, Od. 9, 320; and of the boar, ὗλην, Il. 12, 149.

ἔκταν, ep. for ἔκτασαν, see κτείνω.

ἐκτανύω (τανύω, ep. for τείνω), aor. 1 ἐξετάνυσα, ep. σσ, aor. 1 pass. ἐξετάνυσθην, 1) *to stretch out, to extend on the ground*, τινά, Il. 11, 844; ἐν κόνι, Il. 24, 18. Spoken of the wind: ἐπὶ γαίῃ, to cast to the ground, Il. 17, 58; pass. *to be stretched out, to be prostrated, to lie*, Il. 7, 271.

ἐκτελείω, ep. for ἐκτελέω.

ἐκτελέω, ep. ἐκτελείω (τελέω), fut. ἐκτελῶ, ep. ἐκτελέω, aor. 1 ἐξετέλεσα, ep. σσ, perf. pass. ἐκτετέλεσμαι, aor. pass. ἐξετελέσθην, 1) *to finish, to complete*, with accus. ἔργον, ἄεθλον, φᾶρος, Od. 2, 98; in the pas. spoken of time, Od. 11, 294. 2) *to finish, to fulfill, to perform*, spoken of the gods. γάμον, Od. 4, 7; τινὶ γόνον, to give offspring to any one, Il. 9, 493; *to perform, to fulfill*, ὑπόσχεσιν, ἀπειλάς, ἐέλδωρ, Il. and Od.

ἐκτίθημι (τίθημι), aor. 2 part. ἐκθείς, *to put out, to place out*, λέχος, Od. 23, 179. †

ἐκτινάσσω (τινάσσω), *to thrust out, to dash out*, only aor. 1 pass. ἐκ δ' ἐτίναχθεν ὀδόντες, Il. 16, 348. †

ἔκτοθεν, adv. ep. for ἔκτοσθεν, *from without, without, apart from*, * Od. 1, 132; but ἔκτοθεν αὐλῆς, Od. 9, 338, is without in the court.

ἔκτοθι, adv. (ἐκτός), *out of, without*, with gen. * Il. 15, 391. 22, 439.

* ἐκτορέω (τορέω), *to thrust out*, with accus. αἰῶνα, to take away life, h. Merc. 42.

Ἑκτορίδης, ου, ὁ, son of Hector = *Astyanax*, Il. 6, 401.

ἐκτός, adv. (ἐκ), *out of, without*, εἶναι, Il. 4, 151; ἐκτὸς ἀπὸ κλισίης, Il. 10, 151; mostly with gen. *out of, far from*, τείχεος, Il. and Od.

ἕκτος, η, ον (ἕξ), *the sixth*, Il. and Od.

ἔκτοσε, adv. *out of, without*, with gen. Od. 14, 277. †

ἔκτοσθε, before a vowel ἔκτοσθεν, ep. ἔκτοθεν (ἐκτός), *from without, without*, also as prep. *on the outside of*, with gen. Il. 9, 552, conf. ἔκτοθεν.

* ἐκτρέφω (τρέφω), aor. 1 mid. ἐξεθρεψάμην, *to bring up, to nourish*; mid. *to rear for oneself*, τινά, h. Cer. 221. Batr. 30.

ἔκτυπε, see κτυπέω.

* ἐκτυφλόω (τυφλόω), *to blind utterly*, Batr. 241.

Ἕκτωρ, ορος, ὁ, *Hector*, son of Priam and Hecuba, husband of Andromache and father of Astyanax, the bravest amongst the Tro-

jan leaders and heroes, Il. 2, 816. He bravely defended his country, and at last fell by Achilles, Il. 24, 553. From this the adj. Ἑκτόρεος, ἑη, εον, appertaining to Hector, χιτών (from ἔχω, who held fast, who protected; Plat. Cratyl. p. 393 = ἄναξ.)

ἑκυρή, ἡ, *a mother-in-law*, * Il. 22, 451. 24, 770.

ἑκυρός, ὁ, poet. *a father-in-law*, * Il. 3, 172. 24, 770.

ἐκφαίνω (φαίνω), fut. ἐκφανῶ, aor. 1 pass. ἐξεφάνθην ep. for ἐξεφάνθην, aor. 2 pass. ἐξεφάνην, 1) *to expose, to bring to view*, φόως δε, to bring to light, (spoken of the goddess of birth), Il. 19, 104. 2) Mid. with aor. 1 and 2 pass. *to shine out, to appear, to gleam, to become visible*, Il. 4, 468; ὅσσε δεινὸν ἐξεφάανθεν, terribly gleamed the eyes, Il. 19, 17; with gen. Χαρύβδιος, from Charybdis, Od. 12, 441.

ἐκφέρω (φέρω), fut. ἐξοίσω, 1) *to bear out, to bring out*, τινά and τί τινος, Il. 5, 234. 23, 259; *a*) *to bear out*, especially spoken of the dead, Il. 24, 786. *b*) *to bear away*, of a prize, ἄεθλον, Il. 23, 785. *c*) *to bear away, to carry out*, κτῆμα, Od. 15, 470. 2) *to bring on*, μισθοῖο τέλος, the time of reward, Il. 21, 450. 3) Intrans. sc. ἑαυτόν, *to outrun, to run before*, spoken of a race of men and also of horses, Il. 23, 376. 759.

ἐκφεύγω (φεύγω), aor. 2 ἐξέφυγον, ep. ἔκφυγον, *to flee away, to escape*. 1) With gen. of place, ἁλός, out of the sea, Od. 23, 236; especially spoken of missile weapons: *to fly away*, Il. 11, 380; χειρός, from the hand, Il. 5, 18. 2) With accus. when it denotes escape from danger: *to avoid, to escape*, ὁρμήν, Il. 9, 355; θάνατον, κῆρα, Il. and Od.

ἔκφημι (φημί), fut. ἐξερέω, aor. 2 ἐξεῖπον, *to speak out, to communicate, to announce*, τί τινι. Of φημί Homer has only infin. pres. mid. ἐκφάσθαι ἔπος, * Od. 10, 246. 13, 308.

ἐκφθίνω (φθίνω), *to consume entirely, to destroy*; only 3 pluperf. pass. νηῶν ἐξέφθιτο οἶνος, the wine was consumed out of the ships, * Od. 9, 163. 12, 329.

ἐκφορέω (a form of ἐκφέρω), *to bear out*, Od. 22, 451. 24, 417. Mid. poet. *to press forth*, νηῶν, out of the ships, Il. 19, 360.

ἔκφυγε, see ἐκφεύγω.

ἐκφύω (φύω), perf. ἐκπέφυκα, part. fem. ἐκπεφυνῖαι, *to beget, to cause to grow*. 2) Intrans. mid. aor. 2 and perf. act. *to spring* or *grow from*, with gen. ἑνὸς αὐχένος, from one neck, Il. 11, 40. †

ἐκχέω, ep. ἐκχεύω (χέω), aor. 1 mid. ep. ἐκχευάμην, pluperf. pass. ἐξεκεχύμην, ep. aor. sync. 2 ἐξέχυτο and ἔκχυτο, part. ἐκχύμενος, I) *to pour out*, οἶνον (for sacrifice), Il. 3, 295. II) Mid. 1) Aor. 1 *to pour out for oneself, to shoot out*, ὀϊστούς, Od. 22, 3. 2) With ep. aor. sync. 2, *to pour itself out, to stream forth*, Il. 21, 300; metaph. spoken of things, Il. 4, 526; of numerous men and animals streaming forth, Il. 16, 259. ἱππόθεν, out of the horse, Od. 8, 515.

ἐκχύμενος, ἔκχυτο, see ἐκχέω.

ἑκών, ἑκοῦσα, ἑκόν, *voluntary, willing, without force*, 2) *purposely, of design, of set purpose*, Il. 10, 372. Od. 4, 372.

ἐλάαν, see ἐλαύνω.

ἐλαίη, ἡ, *the olive-tree, the olive*, Il., espec. in the Od. sacred to Minerva, hence: ἱερή, Od. 13, 372.

ἐλάϊνεος, η, ον = ἐλαϊνός, * Od. 9, 320. 394.

ἐλαϊνός, ή, όν, *made of the olive-tree, of olive-wood*, Il. 13, 612. Od. 5, 236.

ἔλαιον, τό (ἐλαίη), *oil, olive-oil*, mostly *anointing-oil*, used after bathing, and often perfumed, Od. 2, 339. Il. 23, 186; often λιπ' ἐλαίῳ, see λίπα.

ἔλασα, ἐλάσασκε, see ἐλαύνω.

Ἔλασος, ὁ, a Trojan slain by Patroclus, Il. 16, 696 (from ἔλασις, the driver).

ἔλασσα, see ἐλαύνω.

ἐλάσσων, ον, gen. ονος (compar. of the poet. ἐλαχύς, and used as compar. of μικρός), *smaller, less, worse*, Il. 10, 357.

ἐλαστρέω, Ion. for ἐλαύνω, *to drive*, with accus. ζεύγεα, teams, Il. 18, 543. †

ἐλάτη, ἡ, *the pine*, or *red-fir*, *pinus abies* Linn. Il. 5, 560. 2) that which is made of pine-wood: *an oar*, Il. 7, 5. Od. 12, 172.

ἐλατήρ, ῆρος, ὁ (ἐλαύνω), *a driver*, especially of horses, *a charioteer*, * Il. 4, 145. 23, 369. 2) *one who drives away*, βοῶν, h. Merc. 14.

*Ἐλατῑονίδης, αο, ὁ, poet. for Ἐλατίδης, son of Elatius = *Ischys*, h. Apoll. 210.

Ἔλατος, ὁ, 1) sovereign of the Lapithæ at Larissa in Thessaly, father of Cæneus and Polyphemus, also of Ischys. 2) an ally of the Trojans, slain by Agamemnon, Il. 6, 33. 3) a sailor of Penelope, Od. 22, 267.

Ἐλατρεύς, έως, *a Phœacian*, Od. 8, 111 (the rower).

ἐλαύνω, poet. ἐλάω (ep. ἐλόω), poet. imperf. ἔλων for ἔλαον, Il. 24, 696; fut. ἐλάσω, Att. ἐλῶ (whence ep. ἐλόωσι for ἐλῶσι, Od. 7, 319; infin. ἐλάαν for ἐλᾶν), aor. 1 ἤλἄσε, poet. ἔλἄσα, σσ, ep. iterat. aor. ἐλάσασκε, subj. ep. 2 sing. ἐλάσῃσθα, aor. 1 mid. ἠλασάμην, ep. σσ, perf. pass. ἐλήλαμαι, pluperf. ἠληλάμην and ἐληλάμην, 3 sing. ἐληλάδατο, Od. 7, 86; or more correctly ἐληλέατο, for the ἐρηρέδατ' of Wolf; conf. Thiersch 212, 35. Buttm. § 103, p. 197. I) Act. 1) *to drive, to put in motion*, spoken of men, brutes and inanimate things, with accus. τινὰ ἐς μέσσον, Il. 4, 299; of flocks: μῆλα, ὑπὸ σπέος, Il. 4, 279; εἰς σπέος, Od. 9, 337; particularly *a*) Of horses, chariots, ships, ἵππους, ἅρματα, νῆα, Il. 5, 236. Od. 7, 109; hence: νηῦς ἐλαυνομένη, a sailing ship, Od. 13, 155. *b*) *to drive away*, of cattle seized as plunder, βοῦς, Il. 1, 154. *c*) *to press, to urge* as an enemy: οἳ δέ μιν ἄδην ἐλόωσι, καὶ ἐσσύμενον, πολέμοιο, Il. 13, 315 (cf. ἄδην, Spitzner ad loc. places a comma after ἐλόωσι, and connects consequently καὶ ἐσσύμενον with πολέμοιο). ἔτι μὲν φημι ἄδην ἐλάαν κακότητος, Od. 5, 290 (cf. ἄδην). Metaph. χείρ ὀξείῃς ὀδύνῃσιν ἐλήλαται (Voss. 'my hand is tortured with sharp pangs'), Il. 16, 518. 2) *to strike, to thrust*, espec. spoken of missile weapons: διὰ στήθεσφιν δόρυ, Il. 8, 259; and pass. ὀϊστὸς διὰ ζωστῆρος ἐλήλατο, the arrow was impelled through the girdle, Il. 4, 135; ὤμῳ ἔνι, Il. 5, 400; hence: *to strike, to smite, to cleave*, of other weapons: ἐλαύνειν τινὰ ξίφει, Il. 11, 109; with double accus. τινὰ ξίφεϊ κόρσην, to smite one with a sword in the temple, Il. 13, 576. cf. 614; also οὐλήν, Od. 21, 219; gener. *b*) *to strike*, τινὰ σκήπτρῳ, Il. 2, 199; πέτρην, Od. 4, 507; χθόνα μετώπῳ, the earth with the forehead, Od. 22, 94. *c*) πόντον ἐλάτῃσιν, to strike the sea with oars, Il. 7, 5; hence ἐλαύνοντες, those rowing, Od. 13, 22. 3) *to drive*, metaph. *a*) Spoken of the working of brass, which is driven or beaten out by hammers: *to beat, to forge*, ἀσπίδα, Il. 12, 296; πτύχας, Il. 20, 270. *b*) *to draw* or *trace out*, τάφρον, Il. 9, 349; hence: χάλκεοι τοῖχοι ἐληλάδατ', brazen walls were traced, Od. 7, 86 (where Wolf reads ἐρηρέδατο); ὄγμον, to mow a swath, Il. 11, 68. *c*) κολῳὸν ἐλαύνειν, to excite a tumult, Il. 1, 575. *d*) Ἐλαύνειν δίκην, see ἐξελαύνω. 4) Intrans. *to travel, to go, to proceed*, spoken of chariots: μάστιξεν ἐλάαν, βῆ δ' ἐλόαν, Il.; of ships, Od. 3, 157. 12, 124. II) Mid. with reference to the subject, chiefly in the signif. number 1. *to drive away for oneself*, with accus. Od. 4, 637; ἵππους ἐκ Τρώων, Il. 10, 537; φύσια, Il. 11, 674.

ἐλαφηβόλος, ον (βάλλω), *stag-slaying*; ἀνήρ, a stag-hunter, Il. 18, 319. †

ἔλαφος, ὁ, ἡ, *a stag, a hind*. ἐλάφοιο κραδίην ἔχων, having the heart of a stag, i. e. cowardly, Il. 1, 225. cf. 13, 102.

ἐλαφρός, ή, όν, compar. ἐλαφρότερος, superl. ἐλαφρότατος (kindred to ἔλαφος), 1) *light* in motion, *agile, swift*, γυῖα, Il. 5, 122. 13, 61; spoken of men, with accus. πόδας, Od. 1, 164; and with the infin. of horses: θεῖειν, swift in running, Od. 3, 370. 2) *light* in weight, λᾶας, Il. 12, 450; metaph. *light*, i. e. not burdensome or distressing, πόλεμος, Il. 22, 287.

ἐλαφρῶς, adv. *lightly*, πλώειν, Od. 5, 240. †

* ἐλάχιστος, η, ον, superl. of ἐλαχύς, *the smallest, the least*, h. Merc. 573.

ἔλαχον, see λαγχάνω.

ἐλαχύς, εια, ύ, *small, short, insignificant, worthless*; the positive occurs only in the fem. ἐλάχεια, as proparoxyt. Od. 9, 116. 10, 509. h. Ap. 197; see Thiersch § 201. c. Bothe Od. 9, 116. 10, 509, instead of λάχεια, Ed. Wolf has adopted the reading of Zenodotus, ἐλάκεια, which however, unlike the Gramm. he writes ἐλαχεῖα, cf. λάχεια.

ἐλάω, an old form for ἐλαύνω.

ἔλδομαι and oftener ἐέλδομαι, prop. ἙFέλδομαι, poet. depon. only pres. and imperf. *to wish, to desire, to long for*, with gen. τινός, Il. 14, 269. Od. 5, 210; and with accus. Il. 5, 481; and with infin. τῶν τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι (εἰμι), of which any one wishes to satisfy the desire still more, Il. 13, 638. Od. 4, 162. 5, 219; once in pass. signif.: νῦν τοι ἐελδέσθω πόλεμος κακός, now let evil war be desired by thee, Il. 16, 494.

ἔλδωρ and ἐέλδωρ, τό, poet. *wish, desire, longing* (only in the ep. form), Il. 1, 41. Od. 17, 242.

ἕλε, ep. for εἷλε, see αἱρέω.

ἐλεαίρω, a lengthened ep. form of ἐλεέω, ep. iterat. imperf. ἐλεαίρεσκον, *to have compassion, to pity*, with accus. παῖδα, Il. 6, 407; with κήδομαι, Il. 2, 27. 11, 665.

ἐλεγχείη, ἡ, ep. (ἐλέγχω), *reproach, blame, shame, ignominy*, Il. and Od.

ἔλεγχής, ές, gen. έος, poet. (ἐλίγχω), superl. ἐλέγχιστος, *covered with reproach, reprehensible, infamous, despised*, Il. 4, 242; superl. Il. 2, 285. Od. 10, 72.

ἔλεγχος, τό, *reproach, blame, ignominy, shame*; ἔλεγχος ἔσσεται, Il. 11, 315. ἡμῖν δ' ἂν ἐλέγχεα ταῦτα γένοιτο, to us would this be a reproach, Od. 21, 329; spoken espec. of disgraceful cowardice in address; abstract for concrete, κάκ' ἐλέγχεα, cowardly dastards, Il. 2, 235. 5, 787 (as in Lat. *opprobria*).

ἐλέγχω, aor. 1 ἤλεγξα (prob. from λέγω), *to put to shame, to reproach, to insult*, with accus. τινά, Od. 21, 424; hence *to despise*. μὴ σύγε μῦθον ἐλίγξῃς μηδὲ πόδας, despise not their address nor their journey, i. e. slight not their embassy [*instrumentum rei dictum pro ipsa re*, Bothe], Il. 9, 522.

ἐλέειν, i. e. ἑλεῖν, see αἱρέω.

ἐλεεινός, ή, όν (ἔλεος), *pitiable, deserving compassion, exciting pity*, Il. 24, 309. 2) *pitiful, woful*, δάκρυον, Il. 8, 331. 16, 219; compar. ἐλεεινότερος, Il. 24, 504; superl. ἐλεεινότατος, Od. 8, 530. The neut. sing. and plur. as adv. ἐλεεινά, pitiably, Il. 2, 314.

ἐλεέω (ἔλεος), fut. ἐλεήσω, aor. ἠλέησα, poet. ἐλέησα, 1) *to compassionate, to pity* any one, τινά, and absol. *to feel pity*, Il. 6, 484. 16, 431. 2) *to regret, to lament*, Il. 17, 346. 352.

ἐλεήμων, ον, gen. ονος (ἐλεέω), *compassionate, merciful*, Od. 5, 191. †

ἐλεινός, ή, όν, Att. for ἐλεεινός, also h. Cer. 285.

ἐλεητύς, ύος, ή, ep. for ἔλεος, *compassion, pity*, * Od. 14, 82. 17, 451.

ἔλεκτο, see λέγω.

ἐλελίζω, poet. (a strengthened form from εἱλίσσω), aor. 1 act. ἐλέλιξα, aor. 1 mid. ἐλελιξάμην, aor. 1 pass. ἐλελίχθην, ep. sync. aor. 2 mid. 3 sing. ἐλέλικτο, Il. 13, 558. 1) to put in a tremor, *to whirl, to roll*, with accus. σχεδίην, Od. 5, 314; pass. Od. 12, 416; hence gener. *to cause to tremble, to shake, to agitate*, Ὄλυμπον, Il. 1, 530. 8, 199. Pass. *to tremble, to shake*, Il. 12, 448; ἐλελίχθη γαῖα, Il. 22, 448; ἐλελίζετο πέπλος, h. Cer. 183. 2) *to turn suddenly*, without the idea of repetition, spoken always of the sudden turning of warriors from flight against the enemy, Il. 17, 278. Pass. Il. 5, 497. 6, 106. 11, 588. II) Mid. *to dart forward in spiral folds, winding in spiry volumes*, spoken of the serpent, in aor. 1, Il. 2, 316. 11, 39. 2) Like pass. *to tremble, to shake*, ἔγχος ἐλέλικτο, Il. 13, 558.

Ἑλένη, ή, *Helena*, daughter of Jupiter and Leda, sister of Castor, Pollux, and Clytemnestra, wife of Menelaus, mother of Hermione, famed for her beauty. She was seduced by Paris son of Priam and conveyed to Troy, and thus became the cause of the Trojan war, Il. 2, 161. 3, 91. 121 seq. After the destruction of Troy, she returned with Menelaus to Sparta, Od. 4, 184 seq. (prob. = ἑλάνη, the torch, i. e. cause of war.)

Ἕλενος, ὁ, *Helenus*, 1) son of Priam and Hecuba, a noted prophet, Il. 6, 76. According to a later tradition, he alone of the sons of Priam survived; he went to Epirus, and after the death of Neoptolemus married Andromache, Paus. 2) son of Œnopion, Il. 5, 707. †.

ἑλεόθρεπτος, ον (τρέφω), *marsh-nourished, growing in marshes*, σέλινον, Il. 2, 776. †

ἔλεος, ὁ, *pity, compassion*, Il. 24, 44. †

ἐλεός, ὁ, the table upon which the cook carved the meat, *a kitchen table*, Il. 9, 215 Od. 14, 432.

ἕλεσκον, see αἱρέω.

ἑλετός, ή, όν, that which one can seize, *that may be taken*. ἀνδρὸς ψυχὴ πάλιν ἑλθεῖν, οὔτε λεϊστή, οὔθ' ἑλετή, for οὔτε λεϊστόν, οὔθ' ἑλετόν ψυχὴν πάλιν ἐλθεῖν, it is not to be obtained by booty or gain, that the soul of a man should return again, Il. 9, 409. †

ἕλευ, ep. for ἕλου, see αἱρέω.

ἐλεύθερος, η, ον (from ἐλεύθω), *free*; only ἐλεύθερον ἦμαρ, the day of freedom, i. e. *freedom* itself; opposed to δούλιον ἦμαρ, Il. 6, 455. ἐλεύθερος κρητήρ, the mixing-cup of freedom, i. e. which is mingled in joy at regaining freedom, * Il. 6, 528.

*Ἐλευσινίδης, αο, ὁ, son of Eleusis = *Celeus*, h. in Cer. 105 (with short ι).

[Ἐλευσίνιος, ία, ιον, *Eleusinian*, h. Cer. 267.]

*Ἐλευσίς, ῖνος, ἡ (ἔλευσις, arrival), a town and borough in Attica, belonging to the tribe Hippothoontis, having a temple of Ceres, famed for the Eleusinian mysteries, which were celebrated by yearly processions from Athens; now *Lepsina*, h. in Cer. 97; Ἐλευσῖνος δῆμος, v. 490.

Ἐλευσίς, ῖνος, ὁ, father of Celeus and Triptolemus, founder of Eleusis, Apd. 1, 5. 2.

ἐλεφαίρομαι, depon. mid. (kindr. with

ἔλπω), aor. 1 part. ἐλεφηράμενος, *to deceive by empty hopes*, and gener. *to deceive, to delude*; spoken of dreams, Od. 19, 565 (with reference to ἐλίφας, q. v., v. 564, as a paronomasia), with accus. Il. 23, 338.

ἐλέφας, αντος, ὁ, *ivory, the tooth of an elephant*; in Hom. only in this signif. Elephants themselves are not mentioned; ivory, however, was procured by commerce, and was valued as an ornament, Il. 5, 583, together with gold and silver, Od. 4, 73. Deceitful dreams come through a gate of ivory, since ivory by its shining promises light, but deceives by its impenetrable opacity, cf. Schol. Od. 19, 560; see ἐλεφαίρομαι and ὄνειρος.

Ἐλεφήνωρ, ορος, ὁ, son of Chalcodon, sovereign of the Abantes before Troy, Il. 2, 540. 4, 463.

[ἔλεψα, aor. 1 of λέπω, q. v.]

Ἐλεών, ῶνος, ὁ, 1) a village in Bœotia, northwest of Tanagra, Il. 2, 500. 10, 266; the Gramm. fix upon it as the residence of Amyntor, see Strab. IX. p. 439, upon Parnassus; others take it for Ἰλώνη. (Ἐλεών, see ἕλος, a marshy place.)

ἐληλάδατο, see ἐλαύνω.

ἐλήλαται, ἐλήλατο, see ἐλαύνω.

ἐληλουθώς, see ἔρχομαι.

ἐλθέμεν, ἐλθέμεναι, see ἔρχομαι.

Ἑλικάων, ονος, ὁ, son of Antenor and husband of Laodice, daughter of Priam, Il. 3, 123.

Ἑλίκη, ἡ, a considerable town in Achaia, founded by Ion, with a splendid temple of Neptune. It was destroyed by an earthquake Olym. 101, 4. Il. 2, 575. 8, 203.

*ἑλικοβλέφαρος, ον (βλέφαρον), having moving eye-lashes, *having lively looks*, h. 5, 19.

*ἑλικτός, ή, όν (ἑλίσσω), *wound, tortuous, curled*, h. Merc. 492.

*Ἑλικών, ῶνος, ὁ, *Helicon*, a noted mountain in Bœotia, sacred to Apollo and the Muses, now, according to Wheeler, *Licona*. In Hom. h. in Nep. this mountain was also sacred to Neptune, Batr. 1.

Ἑλικώνιος, η, ον, *Heliconian, of Helicon*. 2) Subst. ὁ Ἑλικώνιος, an appellation of Neptune. Some commentators, Il. 20, 404, derive it from the town Helice in Achaia, where Neptune was worshipped, see Ἑλίκη, cf. Herod. 1, 148. According to its form, more correctly derived from the mountain Helicon in Bœotia; see Ilgen, ad h. in Pos. 21, 3, and Paus. 9, 29, 1.

ἑλικῶπις, ιδος, ἡ, see ἑλίκωψ.

ἑλίκωψ, ωπος, ὁ (ἑλίσσω), *having glancing eyes, having rolling eyes, fiery-eyed*; a mark of spirit and youthful fire. Voss: *having gay, joyful looks*, epith. of the Achaians, *Il. 3, 190; and a pecul. fem. ἑλικῶπις, Il. 1, 98; † and epith. of the Muses, h. 33, 1. [Preferable is the deriv. from ἕλιξ, ἕλικος (ἑλικτός), with arched eyes, Apoll. Lex. cf. Köpp. Il. 1, 98. 389, and Jahrb. Jahn und K. p. 261, März 1843].

ἕλιξ, ικος, ὁ, ἡ, adj. *twisted, bent, curved*, as epith. of cattle, like *camurus, crooked-horned*. It is incorrectly referred to the legs; for it is generally connected with εἰλίποδες, Il. 21, 448. Od. 1, 92.

ἕλιξ, ικος, ἡ, subst. prob. *any thing twisted*; particularly *a bracelet*, Il. 18, 401. † h. in Ven. 87.

ἑλίσσετο, see λίσσομαι.

ἑλίσσω, poet. (ἕλιξ), imperf. εἱλισσόμην, Il. 12, 49; aor. 1 act. ἕλιξας, aor. 1 mid. ἑλιξάμην, aor. part. pass ἑλιχθείς, I) *to roll, to twist, to whirl, to turn around*, mid. ἑλισσόμενον περὶ δίνας, Il. 21, 11. Espec. *a*) Subaud. ἵππους: περὶ τέρματα, to guide about the goal, Il. 23, 309. 466; in the aor. part. turned again, viz. from flight, Il. 12, 74. II) Mid. 1) *to wind oneself, to turn oneself* ἀμφί τι, h. 6, 40, and with accus. h. 32, 3, spoken of the serpent, περὶ χειῇ, Il. 22, 95; of the fume of fat, *to roll up in volumes*, Il. 1, 317; hence also *to turn hither and thither, to run hither and thither*, of Vulcan: περὶ φύσας, about the bellows, Il. 18, 372; of a wild boar: διὰ βίσσας, Il. 17, 283. cf. 8, 340. 13, 49. 2) Like the act. *to roll, to whirl around*, with accus. κεφαλὴν σφαιρηδόν, Il. 13, 204.

ἑλκεσίπεπλος, ον (πέπλος), *having a long trailing robe*, epith. of the Trojan women, Il. 6, 442. 22, 105.

ἑλκεχίτων, ον (χίτων), *having a long tunic, having a trailing tunic*, epith. of the Ionians, Il. 13, 685. †

ἑλκέω, poet. form of ἕλκω, from which, besides the imperf. εἵλκεον, Il. 17, 395, the fut. ἑλκήσω, aor. 1 act. ἥλκησα, aor. 1 part. pass. ἑλκηθείς, accus. with the strengthened signif., 1) *to drag, to draw along*, with accus. νέκυν, Il. 17, 395; as prisoners: ἑλκηθεῖσαι θύγα-

2, 62. Espec. *a*) *to tear*, τινά dogs, which tear a corse), Il. 17, 56. *b*) Gener. *to abuse, to dis*κῶκα, Od. 11, 580.

ός, ὁ (ἑλκέω), *a dragging, a draw*capture, Il. 6, 465. †

, see ἕλκω.

ος, τό, *a wound.* ἕλκος ὕδρου, a m a serpent, * Il. 2, 723; often

ζω, poet. form of ἕλκω, *to draw, to* ; only part. pres. * Il. 23, 187. 24, 21. a later form of ἕλκω, aor. ep. ἕλκυ-35.

ιet. ἑλκέω, infin. pres. ἑλκέμεναι and et. for ἕλκειν, only pres. and imperf. ithout augment in Il. and Od.; r h. Cer. 308. 1) *to draw, to drag,*) *draw along, to drag along;* spo-ıgs animate and inanimate, τινά one by the foot, Il. 13, 383. Od. 16, ῥοιο, Il. 16, 409; ὀϊστὸν ἐκ ζωστῆ-213; also βέλος, ἔγχος; ἄροτρον raw the plough through the field, ; of mules, Il. 17, 743. ὥτε— κτον βόε οἰνοπε πηκτὸν ἄροτρον, (the subj. after ὥτε is prop. to be γ εἰν, Rost. Gr. § 123, 2). Espec. , *to pull; νευρὴν γλυφίδας τε,* to bow-string and arrow-notch (for n arrow), Od. 21, 419. Il. 4, 122; ω. *b*) *to draw up,* for weighing. ντα, to draw up the scales, Il. 8, ; ἱστία βοεῦσιν, to draw up the 2, 246. 15, 291. *c*) *to draw, to* ; νῆας ἅλαδε, to launch the ships, 163; pass. 14, 100. *d*) Metaph. ter, to let follow, νύκτα, Il. 8, 486. Ἕκτορα περὶ σῆμα, Il. 24, 52. 417. τω (with reference to the subject), ord, Il. 1, 194; χαίτας ἐκ κεφαλῆς ους, to draw out the hairs from the the roots, Il. 10, 15; τόξον ἐπί τινι, e bow at any one (viz. τόξου πῆ-, 583. ἐπισκύνιον, see the word, lions, Il. 17, 136. Il. and Od. ep. for ἔλαβε, see λαμβάνω.

άδος, ἡ, 1) Originally, a town in Thessaly), according to tradition, Hellen. Its situation is unknown. l, together with Phthia, to the do-Achilles, and was the capital of the e Æacidæ, Il. 2, 683. 2) the territory of the town *Hellas*, between the Asopus and Enipeus, and in connection with Phthia, the realm of Peleus, Il. 9, 395. Od. 11, 496. 3) It indicates, in connection with Argos, as these were the extremities of the country, all *Greece*, Od. 1, 344; conf. Nitzsch ad loc.

ἑλλεδανός, ὁ (ἑλλάς), *a straw band,* for binding sheaves, Il. 18, 553. † h. Cer. 456.

* ἐλλείπω (ἐν, λείπω), imperf. ἐνέλειπον, *to leave behind in.* 2) Intrans. *to be behind,* to remain behind, h. Ap. 213.

Ἕλλην, ηνος, ὁ, plur. οἱ Ἕλληνες, *the Hellenes,* the main stock of the original inhabitants of Greece, who derived their name, according to tradition, from Hellen, son of Deucalion; they dwelt first about Parnassus in Phocis, and subsequently emigrated into Thessaly, Apd. 1, 7. 3. In Hom. prop. the inhabitants of the city and territory of Hellas in Thessaly, who had become powerful by the spread of the Pelasgians. As the Hellenes, together with the Achaians, were the most powerful tribes before Troy, Homer embraces all the Greeks under the name Παν-έλληνες, Il. 2, 530.

Ἑλλήσποντος, ὁ, the *sea of Helle,* so called from Helle daughter of Athamas, who was drowned here; now the *straits of the Dardanelles,* or of *Gallipoli*, Il. 2, 845.

ἐλλισάμην, see λίσσομαι.

ἐλλίσσετο, see λίσσομαι.

ἐλλιτανεύε, see λιτανεύω.

ἔλλός, ὁ, *a young stag, a fawn,* ποικίλος, Od. 19, 228. †

ἕλοιμι, see αἱρέω.

ἕλον, ἑλόμην, see αἱρέω.

ἕλος, εος, τό, *a marsh, a swamp, a meadow,* a moist place fit for pasturage. εἰαμενὴ ἕλεος, a low pasture, Il. 4, 483. Od. 14, 474.

Ἕλος, ους, τό, 1) a town on the sea in Laconia, above Gythion, founded, according to tradition, by Helius son of Perseus, or rather named from its swamps. At a later period it was destroyed by the Spartans and its inhabitants reduced to slavery, Il. 2, 584. 2) a village or region in Elis on the river Alpheus, not known in the time of Strabo, Il. 2, 594.

ἑλόωσι, see ἑλαύνω.

ἐλπίς, ίδος, ἡ, *hope.* ἔτι ἔλπιδος αἶσα, there is still some hope, Od. 16, 101. 19, 84. h. Cer. 37.

Ἐλπήνωρ, ορος, ὁ, voc. Ἐλπῆνορ, a companion of Ulysses, who was transformed by Circe. Intoxicated with wine, he fell asleep on Circe's roof, and during his sleep falling down broke his neck, Od. 10, 552. Ulysses saw him in Hades, Od. 11, 51.

ἔλπω, poet. 1) Act. *to excite hope, to cause to hope, to let hope*, τινά, any one, Od. 2, 91. 13, 380. Oftener 2) Mid. ἔλπομαι ep. *εἴλπομαι*, perf. ἔολπα, pluperf. ἐώλπειν, with signif. of the pres. and imperf. *to hope*, and generally, *to expect, to think, to suppose*, Il. 7, 199; and in a bad sense, *to apprehend, to fear*, Il. 13, 8; also absol. ἔλπομαι, Il. 18, 194. It has *a*) An accus. νίκην, Il. 13, 609. 15, 539. *b*) More commonly an infin. Il. 3, 112; or an accus. with an infin. οὐδ' ἐμὲ νηϊδά γ' οὕτως ἔλπομαι γενέσθαι, I do not think I am born so simple, Il. 7, 198; chiefly with an adjunct clause having a distinct subject, Od. 6, 297. According to the difference in sense we find the infin. pres., perf., fut. and aor., Il. 9, 40. Od. 3, 375. 6, 297. Il. 15, 288. Often the pleon. θυμῷ, κατὰ θυμόν, ἐν στήθεσσιν, also θυμὸς ἔλπεται (imperf. without augm. with exception of Od. 9, 419).

ἐλπωρή, ἡ, poet. for ἐλπίς, *hope*, with infin. * Od. 2, 280. 6, 314.

ἕλσαι, infin. ἕλσας, see εἴλω.

ἑλύω, Att. εἱλύω, only aor. 1 pass. ἑλύσθην, *to wind up, to crook, to coil*; pass. *to roll oneself, to crook* or *coil oneself up, to prostrate oneself*; προπάροιθε ποδῶν, Il. 24, 510. ὑπὸ γαστέρ' ἑλυσθείς, curled up under the belly, Od. 9, 433; but ῥυμὸς ἐπὶ γαῖαν ἑλύσθη, the pole fell to the ground, Il. 23, 393.

ἕλχ' for ἕλκε, see ἕλκω.

*ΕΛΩ, ἔλλω, obsol. theme of εἴλω.

*ΕΛΩ, obsol. root of the aor. εἷλον, see αἱρέω.

ἕλωρ, ep. for ἔλαον, see ἐλαύνω.

ἔλωρ, ωρος, τό, (ἑλεῖν), *booty, spoil, prey, game*, spoken especially of unburied corpses, the prey (ἕλωρ καὶ κύρμα) of enemies, Il. 5, 488. 684; or of birds and dogs, Od. 3, 271. 2) ἕλωρα (τὰ) Πατρόκλοιο, the prey of Patroclus, i. e. the penalty for his slaughter, Il. 18, 93.

ἑλώριον, τό = ἕλωρ, *booty, prey*, plur. Il. 1, 4. †

ἐμβαδόν, adv. (ἐμβαίνω), *on foot, by land*, Il. 15, 505. †

ἐμβαίνω (βαίνω), aor. 2 ἐνέβην or ἔμβην, subj. ἐμβείῃ, ἐμβήῃ for ἐμβῇ, perf. ἐμβέβηκα, 3 plur. ἐμβέβασαν, part. ἐμβεβαώς, 1) Intrans. *to enter, to step into, to embark, to go into, to mount*, νηΐ and ἐν νηΐ, in the ship, Il., and absol. Il. 2, 619; ἵπποις καὶ ἅρμασι, into the chariot, Il. 5, 199; metaph. μολυβδαίνη κατὰ βοὸς κέρας ἐμβεβαυῖα, a leaden ball fixed upon the horn of the ox, Il. 24, 81. 2) *to tread* or *trample upon*, τινί, Od. 10, 164; absol. ἔμβητον, dash on! in the address of Antilochus to his horses, Il. 23, 403 (upon the race-ground). 3) *to intervene, to approach*; ἀὴ Οὐλύμποιο, Il. 16, 94. 4) Trans. aor. 1 ἐνέβησα, *to bring in, to put in*, with accus. Od. 11, 4, in tmesis.

ἐμβάλλω (βάλλω), aor. 2 ἐνέβαλον ep. ἐμβαλον, infin. ἐμβαλέειν, 1) *to cast in*, according to the different connections *to hurl in, to lay on, to bring, to give*, comm. τί τινι, rarely ἔν τινι, πῦρ νηΐ, to cast fire into the ship, Il. 15, 598; τινὰ πόντῳ, Il. 14, 258; τὶ χερσίν, to give any thing into the hand, Il. 14, 218; in a bad sense, Il. 21, 47; τινὰ εἰνῇ, to conduct any one to the couch, Il. 18, 85; κώπῃς, to lay hands on the oars, subaud. χεῖρας, Od. 9, 489. 10, 129. 2) Metaph. of the soul: ἵμερον θυμῷ, to infuse a longing into the mind, Il. 3, 139; μένος τινί, Il. 10, 366; also with double dat. σθένος τινὶ καρδίῃ, θυμῷ, to inspire any one's heart with strength, Il. 14, 151. II) Mid. *to cast in for oneself*, κλήρους, Il. 23, 352; metaph. τὶ θυμῷ, to lay any thing to one's heart, to expect, Il. 10, 447. 23, 313.

ἐμβασιλεύω (βασιλεύω), *to be king, to reign*, τινί, over any one, Il. 2, 572. Od. 15, 413.

*Ἐμβασίχυτρος, ὁ (χύτρα), *Pot-explorer*, name of a mouse, Batr. 137.

ἐμβέβασαν, see ἐμβαίνω.

ἐμβεβαώς, see ἐμβαίνω.

ἐμβέῃ and ἐμβήῃ, see ἐμβαίνω.

ἔμβη, ep. for ἐνέβη, see ἐμβαίνω.

ἐμβλάπτω, formerly Il. 6, 39, now divided.

ἐμβρέμομαι, depon. mid. (βρέμω), *to murmur* or *roar in*, with dat. ἰστίῳ, Il. 15, 627. †

ἔμβρυον, τό, (βρύω), prop. the unborn fruit of the womb, *an embryo*, 2) *a newborn lamb*, * Od. 9, 245. 309. 342.

ἔμεθεν, poet. for ἐμοῦ, see ἐγώ.

ἐμεῖο, ep. for ἐμοῦ, see ἐγώ.

ἐμέμηκον, see μηκάομαι.

ἔμεν and ἔμεναι, see εἰμί.

ἔμεν and ἔμεναι, ep. for εἶναι, see ἴημι.

ἐμέο, ἐμοῦ, ep. for ἐμοῦ, see ἐγώ.

ἐμέω, *to spit out*, αἷμα, Il. 15, 11. †

[ἐμήσατο, aor. 1 mid. of μήδομαι.]

ἔμικτω, see μίγνυμι.

ἔμμαθε, see μανθάνω.

ἐμμαπέως, poet. adv. *immediately, directly, quickly*, with ἀπόρουσε, Il. 5, 836, and ἰπάκουσε, Od. 14, 485 (prob. from μαπέειν = ἁφπτειν, to grasp; others improb. from ἅμα τῷ ἔπει, with the word).

ἐμεμαώς, υῖα, ός, ep. μεμαώς, *vehemently desirous, ardently striving, eager, vehement*, Il. 5, 142. 330. 240. 838 (see μίμαα).

ἔμμεν and ἔμμεναι, ep. for εἶναι, see εἰμί.

ἐμμενές, adv. (neut. from ἐμμενής), *steadfast, constant, perpetual*, always ἐμμενὲς αἰεί, Il. 10, 361. Od. 9, 386.

ἔμμορα, see μείρομαι.

ἔμμορος, ον (μόρος), *partaking of, sharing in*, with gen. τιμῆς, Od. 8, 480. † h. Cer. 481.

ἐμός, ἐμή, ἐμόν, adj. possess. (ἐμοῦ), *mine, my*, more rarely compounded with the article, τοὐμός, Il. 8, 360. Strengthened by the gen. of αὐτός: ἐμὸν αὐτοῦ χρεῖος, mine own need, Od. 2, 45. h. Ap. 328. Often also objective: ἐμὴ ἀγγελίη, an embassy which concerns me, Il. 20, 205.

ἐμπάζομαι, ep. depon. only perf. and impf. *to trouble oneself about* any thing, *to care for* any thing, with gen. θεοπροπίης, Il. 16, 50; † often in the Od.; once with accus. ἰκέτας, Od. 16, 422 (prob. from ἔμπαιος).

ἔμπαιος, ον, ep. adj. = ἔμπειρος, *acquainted with, experienced in*, * Od. 20, 379. 21, 400 (with shortened diphthong in Od. 20, 379).

* ἔμπαλιν, adv. (πάλιν), *backwards, back*, h. Merc. 78.

ἐμπάσσω (πάσσω), aor. 1 ἐνέπασα, ep. σσ, *to sprinkle upon*; in Hom. *to inweave*, with accus. Il. 3, 126, † and in tmesis Il. 22, 441.

ἔμπεδος, ον (ἐν, πέδον), prop. standing in the earth; hence *firm, immovable, not to be shaken*, τεῖχος, βίη, ἴς, μένος. τοῖσι ἔμπεδα κεῖται, sc. γέρα, their gifts lie still secure, Il. 9, 335. 2) Of time: *perpetual, constant, lasting*, φυλακή, Il. 8, 521; κομιδή, Od. 8, 453. 3) Metaph. *firm, steadfast, constant*, ἦτορ, φρένες, Il. 6, 352. Od. 18, 215; spoken of Priam, Il. 20, 183. The neut. sing. and plur. ἔμπεδον and ἔμπεδα, with the same signif., 1) *firmly, steadfastly*, μένειν. 2) *perpetually, constantly, steadily*, θέειν, Od. 18, 113.

* ἐμπελάζω (πελάζω), fut. σω, intrans. *to approach*, δόμῳ, h. Merc. 523.

ἐμπεσεῖν, see ἐμπίπτω.

ἐμπήγνῡμι, fut. πήξω, *to stick* or *thrust into, to strike* (only in tmesis), Il. 5, 40. Od. 22, 83.

ἔμπης, ep. and Ion. for ἔμπας (prop. ἐν πᾶσι), *at all events, on the whole* (cf. *toutefois*), i. e. *although, still, yet*; hence often ἀλλ' ἔμπης, but still, Il. 1, 562. Od. 4, 100; or with δέ preceding, Od. 3, 209; and following, Il. 5, 191; strengthened, ἀλλὰ καὶ ἔμπης, but also still, Il. 2, 297. 19, 422; καὶ ἔμπης, Od. 5, 205; and so also in the passages, where according to some it signifies *entirely, totally*, Il. 14, 174. 19, 308. Od. 19, 302. Sometimes it stands also when, of two cases, one is indicated as preponderating. τόφρ' ὑμεῖς εὔχεσθε—σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶες γε πύθωνται ἠὲ καὶ ἀμφαδίην, ἐπεὶ οὔτινα δείδιμεν ἔμπης, since we still fear no one, Il. 7, 195; also gener., see Il. 12, 236. Il. 17, 632; hence also at something unexpected. ἔμπης μοι τοῖχοι, κ. τ. λ., the walls of the house seem to me still to shine like fire, see Herm. ad Vig. n. 240. In like manner Od. 18, 334. 2) Often connected with πέρ with a particip. (*tametsi*). Νέστορα δ' οὐκ ἔλαθεν ἰαχή, πίνοντα περ ἔμπης, Il. 14, 1. Properly in sense ἔμπης belongs to the preceding, as ὅμως is also constructed; the sense is: the cry still did not escape Nestor, although occupied with drinking, see Il. 17, 229. Od. 11, 351. 15, 361. According to Gramm., in Il. 14, 174, and Od. 18, 395, it signifies ὁμοίως, but incorrectly, see Spitzner ad loc.

ἐμπίμπλημι and ἐμπίπλημι (πίμπλημι), aor. 1 ἐνέπλησα, aor. 1 mid. ἐνεπλησάμην, aor. 1 pass. ἐνεπλήσθην, infin. ἐνιπλησθῆναι, ep. sync. aor. 2 mid. ἔμπλητο, Il. 21, 607, and ἔμπληντο, Od. 8, 16. 1) *to fill up, to fill full*, τί τινος, any thing with any thing; φέεθρα ὕδατος, Il. 21, 311; θυμὸν ὀδυνάων, Od. 19, 117. 2) τινά, *to satiate* any one, Od. 17, 503; hence pass. aor. 1. υἷος ἐνιπλησθῆναι ὀφθαλμοῖς, to satiate oneself with looking on one's son, Od. 11, 452. Mid. *to fill oneself*, τινός, with any thing, Il. 21, 607. Od. 7, 221; espec. ep. aor. 2 mid., Od. 8, 16. 2) *to fill for oneself*, τι; spoken of the Cyclopes,

μεγαλὴν νηδύν, Od. 9, 296; and with gen. μέσσος θυμόν, Il. 22, 312.

ἐμπίπτω (πίπτω), aor. ἐνέπεσον and ἔμπεσον, 1) *to fall in, to fall upon, to hit;* with dat. πῦρ ἔμπεσε νηυσίν, the fire fell into the ships, Il. 16, 113, and ἐν ὕλῃ, Il. 11, 155. ἐνέπεσε ζωστῆρι ὀϊστός, the arrow pierced into the girdle, Il. 4, 134. 2) Metaph. spoken of men: *to rush in, to press in;* with dat. ὑσμίνῃ, into the battle, Il. 11, 297; προμάχοις, Od. 24, 526. *b*) Of the mind: χόλος ἔμπεσε θυμῷ, anger entered the spirits, Il. 9, 436. 14, 207; and with double dat., Il. 16, 206.

ἔμπλειος and ἐνίπλειος, η, ον, ep. for ἔμπλεος (πλέος), *filled, full,* with gen. * Od. 14, 113; only in the ep. form.

ἐμπληγδίν, adv. (ἐμπλήσσω), *rashly, inconsiderately,* Od. 20, 132. †

ἔμπλην, adv. (πλάω, πελάζω), *near, in the neighborhood,* with gen. Il. 2, 526. †

ἐμπλήσατο, see ἐμπίπλημι.

ἔμπλητο, ἔμπληντο, see ἐμπίμπλημι.

ἐμπλήσσω, see ἐνιπλήσσω.

ἐμπνέω, ep. ἐμπνείω, aor. 1 ἐνέπνευσα and ἔμπνευσα, 1) *to breathe into* or *upon, to blow upon,* with dat. spoken of horses: μὰλ' ἐμπνείοντε μεταφρένῳ, close breathing upon the back, Il. 17, 502; with accus. ἱστίον, into the sail, spoken of wind, h. 6, 33. 2) Metaph. *to inspire, to give,* τί τινι, any thing to any one, spoken of the gods: μένος, θάρσος τινί, Il. 10, 482. Od. 9, 381; with infin. Od. 19, 138.

ἐμποιέω (ποιέω), fut. ήσω, *to make in,* with accus. Il. 18, 490; ἐν πύργοις πύλας, gates in towers, Il. 7, 438. 18, 490. 2) Mid. like act. h. Merc. 527.

ἐμπολάω (ἐμπολή), ep. imperat. mid. ἐμπολόωντο, *to purchase;* mid. *to purchase for oneself,* with accus. βίοτον, Od. 15, 456. †

ἔμπορος (πόρος), any one who travels in a foreign ship, *a sea-passenger, a traveller,* later ἐμβάτης, * Od. 2, 319. 24, 300.

ἐμπρήθω = ἐνιπρήθω, q. v.

ἐμπυριβήτης, ὁ (πῦρ, βαίνω), *going on the fire, fire-bestriding,* τρίπους, Il. 23, 702. †

ἐμφορέω, poet. form of ἐμφέρω (φορέω), *to bring in,* only pass. *to be brought in,* with dat. κύμασιν ἐμφορέοντο, they were borne in upon the waves, * Od. 12, 419. 14, 309.

ἔμφῡλος, ον (φῦλον), *belonging to the same race* or *tribe, native,* ἀνήρ, Od. 15, 273. †

ἐμφύω (φύω), aor. 1 ἔνέφῡσα, aor. 2 ἐνέφῡν, perf. (ἐμπέφῡκα), only 3 plur. ἐμπεφύασι, part. fem. ἐμπεφυυῖα, 1) Trans. pres. act. fut. and aor. 1 act. *to implant, to inspire, to infuse into,* τί τινι. θεός μοι ἐν φρεσὶν οἵμας παντοίας ἐνέφυσεν, a deity has breathed many melodies into my soul, Od. 22, 348. 2) Intrans. mid. and aor. 2 and perf. act. *to be produced in, to grow in;* with dat. τρίχες χρανίῳ ἐμπεφύασι, the hairs grow upon the skull of the horses, Il. 8, 84; hence metaph. *to cling to, to fasten oneself to.* ὡς ἔχετ' ἐμπεφυυῖα, thus she held clinging fast, Il. 1, 513; with double dat. ἔν τ' ἄρα οἱ φῦ χειρὶ for ἐνέφυ, held fast his hand, Il. 6, 253, and often.

ἐν, poet. ἐνί, ep. εἰν or εἰνί, I) Prep. with dat. ground signif. *in, on, upon, at.* 1) Used of place, ἐν signifies *a) being in* a place. ἐν γαίῃ, ἐν δώμασι; in like manner in geography, ἐν Ἄργει, ἐν Τροίῃ. *b) being surrounded by* any thing. οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι, Il. 15, 192; often spoken of persons: *between, amidst, amongst,* of being in a crowd, ἐν ἀθανάτοις; hence *before, coram* (surrounded by a crowd of hearers). ἐν πᾶσιν, Od. 2, 194. 16, 378; metaph. of external and internal conditions in which one may be. ἐνὶ πτολέμῳ, ἐν φιλότητι, Il. 4, 258. 7, 302. So also of persons in whose power any thing lies. δύναμις γὰρ ἐν ὑμῖν, the power is in you, Od. 10, 69. cf. Il. 7, 102. *c) being upon* another thing. ἔστη ἐν οὔρεσιν, upon the mountains. ἐν ἵπποις. *d) being in* or *by* another thing. ἐν οὐρανῷ, Il. 8, 555. ἐν ποταμῷ, Il. 18, 521. 2) Used as cause, instrument, means, it signifies *a) before, with.* ὁρᾶν, ἰδεῖν ἐν ὀφθαλμοῖς, to see before or with the eyes, Il. 1, 587. Again: ἐν χερσὶ λαβεῖν, to take with the hands, Il. 15, 229. cf. Od. 9, 164. *b*) Suitableness: *according to.* ἐν μοίρῃ, i. e. κατὰ μοῖραν, Od. 22, 54. ἐν καιρὸς αἴσῃ, Il. 9, 378. 3) Apparently ἐν often stands for εἰς with verbs of motion, since it includes at the same time the idea of the subsequent rest; thus ἐν γούνασι πίπτειν, to fall (and remain) upon the knees, Il. 5, 370. Often βάλλειν ἐν κονίῃσι. ἐν τεύχεσσιν ἔδυνον, Il. 23, 131. 4) Sometimes it stands with a gen., in which case a subst. is to be supplied. ἐν Ἀλκινόοιο, subaud. οἴκῳ, Od. 10, 282; particularly εἰν Ἄϊδαο, Il. 22, 389. 5) ἐν also stands after a subst., Il. 18, 218; espec. ἐνί, which then has the accent on the first syllable, Il. 7, 221. II) Adverb; ἐν is often an adv. of place without case: *therein,*

thereby, thereon, Od. 1, 51. 2, 340, where it is sometimes explained as in tmesis [commonly connected with δέ, thus ἐν δέ; it then takes the adv. signif. *besides, moreover, together with*, etc., Od. 5, 260]. III) In composition it has an adv. signif. and indicates the *resting* or *being* in or upon something.

ἕν, neut. of εἷς, *one*.

ἐναίρω, infin. pres. ἐναιρέμεν, aor. 1 mid. ἐνηράμην, 1) *to destroy, to kill*, τινά, in the Il. always in battle with the adjunct τοξῳ, χαλκῷ; πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, many Achaians hast thou to slay, Il. 6, 229. Mid. in the signif. of act. with reference to the subject with accus. Il. 5, 43. 6, 32. Od. 24, 424, and metaph. μηκέτι χρόα καλὸν ἐναίρεο, destroy not thy beautiful skin, Od. 19, 263. (Buttm. Lexil. I. p. 270. Anm. derives it not from ἐν and αἴρω, but from ἔνεροι, kindr. with ἔναρα, ἐναρίζω, hence, prop. to send to the nether world.)

ἐναίσιμος, ον (αἶσιμος), prop. that which is n fate, 1) *indicating fate, prophetic, ominus, auspicious, fatalis, portentous*, Il. 2, 353. ναίσιμα μυθήσασθαι, to utter words of fate spoken of a soothsayer), Od. 2, 159; neut. ing. as adv. ἐναίσιμον ἐλθεῖν, to come seaonably, Il. 6, 519. 2) *befitting, just, equitale, δῶρον, ἀνήρ, φρένες*.

ἐναλίγκιος, ον (ἀλίγκιος), *similar, like*, τινὶ, l. 5, 5; and τί, in any respect, θεοῖς αὐδήν, Od. 1, 371; and often.

ἐνάλιος, ep. εἰνάλιος, q. v.

* ἔναλος, ον (ἅλς) = ἐνάλιος, *in the sea*, h. Ap. 180.

ἐναμέλγω (ἀμέλγω), *to milk into*, with dat. Od. 9, 223. †

ἔναντα, adv. (ἄντα), *over against, opposite*, with gen. Il. 20, 67. †

ἐναντίβιον, adv. from ἐναντίβιος (βία), *driving forcibly against*, and generally, *against*, with μάχεσθαι, στῆναι, μεῖναι, Il. and Od.

ἐνάντιος, η, ον (ἀντίος), 1) *opposite, lying, standing, in the face*, Il. 6, 247; with dat. Il. 9, 190. Od. 10, 89; hence, *visible*, Od. , 329. 2) *against, in opposition to*, in a hostile sense, comm. with gen. Ἀχαιῶν, Il. 5, 497; but sometimes in a friendly sense with gen. nd vice-versa in a hostile sense with dat. cf. . 1, 534. (Nägelsb.), 15, 304. 20, 252. Od. 14, 78.] Frequently the accus. neut. ἐνάντιον, dv. as with μάχεσθαι, μίμνειν, ἐλθεῖν, etc.

ἔναξε, aor. 1 from νάσσω.

ἔναρα, τά (ἐναίρω), *the arms* taken from a slain enemy, *spolia;* and generally *warspoils, booty*. ἔναρα βροτόεντα, bloody arms, *Il. 6, 68. 480. (Sing. not used.)

ἐναργής, ές, *visible, clear, manifest, plain*, spoken especially of the gods who appear to men in their real form: χαλεποὶ θεοὶ φαίνεσθαι ἐναργεῖς, terrible are the gods when they appear manifest, Il. 20, 131. cf. Od. 7, 201. ἐναργὲς ὄνειρον, a plain dream, Od. 4, 841; (some derive it from ἀργός, ἀργής, *white, clear*, others from ἐν ἔργῳ.)

ἐναρηρώς, υῖα, ός (part. perf. from ἐνάρω), only as an adj., *fitted in, fastened in*, Od. 5, 236. †

ἐναρίζω (ἔναρα), fut. ἐναρίξω, aor. 1 ἐνάριξα, prop. to strip a slain enemy, in Hom. with double accus. τινὰ ἔντεα, to despoil any one of his arms, Il. 17, 187. 22, 323. 2) *to slay in battle*, Il. 5, 155; and generally *to slay*, * Il. 1, 191.

ἐναρίθμιος, ον (ἀριθμός), *reckoned with, counted among, numbered with*, Od. 12, 65. 2) *esteemed*, ἐν βουλῇ, Il. 2, 202.

ἔνατος, η, ον, and εἴνατος, *the ninth*, Il. 2, 295. 313.

* ἔνασσαν, ep. for ἔνασαν, see ναίω.

ἔναυλος, ὁ, poet. (αὐλός), 1) *a ravine*, formed by winter torrents, Il. 16, 71; *the torrent* itself, Il. 21, 283. 312. 2) *a valley*, h. Ven. 74, 124.

ἐνδείκνυμι (δείκνυμι), *to show, to manifest*, only mid. *to shew oneself to any one*, Πηλείδῃ ἐνδείξομαι, either with Voss: 'I will explain myself to Pelides,' or with the Schol.: 'I will defend myself,' (ἀπολογήσομαι), Il. 19, 83. †

ἔνδεκα, indecl. (δέκα), *eleven*, Il. and Od.

ἑνδεκάπηχυς, υ (πῆχυς), *eleven cubits long*, ἔγχος, * Il. 8, 494.

ἑνδέκατος, η, ον, *the eleventh*, ἡ ἑνδεκάτη, absol. subaud. ἡμέρα, Od, 2, 374.

ἐνδέξιος, η, ον (δέξιος), *on the right, on the right hand*. ἐνδέξια σήματα, omens on the right, i. e. auspicious, Il. 9, 236; see δέξιος. Often as adv. ἐνδέξια, *on the right, to the right;* this direction was in all important cases observed as auspicious, Il. 1, 597; in lots, Il. 7, 184. Thus also Ulysses begging, Od. 17, 365. 2) Later: *dexterous, skillful*, h. in Merc. 454.

ἐνδέω (δέω), aor. 1 ἐνέδησα, *to bind in* or *upon, to fasten, to fetter*, with accus. νευρήν,

Il. 15, 469; τὶ ἔν τινι, Od. 5, 260; metaph. Ζεὺς ἐνίδησί με ἄτῃ, Jupiter has entangled me in misfortune, Il. 2, 111. 9, 18. (Conf. ἐφάπτω.)

* ἐνδιάομαι, depon. (ἔνδιος), *to be in the open air*, h. 32, 6.

ἐνδίημι, ep. (δίημι), 3 plur. imperf. ἐνδίεσαν, for ἐνεδίεσαν, *to drive away, to pursue*, Il. 18, 584. † conf. δίεμαι.

ἔνδῖνα, τά, *the entrails, the intestines*, Il. 23, 806. † (from ἔνδον), or, the parts concealed under the armor, a doubtful passage.

ἔνδιος, ον, *at mid-day*; ἔνδιος ἠλθε, Od. 4, 450. Il. 11, 725. (From Δίς, obsol. root of Διός, the bright air; hence in reference to mid-day, in the brightest part of the day, morning and evening being comparatively dusky, conf. εὔδιος, ἠέρι, ἠέριος.)

ἔνδοθεν, adv. (ἔνδον), *from within*, ὑπακούειν, Od. 4, 283. 20, 101. 2) *within, inside of*, with gen. αὐλῆς, Il. 6, 247.

ἔνδοθι, adv. (ἔνδον), *within*, Il. 6, 498, with θυμός, Il. 1, 243. Od. 2, 315. 2) *within, inside of*, with gen. πύργων, Il. 31, 18, 287.

ἔνδον, adv. (ἐν), *within, in, at home*. ἔνδον εἶναι, commonly spoken of a dwelling, Il. 10, 378. 13, 363. 2) With gen. Διὸς ἔνδον, in the abode of Jupiter, Il. 20, 13. 23, 200.

ἐνδουπέω (δουπέω), aor. 1 ἐνδούπησα, without augm. *to fall in with a noise, to make a heavy sound in*. μέσσῳ ἐνδούπησα, I dashed into the midst, * Od. 12, 443. 15, 479.

ἐνδυκέως, adv. *carefully, zealously, assiduously, faithfully, cordially*, in the Il. rarely, δίχεσθαι, Il. 23, 90. Often in the Od. with πέμπειν, λούειν; ἐνδ. ἐσθίειν, to eat eagerly, Od. 14, 109; (prob. fr. ἐν and δύω, conf. ἀτρεκής from τρέω).

ἐνδύνω = ἐνδύομαι, only imperf. ἐνέδυνε, Il. 2, 42. 10, 21.

ἐνδύω (δύω), aor. 1 ἐνέδυσα, aor. 2 ἐνέδῡν, part. ἐνδύς, aor. 1 mid. ἐνεδυσάμην, 1) Trans. *to dress, to clothe*, τινά, Batr. 160. 2) Mid. with aor. 2 and perf. act. intrans. *to go in*, then, *to put on, to dress in*, with accus. χιτῶνα, Il. 5, 736; χαλκόν, Il. 11, 16.

ἐνέηκα, ep. for ἐνῆκα, see ἐνίημι.

ἐνεῖκαι, see φέρω.

ἔνειμι (εἰμί), imperf. ἐνῆεν, 3 plur. ἔνεσαν, *to be in, to be at, to be within*, Il. 1, 593. Od. 9, 164; with dat. ἐνείη μοι ἦτορ, if a brazen heart were within me, Il. 2, 490.

ἔνεκα, ep. εἵνεκα and ἕνεκεν (Od. 17, 288. 310, prep. *on account of, for the sake of, for, by means of*, with gen. placed sometimes before and sometimes after: ἕνεκ' ἀρητῆρος, Il. 1, 94.

ΕΝΕΚΩ, obsol. root, from which several of the tenses of φέρω, are formed.

ἐνενήκοντα, ep. ἐννήκοντα, indecl. *ninety*, Il. 2, 602.

ἐνένῐπον, see ἐνίπτω.

ἐνένιπτεν, see ἐνίπτω.

ἐνένισπον, see ἐνίσπω.

ἐνέπω and ἐννέπω, imperf. ἔννεπε, optat. ἐνέποιμι, part. ἐνέπων, imperf. ἔνεπον and ἔννεπον, aor. ἔνισπον, infin. ἐνισπεῖν, subj. ἐνίσπω, optat. ἐνίσποιμι, fut. ἐνίψω, Il. 7, 447. Od. 2, 137, and ἐνισπήσω, Od. 5, 98. 1) *to tell, to relate, to recount, to communicate*, τί τινι, any thing to any one, μῦθον, ὄνειφον, ὄλεθρον, Il. 8, 412. 2, 80. ἄνδρα μοι ἔννεπε, announce to me the man, Od. 1, 1; μνηστήρων θάνατον, Od. 24, 414. 2) *to speak, to say, to talk*, absol. Il. 2, 761. Od. 3, 93; πρὸς ἀλλήλους, Il. 11, 643; (fr. ἐν and ἔπω accord. to the old Gram.; Buttm. Lexil. I. p. 279, makes it only a strengthened form of εἰπεῖν, as ὄψ, ὀμφή, ἐνοπή, so ἔπω, ἔμπω, ἐνέπω.)

ἐνερείδω (ἐρείδω), aor. 1 ἐνέρεισα, *to push or thrust in*, μοχλὸν ὀφθαλμῷ, the stake into the eye, Od. 9, 383. †

ἔνερθε, before a vowel ἔνερθεν, also νέρθε, νέρθεν, adv. *from beneath*, Il. 13, 75; *beneath*: οἱ ἔνερθε θεοί, the infernal gods, Il. 14, 274. 2) With gen. beneath, ἔνερθε Ἀΐδεω, Il. 8, 16; also ἀγκῶνος ἔνερθε, Il. 11, 234.

ἔνεροι, οἱ (prop. ἐνFεροι, *inferi*), *the inhabitants of the infernal world*, both the deities and the dead, Il. 15, 188. h. Cer. 358. (From ἐν ἔνερ, *infer*.)

ἐνέρτερος, η, ον, compar. of ἔνεροι, *deeper, farther under*. ἐνέρτερος Οὐρανιώνων, deeper than the children of Uranus, Il. 5, 898. †

ἔνεσαν, ep. see ἔνειμι.

ἐνεσίη, ἡ, ep. ἐννεσίη (ἐνίημι), *suggestion, counsel, command*, plur. Il. 5, 894. †

ἐνεστήρικτο, see ἐνστηρίζω.

ἐνετή, ἡ (ἐνίημι), *a buckle, a clasp*, = περόνη, Il. 14, 180. †

Ἐνετοί, οἱ, *Heneti*, a people in Paphlagonia, which however are not afterwards mentioned, Il. 2, 852. Tradition connects them with the Venetians in Italy and makes the last the descendants of the former. Ἐνετοί, Strabo.

εὕδω), *to sleep in*, with dat. οἴκῳ, ιε, * Od. 3, 350. 20, 95.
ς, ον (ἐνή), *lying in the bed; τὸ bedding, bed*, Od. 14, 51; plur. 16, 35.
(ἐνηής), *gentleness, mildness*, be- Il. 17, 670. †
ς, *gentle, mild, benevolent*, Il. 17, 52. Od. 8, 200 (kindred with
ῆμαι), *to sit in*, Od. 4, 272. †
, 3 sing. aor. mid. from ἐναίρω.
dv. (ἐν), 1) Of place: *there, in here*; also for relat. ὅθι, *where*, Il. more rarely expresses a motion, *her*, Il. 13, 23. Od. 3, 295; with 22. Often ἔνθα καὶ ἔνθα, here hither and thither, Il. 2, 462; thi- ack, Od. 2, 213; in the length and 7, 156. 10, 264. Od. 7, 86. 2) Of , *at that time, now*, Il. 2, 155. Od. ἔνθα δ' ἔπειτα, Od. 7, 196.
adv. (ἔνθα), 1) *there, here*, Il. 2, 51. 2) *thither, hither*, Il. 4,
dv. (ἔν), 1) Spoken of place: , *from thence*. ἔνθεν μέν—ἔνθεν is side—from that side, Od. 12, ; ἔνθεν with gen. h. Merc. 226. . of descent: ἔνθεν ἐμοὶ γένος, y race is derived from the same nce is thine, Il. 4, 58. *b*) For the : οἶνος, ἔνθεν ἔπινον, of which , Od. 4, 220; with ἔνθα preced- 195. 2) Of time: *from this time*, Il. 13, 741.
adv. (ἔνθεν), *from hence, hence* 8, 527. 9, 365.
see ἐνθρώσκω.
ω (θρώσκω), aor. 2 ἔνθορον, ep. ν, *to leap in, to spring among*, ullῳ, Il. 15, 623; πόντῳ, Il. 24, 79. ἰσχίῳ, he dashed with his heel thigh, Od. 17, 233.
, ον (θυμός), *lying on the heart, xiety*. μή τοι λίην ἐνθύμιος ἔστω, be a great cause of anxiety to 3, 421. †
for ἐν, also in composition, see ἐν.
ς, ον (ἐνιαυτός), *a year old*, σῦς, . †
, ὁ, *a year*. Διὸς ἐνιαυτοί, the Jupiter, since he regulates the course of time, Il. 2, 134. cf. Od. 14, 93. Originally any complete period of time, embracing particular phenomena, *a cycle*, hence ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν, the year came in the revolutions of time, Od. 1, 16. τελεσφόρον εἰς ἐνιαυτόν, within the completed year, Od. 4, 86.
ἐνιαύω (ἰαύω), *to sleep in, to dwell in*, * Od. 9, 187. 15, 557.
ἐνιβάλλω, poet. for ἐμβάλλω.
ἐνιβλάπτω, old reading in Il. 6, 39. 647; see βλάπτω.
ἐνίημι (ἵημι), fut. ἐνήσω, aor. 1 ἐνῆκα, ep. ἐνέηκα, part. aor. 2 ἐνείς, 1) *to send in, to let in, to drive in*, spoken of persons; τινά, any into the war, Il. 14, 131; πύλειαν, Od. 12, 65; metaph. with accus. of the pers. and dat. of the thing: τινὰ μᾶλλον ἀγηνορίῃσιν, to lead one deeper into his pride, i. e. to strengthen him in it, Il. 9, 700; πόνοισι, to plunge into troubles, Il. 10, 89; ὁμοφροσύνῃσιν, Od. 15, 198. 2) *to put into*, according to the difference of the connection: *to throw into, to thrust into*, comm. τί τινι, rarely ἔν τινι; πῦρ νηυσὶν, Il. 12, 441; often ἐνιέναι νῆα πόντῳ, to launch, Od. 2, 295; also without νῆα, to put to sea, Od. 12, 401; metaph. of the mind: τινὶ ἀνάλκιδα θυμὸν, to infuse into any one a timid spirit, Il. 16, 656. τινὶ θάρσος ἐνὶ στήθεσσιν, Il. 17, 579; τινὶ κότον, to excite anger in any one, Il. 16, 449.
Ἐνιῆνες, οἱ, Ion. for Αἰνιᾶνες, sing. Ἐνιήν, the *Ænianes*, an ancient tribe, which dwelt first about Ossa, and afterwards in Epirus, between Othrys and Œta, Il. 2, 749.
ἐνικλάω (κλάω), poet. for ἐγκλάω, *to break in pieces*; metaph. *to destroy, to make null*, with accus. * Il. 8, 408. 422.
Ἐνιπεύς, ῆος, ὁ, a river in Elis, which flowed into the Alpheus, now *Enipeo*, Od. 11, 238. Thus Strabo; but probably the river here mentioned is the *Thessalian Enipeus*, which flowed into the Apidanus, or rather the river god whose form Neptune assumed, cf. Nitzsch ad Od. 3, 4.
ἐνιπή, ἡ (ἐνίπτω), *a harsh address*, always in a bad signification, *blame, reproof*, Il. 4, 402; *threatening, insult*, Od. 20, 266; often strengthened by an adj., Il. 5, 492. Od. 10, 448.
ἐνίπλειος, ον, poet. for ἔμπλειος, q. v.
ἐνιπλήσασθαι for ἐμπλήσασθαι, from ἐμπίμπλημι.

ἐνιπλήσσω (πλήσσω), ep. for ἐμπλήσσω, aor. 1 ἐνέπληξα, part. ἐνιπλήξας, only intrans. *to fall into, to plunge into*, with dat. τάφρῳ, Il. 12, 72. 15, 344; ἔρκει, to fall into a snare, see ἕρκος, Od. 22, 469.

ἐνιπρήθω (πρήθω), ep. for ἐμπρήθω, fut. ἐμπρήσω (Il. 9, 242) and ἐνιπρήσω, aor. 1 ἐνέπρησα, *to set on fire, to inflame, to burn up*, with accus. νῆας, νεκρούς; often strengthened with πυρί and πυρὸς αἰθομένοιο, Il. 16, 82. 2) Spoken of wind, *to blow into, to swell out*. ἐν δ' ἄνεμος πρῆσεν ἱστίον, the wind blew into or swelled the middle of the sail, Il 1, 481 [see the simple verb].

ἐνίπτω, poet. aor. 2 ἐνένῐπον (incor. ἐνένιπτον) and ἠνίπᾰπον (with redupl. like ἐρύκακον), prob. *to address harshly, to assail with harsh language, to chide, to blame;* with accus., still not always with the idea of abuse. κραδίην ἠνίπαπε μύθῳ, he excited his heart, Od. 20, 17; often with a dat. χαλεπῷ μύθῳ, χαλεποῖσι ὀνείδεσιν, Il. 2, 245. 3, 438; also simply μύθῳ τινά, to reprove any one with words, Il. 3, 427; and without μύθῳ, Il. 24, 768. 15, 546. (Hom. has two aorists; the reading ἐνέπιπτεν, Il. 15, 546. 552, is rejected by Buttm. Lexil. p. 282, as contrary to the *usus loquendi*, and requires ἐνένῐπεν, which Spitzner adopts; ἐνίσσω is a form of equivalent import. According to Ruhnken, the theme is ἴπος, a press; hence ἴπτω, ἐνίπτω, to press, to burden; see Thiersch § 232. p. 389.)

ἐνισκίμπτω, ep. for ἐνσκίμπτω (σκίμπτω), aor. 1 act. part. ἐνισκίμψας, aor. 1 pass. ἐνισκίμφθην, 1) *to fasten to, to fix*, τί τινι; οὔδει καφήατα, dropping their heads to the ground, Il. 17, 437. Pass. *to be fastened in, to remain attached*. δόρυ οὔδει ἐνισκίμφθην, Il. 16, 612. 17, 528.

ἔνισπε, ἐνισπεῖν, see ἐνέπω.

Ἐνίσπη, ἡ, a place in Arcadia, unknown even in the time of Strabo, Il. 2, 606; cf. Paus. 8, 25, 7.

ἐνίσπω, poet. form of ἐνέπω, of which, however, Homer has only single forms supplementary to ἐνέπω, viz. fut. ἐνίψω and ἐνισπήσω, aor. 2 ἔνισπες, etc. The aor. 2 ἐνένισπε, Il. 23, 473, should be changed to ἐνένῐτε, see Buttm. Lexil. I. p. 279; Spitzner has adopted ἐνένιπεν.

ἐνίσσω, poet. form of ἐνίπτω (as πέσσω of πέπτω), *to assail, to chide*, with accus.; but absol. Il. 15, 198. 22, 497; also part. pass. ἐνισσόμενος, Od. 24, 163.

ἐνιτρέφω, an old reading, Il. 19, 326.

ἐνιχρίμπτω, poet. for ἐγχρίμπτω.

ἐννέα, indecl. *nine*. The number nine is often used by the poets as a round number, and as a triple trinity; it seems to have been esteemed sacred, Il. 2, 96. 6, 174. 16, 785.

ἐννεάβοιος, ον (βοῦς), *worth nine oxen*, τεύχεα, Il. 6, 236. †

ἐννεακαίδεκα, indecl. *nineteen*, Il. 24, 496. †

ἐννεάπηχυς, υ (πῆχυς), *nine cubits long*, Il. 24, 270. Od. 11, 311.

ἐννεάχῑλοι, αι, α, poet. for ἐννεάκις χίλιοι, *nine thousand*, * Il. 5, 860. 14, 148.

ἔννεον, ep. for ἔνεον, see νέω.

ἐννεόργυιος, ον (ὀργυιά), *nine fathoms long*, Od. 11, 312. † (in Hom. it is quadrisyllabic, and it is to be read ἐννεόργυιος).

ἐννέπω, poet. for ἐνέπω, q. v.

ἐννεσίη, ἡ, poet. for ἐνεσίη, q. v.

ἐννέωρος, ον (ὥρα), *for nine years, nine years old*, ἄλειφαρ, Il. 18, 351. ἐννέωρος βασίλευε, he reigned during nine years, Od. 19, 179 (always trisyllabic, by synizesis of εω).

ἐννήκοντα, ep. for ἐνενήκοντα, Od. 19, 174. †

ἐννῆμαρ, adv. (ἐννέα and ἦμαρ), *for nine days*, often in Il. and Od.

Ἔννομος, ὁ, 1) an ally of the Trojans from Mysia, mentioned as an augur, slain by Achilles, Il. 2, 858. 17, 218. 2) A Trojan, slain by Ulysses, Il. 11, 422.

Ἐννοσίγαιος, ὁ, poet. for ἐνοσίγαιος (ἔνοσις), *the earth-shaker*, appellation of Neptune, because earthquakes were ascribed to him; as subst. Il. 7, 455 [and 9, 183], see Ποσειδῶν (ἔνοσις kindr. with ὄθομαι, so Buttm. Lexil. I. p. 271).

ἔννῡμι, poet. (ἑννέω), fut. ἕσω, poet. σω, aor. 1 act. ἔσσα, aor. 1 mid. ἐσσάμην, ep. ἑσάμην, infin. ἔσασθαι, Il. 24, 646; perf. pass. εἷμαι, part. εἱμένος, 3 plur. pluperf. εἵατο, Il. 18, 596; also as if from ἕσμαι, 2 sing. perf. ἕσσαι and pluperf. 2 sing. ἕσσο, 3 ἕστο and ἔεστο, Il. 12, 464; 2 dual ἔσθην. Ground signif. 1) *to clothe, to put on;* with double accus. τινὰ εἵματα, χλαῖναν, Il. 5, 904. Od. 15, 338. 2) Mid. and pass. *to clothe oneself in, to attire oneself in*, prop. spoken of clothes; with accus. φᾶρος, Od. 10, 543. χρύσεια εἵματα ἕσθην, they had attired themselves in golden

l. 18, 517. *χλαῖνας εὖ εἱμέναι*, beau- l in mantles, Od. 15, 331. 2) Me- en of weapons: *to put upon oneself* ὰ *χροΐ χαλκόν*, Il. 14, 383; *τεύχεα*, also *ἀσπίδας ἐσσάμενοι*, covering s with shields, Il. 14, 372; also *εἵ- ιῶν νεφέλην*, enveloping the shoul- a cloud, Il. 15, 308; and *ἦ τέ κεν ἔσσο χιτῶνα*, already hadst thou ıed with a tunic of stone, i. e. ıve been stoned, Il. 3, 56.

, *η, ον* (*νύξ*), *by night, nightly*, Il. 11, 683. Od. 3, 178.

η, ον = *ἐννύχιος*, Il. 11, 716. †

έω (*χέω*), *to pour wine into*, *οἶνον*, ., Od. 3. 472. †

(*ἐνέπω*), 1) *a voice, a tone*, Od. *sound*, of inanimate things, *αὐλῶν*, Il. 10, 13. 2) *a cry*, espec. the in connection with *κλαγγή*, Il. 3, 2; , 35. *b*) *a cry of lamentation*, Il.

ή (appell. *ἐνοπή*), a town in Mes- h Agamemnon promised to Achil- wry, Il. 9, 150; according to Paus. erenia.

(*ὄρνυμι*), aor. 1 *ἐνῶρσα*, aor. sync. sing. *ἐνῶρτο*, act. *to excite in, to* ; with accus. *rei* and dat. of pers. to excite strength in any one, Il. *ον τινί*, Il. 6, 499; *αὐτοῖς φύζαν*, Il. id. *to be excited in* or *among*, *to ıgst. ἐνῶρτο γέλως θεοῖσιν*, Il. 1, 326.

(*ὀρούω*), aor. 1 *ἐνόρουσα*, *to leap* ; with dat. *to rush upon, to attack*, 16, 783; spoken of lions: *αἴγεσιν*, .

ον (*ὄρχις*), *having testicles, not castrated*, Il. 23, 147. †

ων, ονος, ὁ (*ἔνοσις, χθών*), *earth- ame* of Neptune, as adj. Il. 7, 445. n, Il. 8, 208; see *Ἐννοσίγαιος*.

ω, see *ἐνισκίμπτω*.

(*στάζω*), perf. pass. *ἐνέστακται*, metaph. *αὐτῷ πατρὸς ἐνέστακται* pirit of his father is implanted in 271. †

ω (*στηρίζω*), *to fasten in*, only *η γαίῃ ἐνεστήρικτο*, the spear re- d in the earth, Il. 21, 168. †

ω (*στρέφω*), *to turn in*. Mid. *to in*; with dat. *μηρὸς ἰσχίῳ ἐνστρέ-* *φεται*, the thigh-bone turns in the socket, Il. 5, 306. †

ἐνταν(ύ)ω (*τανύω*) = *ἐντείνω*, fut. *ἐντανύσω*, aor. 1 *ἐνετάνυσα*, aor. 1 mid. *ἐνετανυσάμην*, *to stretch, to bend*; with accus. *βιόν, τόξον, νευρήν*, Od. 19, 577. 587; pass. Od. 21, 92; mid. *τόξον*, to bend his bow, Od. 21, 403. * Od.

ἐνταῦθα, adv. (*ἐν*), *hither* [*to this*], Il. 9, 601. †

ἐνταυθοῖ, adv. (*ἐν*), *hither*, Il. 21, 122; *ῆσο*, Od. 18, 105; later: *here*, h. Ap. 363. [Better *here* in Hom. also, with Herm. ad Arist. Nub. 813, who says *ἐνταυθοῖ* always means *here*; cf. Jahrb. Jahn und K., p. 261, März 1843.]

ἔντεα, τά, *weapons, arms*, Il. 5, 220. *ἔντεα Ἀρήϊα*, Il. 10, 407; chiefly *the cuirass*, Il. 10, 34. 2) Gener. *utensils, furniture*; *δαιτός*, the furniture of a feast, Od. 7, 232; *νηός*, h. Ap. 489 (According to Buttm. Lexil. p. 292, from *ἔννυμι*, prop. that which one puts on; the sing. is obsol.).

ἐντείνω (*τείνω*), perf. pass. *ἐντέταμαι*, 1) *to stretch, to strain*; perf. pass. *to be strained* or *stretched in, to hang*; with dat. *δίφρος ἱμᾶσιν ἐντέτατται*, the chariot body hangs in braces, Il. 5, 728. 2) *to stretch upon* or *over* [*to overlay*], spoken of a helmet; *ἱμᾶσιν*, with thongs, Il. 10, 263.

ἔντερον, τό (*ἐντός*), *a gut*, sing. only *ἔντερον ὄϊός*, a sheep's gut, Od. 21, 408. 2) Elsewhere plur. *the bowels, the intestines*, Il.

ἐντεσιεργός, όν (*ἔντεα* 2. *ἔργον*), *working in harness*, i. e. drawing, *ἡμίονοι*, Il. 24, 277. †

ἐντεῦθεν, adv. *thence, hence*, Od. 19, 568. †

ἐντίθημι (*τίθημι*), imperf. 3 sing. *ἐνετίθει* (*τιθέω*), aor. 1 *ἐνέθηκα*, aor. 2 infin. *ἐνθέμεναι*, cp. for *ἐνθεῖναι*, mid. aor. 2 *ἐνεθέμην*, 3 sing. *ἔνθετο*, imperat. *ἔνθεο*; act. only in tmesis, *to put in, to place in, to introduce*, with accus. mostly of inanimate things: *κῆρε*, Il. 8, 70; *νῶτον ὀϊός*, Il. 9, 207. Mid. 1) *to put* or *place in, to introduce* (with reference to the subject), *τί τινι*: *ἱστία νηΐ*, to put the sails into the ship, Od. 11, 3; spoken of persons: *τινὰ λεχέεσσι*, to lay any one on the bed, Il. 21, 124. *b*) Metaph. *μή μοι πατέρας ὁμοίῃ ἔνθεο τιμῇ*, place not the fathers in equal honor, i. e. show them not equal honor, Il. 4, 410. 2) *to put into for oneself, to assume, τί*, chiefly metaph. *ἵλαον ἔνθεο θυμόν*, asume a gentle spirit, Il. 9, 369; *χόλον θυμῷ*,

to conceive anger in his heart, Il. 6, 326; *κότον*, Od. 11, 102; *μῦθον θυμῷ*, to take the word to heart, Od. 1, 361.

ἕντο, see *ἐξίημι*.

ἐντός, adv. (*ἐν*), *therein, in*, Il. 10, 10. Od. 2, 341. 2) Prep. with gen. *within, λιμένος ἐντός*, Il. 1, 432, and often.

ἔντοσθε, and before a vowel *ἔντοσθεν*, adv. = *ἐντός, in, within*, absol. Il. 10, 262. 2) With gen. Il. 6, 364. Od. 1, 126.

ἐντρέπω (*τρέπω*), *to change, to turn about*, only pres. pass. *οὐδέ νύ σοί περ ἐντρέπεται ἦτορ*, even now is thy heart not changed? i. e. art thou not brought to a different purpose,—dost thou not relent? Il. 15, 554. Od. 1, 60.

ἐντρέχω (*τρέχω*), *to turn in*; metaph. *to move in. εἰ γυῖα ἐντρέχοι*, Il. 19, 385. †

ἐντροπαλίζομαι, depon. mid. ep. (frequent from *ἐντρέπω*), *to turn oneself often*, Il. 6, 496; especially spoken of one who in a slow retreat from an enemy often looks back, * Il. 15, 547. 17, 109; always part. *ἐντροπαλιζόμενος, turning*, or *looking backwards*.

* *ἐντροπίη*, poet. (*ἐντρέπω*), *the act of turning, an artifice, a trick, δόλιαι ἐντροπίαι*, crafty artifices, h. Merc. 245.

ἐντύνω and *ἐντύω* (*ἔντεα*), aor. 1 part. *ἐντύνας*, aor. 1 mid. *ἐντῦνάμενος, to equip, to prepare, to arrange, to furnish*, with accus. *ἵππους*, to make ready the horses, Il. 5, 720; *εὐνήν*, to prepare the bed, Od, 23, 289; *ἀοιδήν*, to begin the song, Od. 12, 183; *εὖ ἐντύνασα ἓ αὐτήν*, having beautifully arrayed herself, Il. 14, 162. Mid. 1) *to arm*, or *prepare oneself*, Od. 6, 33; especially, *to adorn oneself*, Od. 12, 18. 2) *to prepare for oneself, to arrange for oneself*, with accus. *δαῖτα*, to prepare a feast for oneself, Od. 3, 83; *ἄριστον*, Il. 24, 124; *ἐντύω* occurs only in the imperf. act.)

ἐντυπάς, adv. (*τύπτω*), *stretched upon the earth, ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος*, prostrate enveloped in a mantle, spoken of the sorrowing Priam, Il. 24. 163. † (Voss. 'stretched, wrapt in a mantle, so that the form only appeared.')

ἐντύω, a form of *ἐντύνω*, q. v.

Ἐνυάλιος, ὁ (*Ἐνυώ*), *the warlike, the god of battle*, either as a name of Mars, only in Il. as subst. Il. 2, 651. 7, 166; or as an epith. Il. 17, 211. (Eustath. derives it from *ἐνύω* = *φονεύω*, Hesych. *πολεμιστής*.)

Ἐνευής, ῆος, ὁ, king of Scyrus, whom Achilles slew, Il. 9, 668.

ἐνύπνιος, ον (*ὕπνος*), *that which occurs in sleep*, whence neut. as adv. *ἐνύπνιον*, in sleep, *in slumber, θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος*, a divine vision appeared to me in sleep, Il. 2, 56. Od. 14, 495; cf. Thiersch § 269; (*ἐνύπνιον* as a subst. a dream, a vision, is a later signif.)

Ἐνῦώ, όος, ἡ, Enyo, the slaughtering goddess of war, companion of Mars, Il. 5, 333. 592; the *Bellona* of the Romans; (from *ἐνύω* = *φονεύω*, Herm. on the other hand *ὕω*, *Inundona*, conf. *Ἐνυάλιος*).

ἐνωπαδίως, adv. *ἐνωπή*), *facing, in the presence of*, Od. 23, 94, Wolf. † Others read, *ἐνωπιδίως*.

ἐνωπή, ἡ (*ὤψ*), *the countenance*, only in the dat. *ἐνωπῇ*, as adv. *in view of, openly*, * Il. 5, 374. 21, 510.

ἐνώπια, τά, a wall of a house, chiefly, the front walls, on both sides of the entrance. They were in part covered by the porch, and the chariots were generally placed against them, Il. 8, 435. Od. 4, 42; as well as captured arms, Il. 13, 261. They were characterized as *παμφανόωντα*, because they were upon the sunny side, or because they were adorned with metallic ornaments, Od. 4, 45; (prop. neut. plur. from *ἐνώπιος*, that which is before the eyes).

ἐνωπιδίως, see *ἐνωπαδίως*.

ἐνώψ, ῶπος, ep. for *ἐνωπή, the countenance*, hence *κατ' ἐνῶπα*, in the face, a reading adopted by Spitzner, after Aristarchus, for *κατένωπα*, Il. 15, 320. †

ἐξ, prep. before a vowel for *ἐκ*.

ἕξ, indecl. *six*. In composition ξ becomes *κ* before *κ* and *π*.

ἐξαγγέλλω (*ἀγγέλλω*), aor. 1 *ἐξήγγειλα, to proclaim, to publish, to disclose, τί τινι*, Il. 5, 390. †

ἐξάγνῡμι (*ἄγνυμι*), *to break out, to break in pieces*, with accus. *ἐξ αὐχένα ἔαξε βοός*, * Il. 5, 161. 11, 175; (occurs only in tmesis).

ἐξαγορεύω (*ἀγορεύω*), *to speak out, to communicate, to publish*, with accus., Od. 11, 234. †

ἐξάγω (*ἄγω*), aor. 2 *ἐξήγαγον*, poet. *ἐξάγαγον, to lead out, to lead away, to bring out, τινά*. comm. with gen of place: *τινὰ μάχης, ὁμίλου, πολέμοιο*, Il. 5, 35. 353; *ἐκ μεγάροιο*, Od. 8, 106; metaph. spoken of Ilithyia, the goddess presiding over births: *τινὰ πρὸ φόωσδε*, to bring any one to light, i. e. into

ld, Il. 16, 188. 2) Neut. *to go out, to* ut. τύμβον χεύομεν ἐξαγαγόντες, Il. 7, . Thus Eustath and Voss.: 'assem- ithout;' others: ἐξάγειν ἐκ πεδίου, *to* at of the plains, conf. Heyne; [see ἴγω and cf. Bothe ad loc.]

ιος, ὁ, one of the Lapithæ, at the e of Pirithous, Il. 1, 264.

ες (a form of ἕξ ης), adv. *for six* d. 3, 115. †

υμαι, depon. (αἴνυμαι), *to take away,* ril, with accus. θυμόν, to take away , 531, with double accus. 5, 155; and d. 15, 206; (only pres. and imperf.)

ετος, ον (ἐξαιρέω), *taken out, selected, distinguished,* Il. 2, 227. Od. 4, 643.

έω (αἱρέω), aor. 2 ἐξεῖλον, poet. ἔξελον, ελεῖν, aor. mid. ἐξειλόμην, poet. ἐξελό- *take out,* espec. *to choose, to select,* τινί, for any one, Il. 11, 627. 16, 56. mid. *to take out for oneself,* τί τινος, φαρέτρης, from the quiver, Il. 8, 323; *a) to take away by force, to bereave,* oil, Il. 2, 690; and with ἐκ, Il. 9, 331; tly, θυμόν, φρένας, either with double τινὰ θυμόν, to take away one's life, Il. 17, 678; or with accus. and gen. τινὸς Il. 19, 137; μελέων θυμόν, Od. 11, 201; τινι, Il. 6, 234. *b)* to take out of sev- e. *to choose for oneself,* Il. 9, 272. Od.

ρω (αἴρω), only mid. aor. 1. 3 sing. , *to bear off for oneself, to secure,* μι- Od. 10, 84; with gen. Τροίης, to bear lunder from Troy, * Od. 5, 39.

ιος, ον (αἴσιος), that which contra- right and justice, *unrighteous, unjust,* ous, *wrong,* ἀρή, Il. 15, 598. Od. 4, 690. as adv. *greatly,* Od. 17, 577.]

σσω (ἀΐσσω), aor. 1 ἐξήϊξα, aor. 1 pass. ν, intrans. *to leap out, to rush forth,* 145; likewise pass. ἐκ δέ μοι ἔγχος παλάμηφιν, the spear flew from my Il. 3, 368.

ος, ον (αἶω = αἴνυμαι), *taken out,* se- excellent, οἶνος, Il. 12, 320; ἀρέται, Od.

ρης, adv. (αἴφνης), *suddenly, unex- y,* * Il. 17, 738. 21, 14.

έομαι, depon. mid. (ἀκέομαι), aor. 1 ξακεσαίμην, *to cure entirely, to heal hly, to restore,* Il. 9, 507; metaph. *to , to reconcile,* χόλον, Il. 4, 36. Od. 3, 145.

ἐξαλαόω (ἀλαόω), fut. ώσω, *to blind entirely, to render blind,* τινά, Od. 11, 103; ὀφθαλμόν, * Od. 9, 453. 504.

ἐξαλαπάζω (ἀλαπάζω), fut. ξω, aor. ἐξαλά- παξα, *to empty, to depopulate,* πόλιν, Od. 4, 176; chiefly in war: *to sack,* hence, *to de- stroy, to rage,* πόλιν, τεῖχος, νῆας, Il. 20, 30.

ἐξαλέομαι, depon. mid. (ἀλέομαι), *to avoid, to escape,* Il. 18, 586, in tmesis. †

ἐξάλλομαι, depon. mid. (ἄλλομαι), only part. aor. 2 sync. ἐξάλμενος, *to leap out, to spring forth,* with gen. προμάχων, from the front ranks, * Il. 17, 342. 23, 399.

* ἐξαλύω, poet. for ἐξαναλύσκω, *to avoid, to escape,* with acc. μόρον, h. 6. 51.

ἐξαναδύω (δύω), aor. 2 ἐξανέδῡν, part. ἐξαναδύς, *to come forth, to emerge,* ἁλός, from the sea, * Od. 4, 405. 5, 438; ἀφ' ὕδατος, Batr. 133.

* ἐξαναιρέω (αἱρέω), aor. 2 ἐξανεῖλον, *to take out, to take away,* with gen. h. in Cer. 255.

ἐξαναλύω (λύω), infin. aor. 1 ἐξαναλῦσαι, *to liberate completely, to set entirely free, to de- liver,* ἄνδρα θανάτοιο, from death, * Il. 16, 442. 22, 180.

ἐξαναφανδόν, adv. (ἀναφανδόν), *openly, plainly,* Od. 20, 48. †

* ἐξάνειμι (εἶμι), *to ascend from.* 2) *to re- turn,* with gen. ἄγρης, h. 18, 15.

ἐξανίημι (ἵημι), *to emit, to send forth,* spok- en of the bellows: ἀϋτμήν, Il. 18, 471.

ἐξανύω (ἀνύω), aor. 1 ἐξήνυσα, *to finish, to accomplish, to execute,* βουλάς, Il. 8, 370. 2) *to slay,* (*conficere*), τινά, * Il. 11, 365. 20, 452.

ἐξαπατάω (ἀπατάω), fut. ήσω, aor. 1 ἐξαπά- τησα, without augm. *to deceive,* with accus. Il. 9, 371. Od. 9, 414.

ἐξαπαφίσκω, ep. (ἀπαφίσκω), aor. 2. ἐξ- ήπαφον, Od. 14, 379; aor. 1 ἐξαπάφησα, h. Ap. 376; aor. 2 mid. only optat. ἐξαπάφοιτο, Il. 9, 376. 14, 160; *to deceive, cheat,* τινὰ μύ- θῳ, Od. l. c. Mid. = act. Διὸς νόον, to deceive the mind of Jupiter, Il. 14, 160; ἐπέεσσιν, Il. 9, 376. The part. ἐξαπάφουσα as pres. is found in h. Ap. 379; it should prob. be writ- ten ἐξαπαφοῦσα as aor. 2; conf. h. Ven. 38.

ἐξαπίνης, adv. = ἐξαίφνης, *suddenly, unex- pectedly,* Il. 9, 6; and often.

* ἐξαπλόω (ἁπλόω), *to unfold, to extend,* δέμας, Batr. 106.

ἐξαποβαίνω (βαίνω), aor. 2 ἐξαπέβην, *to go out of, to disembark,* νηός, Od. 12, 306. †

ἐξαποδῦνω (δύνω), *to strip, to take off*, εἵματα, Od. 5, 372; † conf. δύνω.

ἐξαπόλλῡμι (ὄλλυμι), *to destroy utterly*; only intrans. aor. 2 mid. ἐξαπωλόμην, and perf. 2 ἐξαπόλωλα, *to perish from, to vanish from*, with gen. Ἰλίου, from Troy, Il. 6, 60. ἐξαπόλωλε δόμων κειμήλια, the stores have vanished from the houses, Il. 18, 290; ἠέλιος οὐρανοῦ, Od. 20, 357.

ἐξαπονέομαι, an old reading for ἐξ ἀπον., separated.

ἐξαπονίζω (νίζω), *to wash off, to clean*, πύδας τινί, Od. 19, 387. †

ἐξαποτίνω (τίνω), *to expiate entirely, to atone for*, with accus. Ἰριπύλας, Il. 21, 412. †

ἐξάπτω (ἅπτω), aor. 1 ἐξῆψα, *to append, to attach*, with accus. and gen. πεῖσμα κιόνος, the cable to a column or pillar, Od. 22, 466. Ἕκτορα ἵππων, Il. 24, 51. Mid. *to attach oneself to*, Il. 8, 20.

ἐξαράσσω (ἀράσσω), *to strike out, to crush*. ἐκ δέ οἱ ἴστὸν ἄραξε, Od. 12, 422; † in tmesis, cf. ἀράσσω.

ἐξαρπάζω (ἁρπάζω), aor. 1 ἐξήρπαξα, *to snatch away, to bear off*, with accus. and gen. of the place: τινὰ νεός, from the ship, Od. 12, 100; absol. to bear away, Il. 3, 380. 20, 443.

ἔξαρχος, ον (ἄρχος), *making a beginning*; subst. *a beginner*, θρήνων, Il. 24, 721. †

ἐξάρχω (ἄρχω), *to begin, to commence*, with gen. μολπῆς, ἐξάρχοντος (supply from the context ἀοιδοῦ), Il. 18, 606. Od. 4, 19; γόοιο, Il. 18, 51; with accus. βουλὰς ἀγαθάς, to propose first salutary counsel, Il. 2, 273; and χορούς, h. 27, 18. Mid. *to begin*, with gen. βουλῆς, Od. 12, 339.

ἐξαυδάω (αὐδάω), *to speak out, to utter*, connected with μὴ κεῦθε, Il. 1, 363. 18, 74.

ἐξαῦτις, adv. (αὖτις), *again, anew*, Il. 1, 223. 2) Of place: *back*, Il. 5, 131. Od. 4, 213.

ἐξαφαιρέω (ἀφαιρέω), *to take away*, only mid. aor. 2 ἐξαφειλόμην, *to take away for oneself*; ψυχὴν τινος, to take any one's life, Od. 22, 444. †

ἐξαφύω (ἀφύω), *to draw out, to empty, to exhaust*, οἶνον, Od. 14, 95. †

ἐξεῖδον (*ΕΙΔΩ*), ep. ἔξιδον, defect. aor. of ἐξοράω, *to see out*. μέγ' ἔξιδεν ὀφθαλμοῖσιν, he saw clearly with his eyes, Il. 20, 342. †

ἐξείης, adv. (poet. for ἑξῆς), *in course, in succession, in order*, Il. and Od.

ἔξειμι (εἶμι), 2 sing. pres. ep. ἔξεισθα, infin. ἐξίμεναι, imperf. ἐξῄει, *to go out*, θύραζε, Il. 18, 448; with gen. μεγάρων, Od. 1, 374. h. Ap. 28.

ἐξεῖπον (εἶπον), defect. aor. 2 of ἔκφημι, *to declare, to communicate*, τινί τι, Il. 9, 61. 24, 654.

ἐξείρομαι, Ion. for ἐξέρομαι (εἴρομαι), *to interrogate, to seek for*, with accus. τινά, Il. 5, 756; βουλήν, to ask counsel, only imperf. ἐξείρετο, Il. 20, 15. Od. 13, 127.

ἐξεκνλίσθην, see ἐκκυλίω.

ἔξεισθα, see ἔξειμι.

ἐξελαύνω (ἐλαύνω), fut. ἐξελάσω, infin. ἐξελάαν (Il. 8, 527), aor. 1 act. ἐξήλασα, ep. ἐξέλασα, 1) *to drive out, to drive away, to expel*, spoken of men and brutes, with accus. τινὰ γαίης, to expel any one from the land, Od. 16, 381; τάφρου, Il. 8, 255; μῆλα ἄντρου, Od. 9, 312; πάντας ὀδόντας γναθμῶν, to strike all the teeth from the jaws, Od. 18, 29; metaph. δίκην ἐξελαύνειν (subaud. ἀγορῆς), to expel or banish justice, Il. 16, 388. 2) Intrans. *to proceed, to drive*, Il. 11, 360.

ἐξελεῖν, see ἐξαιρέω.

ἐξέλκω (ἕλκω), *to draw out*, with gen. θαλάμης, Od. 5, 432. Pass. Il. 4, 214; see ἄγνυμι.

ἐξέμεν, ep. for ἐξεῖναι, see ἔξειμι.

ἐξέμεν for ἔξειν, see ἔχω.

ἐξεμέω (ἐμέω), aor. 1 ἐξήμεσα, *to vomit forth, to cast forth*, spoken of Charybdis, * Od. 12, 237. 437.

ἐξέμμορε, see ἐκμείρομαι.

ἐξεναρίζω (ἐναρίζω), fut. ἰξω, and aor. 1, *to strip the armor from the dead*, with accus. τινὰ τεύχεα, Il. 5, 151. 7, 146. 13, 619. 2) *to kill, to slay*, Il. 4, 488. Od. 11, 272.

ἐξερεείνω, ep. (ἐρεείνω), *to seek after, to inquire after, to explore*, Il. 9, 672; πόρους ἁλός, Od. 12, 259; metaph. *to try*, κιθάραν, [to elicit its tones], h. Merc. 483. Mid. like the act. τινὰ μύθῳ, Il. 10, 81.

ἐξερείπω (ἐρείπω), aor. 2, only subj. ἐξερίπῃ and part. ἐξερίπων, prop. *to cast down*; in aor. 2, intrans. *to fall*, spoken of the oak, Il. 14, 414; χαίτη ζεύγλης, the mane falling from the collar of the yoke, * Il. 17, 440. 19, 406.

ἐζερέομαι, depon. mid. ep. form of ἐξείρομαι, *to seek out*, only pres. and imperf.; see ἐξερέω.

I) ἐξερέω, ep. for ἐξερῶ, fut. of ἔκφημι, *to*

declare, to proclaim, Il. 1, 204. ὧδε ἐξερέω, Il. 1, 212. 8, 286. (It must not be confounded with the following word.)

II) ἐξερέω, ep. for ἐρεείνω (ἐρέω), only pres., 3 plur. ἐξερέουσι, subj. 3 sing. ἐξερέῃσι, optat. ἐξερέοις, part. ἐξερέων, *to interrogate, to inquire after, to seek*, with accus. ἕκαστα, Od. 14, 375; absol. Od. 3, 116; γόνον, to ask after one's family, Od. 19, 166; *to explore, to examine*, κνημούς, Od. 4, 337. 17, 128 (like ἐξερεείνω, Od. 12, 259). Mid. as depon. ἐξερέομαι, *to question*, ἐκ τ' ἐρέοντο, Il. 9, 671; and infin. ἐξερέεσθαι, subj. ἐξερέηται, Od. 1, 416; optat. ἐξερέοιτο, Od. 4, 119.

ἐξερύω (ἐρύω), aor. 1 ἐξέρυσα, poet. σσ and ἐξέρυσα, ep. iterat. aor. ἐξερύσασκε, *to draw out, to pull out, to tear out*; with accus. and gen. βέλος ὤμου, the weapon from the shoulder, Il. 5, 112; in like manner δόρυ μηροῦ, Il. 5, 666; ἰχθύας θαλάσσης, Od. 22, 386; but τινὰ ποδός, to draw one out by the foot, Il. 10, 490; δίφρον ῥυμοῦ (by the pole), Il. 10, 505; *to tear out*, μήδεα, Od. 18, 87.

ἐξέρχομαι, depon. (ἔρχομαι), only aor. 2 ἐξῆλυθον and ἐξῆλθον, *to go out, to come out*, Il. 9, 476. 576; with gen. κλισίης, out of the tent, Il. 10, 140; μεγάροιο, Od. 21, 229.

ἐξερωέω (ἐρωέω), aor. 1 ἐξερώησα, *to spring out of the way, to run from the way*, spoken of horses, Il. 23, 468. †

ἐξεσίη, ἡ (ἐξίημι), *embassy, mission*; only ἐξεσίην ἐλθεῖν, to go on an embassy, to go anywhere as an embassador, Il. 24, 235. Od. 21, 20; see ἀγγελίην ἐλθεῖν.

ἐξέτης, ες, another form of ἑξαέτης (ἔτος), *six years of age*, ἵππος, * Il. 23, 266. 655.

ἔξέτι (ἔτι), prep. with gen., *since, from the time*. ἐξέτι τοῦ ὅτε, from the time when, Il. 9, 106. ἐξέτι τῶν πατρῶν, from the time of he fathers, Od. 8, 245. h. Merc. 508.

ἐξευρίσκω (εὑρίσκω), aor. 2 optat. ἐξεύρομαι, *to find out, to discover*, Il. 18, 322. †

ἐξηγέομαι, depon. mid. (ἡγέομαι), *to lead or conduct out*, τινός, Il. 2, 806. †

ἑξήκοντα, indecl. (ἕξ), *sixty*, Il. 2, 584. Od. 14, 20.

ἐξήλασα, see ἐξελαύνω.

ἐξήλατος, ον (ἐξελαύνω), *beaten, hammered out*, ἀσπίς, Il. 12, 295. †

ἑξῆμαρ, adv. (ἦμαρ), *during six days*, * Od. 10, 80.

ἑξημοιβός, όν (ἐξαμείβω), *changed, for a change*; εἵματα, clothes for a change, Od. 8, 249. †

ἐξήπαφον, see ἐξαπαφίσκω.

ἐξηράνθη, see ξηραίνω, Il.

ἐξήρατο, see ἐξαίρω.

ἐξηρώησα, see ἐξερωέω.

ἐξῆς, poet. ἐξείης (ἔχω, ἕπω), *in order, one after another*, * Od. 4, 449. 580.

ἐξίημι (ἵημι), only infin. aor. 2 ἐξέμεν, ep. for ἐξεῖναι, and aor. 2 mid. 3 plur. ἔξεντο in tmesis. Act. *to send out*, with accus. ἐς Ἀχαιούς, Il. 11, 141. Mid. *to send out, to expel*, only in the common formula: ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, after they had expelled the desire of food and drink, Il. 1, 469. 2, 432.

ἐξιθύνω (ἰθύνω), *to make exactly straight*, δόρυ νήϊον, Il. 15, 410. †

ἐξικνέομαι, depon. mid. (ἱκνέομαι), only aor. 2 ἐξικόμην, *to arrive at, to reach*, with accus. θώκους, Il. 8, 439; espec. *to reach at length*, with accus. Od. 13, 206. Il. 9, 479.

ἐξίμεναι, see ἔξειμι.

ἐξίσχω (ἴσχω = ἔχω), *to hold out*; with accus. and gen. of place: ἐξίσχει κεφαλὰς βερέθρου, she holds her heads out of the abyss (spoken of Scylla), Od. 12, 94. †

ἐξοίσω, see ἐκφέρω.

ἐξοιχνέω, poet. (a form of οἴχομαι), *to go out*, 3 plur. pres. ἐξοιχνεῦσι, Il. 9, 384. †

ἐξοίχομαι (οἴχομαι), *to go out, to go away, to depart*; the pres. prop. with signification of perf. ἐς Ἀθηναίης sc. δόμον, Il. 6, 379. Od. 4, 665.

ἐξόλλυμι (ὄλλυμι), aor. 1 ἐξώλεσα, *to annihilate, to destroy utterly*, Od. 17, 597; φρένας τινί, to destroy one's understanding (in tmesis), Il. 7, 360. 12, 234.

* ἐξολολύζω (ὀλολύζω), *to howl out, to wail*, Batr. 101.

ἐξονομάζω (ὀνομάζω), prop. to call by name; *to name, to utter*, h. Merc. 59; and frequently ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν, where it must be connected with ἔπος, to utter the word, like *eloqui verbum* (Voss, 'beginning he spake'), Il. 1, 361. 3, 398 seq. [she said what she had to say and declared it fully, Nägelsb. ad Il. 1, 361].

ἐξονομαίνω (ὀνομαίνω), aor. 1 subj. ἐξονομήνῃς and infin. ἐξονομῆναι, *to call by name*, with accus. ἄνδρα, Il. 3, 166; γάμον [to name the marriage], Od. 6, 66. h. Ven. 253.

ἐξονομακλήδην, adv. (ὄνομα, καλέω), *men-*

tioned by name, namely; with ὀνομάζειν, Il. 22, 415, and καλεῖν, Od. 4, 278.

ἐξόπιθεν, also ἐξόπιθε, adv. poet. for ἐξόπισθεν (ὄπισθεν), *from behind, on the back part, backwards*, Il. 4, 298. 2) As prep. with gen. *behind*, κεφάων, * Il. 17, 521.

ἐξοπίσω, adv. (ὀπίσω), 1) Of place: *backwards*, Il. 11, 461; also prepos. with gen. *behind*, Il. 17, 357. 2) Of time: *hereafter, in future;* only in Od. 4, 35. 13, 144.

* ἐξοργίζω (ὀργίζω), *to make angry, to exasperate.* Pass. *to become very angry*, Batr. 185.

ἐξορμάω (ὁρμάω), part. aor. 1 ἐξορμήσας, *to go forth, to rush* or *hurry forth.* μή σε λάθησιν κεῖσ' ἐξορμήσασα sc. νηῦς, lest it (the vessel) unperceived by you rush thither, Od. 12, 221. †

ἐξορούω (ὀρούω), *to spring out, to leap out*, only in tmesis; spoken of the lot, Il. 3, 325; of men, Od. 10, 47.

ἐξοφέλλω (ὀφέλλω), *to increase greatly, to augment*, with accus. ἔιδνα, Od. 15, 18. †

ἔξοχ' for ἔξοχα, see ἔξοχος.

ἔξοχος (ἐξέχω), origin. prominent; metaph. *distinguished, excellent;* spoken of men, Il. 2, 188; of brutes, Il. 2, 480; of a piece of land, τέμενος, Il. 6, 194. 20, 184; often with gen. ἔξοχος Ἀργείων, eminent among the Argives, Il. 3, 227; also with dat. ἔξοχον ἡρώεσσιν for ἐν ἡρώεσσιν, Il. 2, 483. The neut. ἔξοχον and ἔξοχα as adv. *most, among all, before all*, Il. 5, 61; ἐμοὶ δόσαν ἔξοχα, they gave it me by preference (before the rest), Od. 9, 551; often with gen. ἔξοχον ἄλλων, Il. 9, 641; with superl. ἔξοχ' ἄριστοι, by far the best, Il. 9, 638. Od. 4, 629; also μέγ' ἔξοχα, Od. 15, 227.

ἐξυπανίστημι (from ἐξ, ὑπό, ἀνά, ἵστημι), only in aor. 2, *to arise from a place under.* σμῶδιξ μεταφρένου ἐξυπανέστη, a wale arose upon the back, Il. 2, 267. †

* ἐξυφαίνω (ὑφαίνω), *to finish a web, to weave out*, Batr. 182.

ἔξω, adv. (ἐξ), *out, without*, Od. 10, 95. 2) *out of, away from*, Il. 17, 265. Od. 12, 94; with gen. which, however, often depends at the same time upon the verb: στηθέων, Il. 10, 94. ἔξω βήτην μεγάροιο, Od. 22, 378.

ἕξω, see ἔχω.

ἑο, ep. for οὗ, q. v.

ἑοῖ, ep. for οἷ, see οὗ.

ἔοι, ep. for εἴη, see εἰμί.

ἔοικα, ας, ε, perf. with pres. signif. (from ΕΙΚΩ, q. v.), 3 dual ep. ἔικτον, part. ἐοικώς, once εἰκώς, Il. 21, 254; fem. εἰκυῖα, once plur. ἐοικυῖαι, Il. 18, 418; pluperf. ἐφκειν, εις, ει, dual ep. ἔικτην, 3 plur. ἐοίκεσαν, Il. 13, 102. Also the ep. pass. form ἔικτο, was like, Il. 23, 107, and ἤικτο, Od. 4, 796. 1) *to be similar, to be like, to resemble*, τινί, any one, τί, in any thing; Μαχάονι πάντα, in all respects, Il. 11, 613; δέμας γυναικί, Od. 4, 796; strengthened by ἄγχιστα, εἰς ὦπα, Il. 14, 474. Od. 1, 411; chiefly in part. νυκτὶ ἐοικώς, like night, Il. 1, 47. cf. Il. 3, 151, etc. 2) *to befit, to behove; to be proper, becoming, just;* always impers., except Od. 22, 346, where ἔοικα is pers., I ought, it behoves me. ἔοικα δέ τοι παραείδειν, ὥστε θεῷ, it behoves me to sing before thee as before a god; cf. however, no. 3; often absol., as Il. 1, 119; it takes the pers. in the dat., Il. 9, 70. Only Od. 22, 196, ὥς σε ἔοικεν, seems to form an exception; supply, however, from the preceding passage, καταλέξασθαι; or it is constructed with an accus. and infin. οὔ τι ἔοικε, κακὸν ὡς, δειδίσσεσθαι, it does not become you to tremble like a coward, Il. 2, 190. 234; or with an infin. simply: οὐ ἔοικ' ὀτρυνέμεν, Il. 4, 286. The part. is often used as an adj. *becoming, suitable, fitting, deserved.* μῦθοι ἐοικότες, suitable speech, Od. 3, 124 (Voss: similar, i. e. to the discourse of Ulysses). ἐοικότα καταλέξαι, Od. 4, 239. ἐοικὼς κεῖται ὀλέθρῳ, he lies in deserved death, i. e. he has his due punishment, Od. 1, 46; but εἰκυῖα ἄκοιτις, a fitting, i. e. dear spouse, Il. 9, 399. 3) *to seem, to appear;* only ἔοικα δέ τοι παραείδειν, ὥστε θεῷ, I seem to thee as to a god to sing, Od. 22, 348. (Thus Eustath. and Voss: thou hearest the song from me like a god.) In this signif. ἔοικα is not elsewhere found in Homer, and therefore the former explanation seems preferable.

ἑοῖο, ep. for ἑοῦ, see ἑός.

ἕοις, ep. for εἴης, see εἰμί.

ἑολπα, perf. see ἔλπω.

ἔον, ep. for ἦν, see εἰμί.

ἔοργα (ἔργω), see ἔρδω.

ἑορτή, ἡ, *a feast, a festival*, * Od. 20, 156. 21, 258.

ἑός, ἑή, ἑόν, ep. for ὅς, ἥ, ὅν, pron. possess. (from οὗ), *his, her*, mostly without the article; this is found but rarely connected with it to strengthen it. τὸν ἑὸν τε Πόδαργον, Il. 23,

295; τὰ ἃ δώματα, Il. 15, 88. *b*) Strengthened by αὐτός: ἐὸν αὐτοῦ χρεῖος, his own need, Od. 1, 409. (The hiatus is generally found with it, cf. Od. 2, 247.)

ἐπαγάλλομαι, mid. (ἀγάλλω), *to be proud of* any thing, *to glory in*, with dat. πολέμῳ, Il. 16, 91. †

ἐπαγγέλλω (ἀγγέλλω), aor. 1 ἐπήγγειλα, *to announce, to report*, εἶσω, Od. 4, 775. †

ἐπαγείρω (ἀγείρω), *to collect, to bring together*, with accus. Il. 1, 126. †

ἐπάγηι, see πήγνυμι.

ἐπαγλαΐζομαι, depon. mid. (ἀγλαΐζω), *to pride oneself in* any thing, *to glory in*. οὐδέ τί φημι δηρὸν ἐπαγλαϊεῖσθαι (infin. fut.), I think he will not long exult in them, Il. 18, 133. †

ἐπάγω (ἄγω), aor. 2 ἐπήγαγον, *to lead to, to bring to*, with accus. λῖν, Il. 11, 480. ὡς ἐπάγοντες ἐπῆσαν, subaud. κύνας, as leading them they pressed on, i. e. as they pressed on to the chase, or absol. attacking, Od. 19, 445; metaph. *to induce, to cause*, in connection with πείθω, Od. 14, 392.

ἐπαείρω, ep. for ἐπαίρω (ἀείρω), aor. 1 ἐπήειρα, *to raise*, with accus. κεφαλήν, Il. 10, 80; *to lift up upon, to lay upon*, with accus. and gen. of place; τινὰ ἁμαξάων, upon the carriages, Il. 7, 426; κρατευτάων, § Il. 9, 214.

ἔπαθον, see πάσχω.

ἐπαιγίζω (αἰγίς), *to blow strongly upon, to rush upon*, spoken of wind, Il. 2, 148. Od. 15, 293.

ἐπαινέω (αἰνέω), fut. ep. ἐπαινήσω (1 plur. ἐπαινέομεν, Il. 16, 443), aor. ἐπήνησα, *to praise, to approve, to pronounce good*; commonly absol., but also with accus. μῦθον, Il. 2, 335; and with dat. of the pers. Ἕκτορι, to agree with Hector, Il. 18, 312; and μῦθον τίνι, h. Merc. 457.

ἐπαινός, ή, όν (αἰνός), *very frightful, very terrible*; only fem. ἐπαινή as epith. of Proserpine, Il. 9, 457. Od. 10, 491. 534. 11, 47. According to others euphemistic for ἐπαινετή, lauded, venerable. The first explanation, as a strengthening of αἰνή (δεινή), deserves the preference, cf. Voss on h. Demet. 1. Buttm. Lexil. II. p. 114, rejects ἐπαινή, and would read ἐπ' αἰνή, ἐπί being taken as an adv. [moreover, besides].

ἐπαΐσσω (ἄΐσσω), aor. 1 ἐπήϊξα, iterat. aor. ἐπαΐξασκε, aor. 1 mid. ἐπηϊξάμην, *to rush on, to assail*, often absol.; spoken of the wind, Il. 2, 146; comm. of battle. *a*) With gen. τινός, against any one, Il. 5, 263. 323; never in the Od. *b*) With dat. τινί: Κίρκῃ ἐπαΐσσειν, to rush upon Circe, Od. 10, 295. 322; also with dat. instrum. ἔγχεϊ, δουρί, Il. 5, 584; τινὶ μελίῃσι, Od. 14, 281. 3) With accus. transit. *to attack, to fall upon*, μόθον ἵππων, Il. 7, 240. cf. 18, 159; τεῖχος, Il. 12, 308; Ἕκτορα, Il. 23, 64. II) Mid. *to move oneself quickly*; with gen. χεῖρες ὤμων, from the shoulders, Il. 23, 628. *b*) With accus. ἐπαΐξασθαι ἄεθλον, to rush upon the prize, Il. 23, 773.

ἐπαιτέω (αἰτέω), optat. aor. ἐπαιτήσειας, *to ask for in addition, to demand further*, with accus. Il. 23, 593. †

ἐπαίτιος, ον (αἰτία), *that is guilty, that is answerable, culpable*. οὔτι μοι ὔμμες ἐπαίτιοι, ye are not answerable to me, Il. 1, 335. †

ἐπακούω (ἀκούω), fut. ἐπακούσω and ἐπακούσομαι, h. Merc. 566; aor. ἐπήκουσα, ep. without augm. *to listen to, to hearken to*, comm. with accus. ἔπος, Il. 9, 100; spoken of Helios, πάντα, Il. 3, 277. Od. 11, 109; but also gen. βουλῆς, to hear the counsel, Il. 2, 143. h. Merc. 566.

ἐπακτήρ, ῆρος, ὁ (ἐπάγω), *that goes upon a chase, a hunter*, Od. 19, 435. ἄνδρες ἐπακτῆρες, Il. 17, 135.

ἐπαλάομαι, depon. pass. (ἀλάομαι), aor. part. ἐπαληθείς, *to wander over, to wander through, to reach in wandering*; with accus. Κύπρον, to wander to Cyprus, Od. 4, 83. πόλλ' ἐπαληθείς, after a long wandering, * Od. 4, 81. 15, 176.

ἐπαλαστέω (ἀλαστέω), aor. 1 part. ἐπαλαστήσας, *to be displeased at, to be angry*, Od. 1, 252.

ἐπαλείφω (ἀλείφω), aor. ἐπήλειψα, *to anoint, to besmear*, οὔατα πᾶσιν, * Od. 12, 47. 177. 200.

ἐπαλέξω (ἀλέξω), fut. ἐπαλεξήσω, *to ward off, to avert, to remove*, τί τινι, any thing from any one; Τρώεσσιν κακὸν ἦμαρ, Il. 20, 315. 2) *to aid, to assist*, τινί, one, Il. 8, 365. 11, 428. * Il.

ἐπαληθείς, see ἐπαλάομαι.

ἐπαλλάσσω (ἀλλάσσω), aor. 1 ἐπαλλάξας, 1) *to exchange, to alternate*. 2) *to entwine, to connect*, Il. 13, 359. † ἔριδος κρατερῆς καὶ ὁμοιΐου πολέμοιο πεῖραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν, the snare or cord of terrible contention and common war they drew

alternately to both sides, i. e. they gave the victory now to the Trojans, now to the Greeks. The discourse is of Jupiter and Neptune, of whom the former aids the Trojans, the latter the Greeks. This explanation which Heyne gives, has the difficulty that Jupiter who knows nothing of the undertaking of Neptune, must be regarded as contending with him; cf. Spitzner and Köppen. Hence it is better with the ancients to explain ἐπαλλάξαντες by συνάψαντες, συνδήσαντες, to connect, to entwine, to bind together, and to understand it as indicating a continual, unceasing battle. Thus Damm: *pugnæ funem connectentes, ad utrosque intenderunt.* Köppen considers πεῖραρ πολ.= πείρατα πολ., see πεῖραρ, and translates: 'the issue of common war they stretched, alternating, over both,' cf. Il. 11, 336. 14, 389. [The metaphor seems more satisfactorily taken from a cord, tied in a knot, whose two ends are drawn in opposite directions to make the knot faster, cf. Jahrb. Jahn und Klötz, März 1843, p. 261.]

ἐπάλμενος, see ἐφάλλομαι.

ἐπάλξις, ιος, ἡ (ἀλέξω), *a breast-work, a parapet*, especially the battlements of the city walls, behind which the besieged fight, * Il. 12, 258. 22, 3.

Ἐπάλτης, αο, ὁ, a Lycian, slain by Patroclus, Il. 16, 415. (Ἐπιάλτης.)

ἐπᾶλτο, see ἐφάλλομαι.

ἐπαμάομαι, depon. mid. (ἀμάω), aor. ἐπημησάμην, *to heap up, to heap together*, εὐνήν (of leaves), Od. 5, 482. †

ἐπαμείβω (ἀμείβω), fut. ἐπαμείψω, 1) *to exchange, to change*, τείχεα τινι, arms with any one, Il. 6, 230. 2) Mid. *to go alternately hither and thither*, with accus. νίκη ἐπαμείβεται ἄνδρας, victory alternates amongst men, Il. 6, 339.

ἐπαμοιβαδίς, adv. (ἐπαμείβω), *alternately, mutually, reciprocally.* ἀλλήλοισιν ἔφυν ἐπαμοιβαδίς, they had grown mutually interlaced (the trees), Od. 5, 481. †

* ἐπαμοίβιος, ον = ep. ἐπημοιβός. ἐπαμοίβια ἔργα, things of exchange, barter, h. Merc. 516.

ἐπαμύντωρ, ορος, ὁ (ἀμύντωρ), *a helper, a protector*, Od. 16, 263. †

ἐπαμύνω (ἄμυνω), aor. 1 ἐπήμυνα, infin. ἐπαμῦναι, *to come to aid, to help, to assist*, with dat. and absol. * Il. 6, 362. 8, 414.

ἐπανατίθημι (τίθημι), *to lay upon*, whence aor. 2 infin. ep. ἐπαν-θέμεναι (for imperat.) σανίδας, shut the gates, Il. 21, 535. † Wolf after Aristarchus has here introduced ἐπαν-θέμεναι instead of the former ἐπ' ἄψ θέμεναι.

ἐπανίστημι (ἵστημι), aor. 2 ἐπανέστην, *to cause to rise*; intrans. aor. 2. and perf. *to rise in addition*, Il. 2, 85. †

* ἐπαντιάω (ἀντιάω), *to meet, to fall in with*, h. Ap. 152, in aor. 1.

ἐπαοιδή, ἡ, ep. and Ion. for ἐπῳδή, prop. a magic song; then, *an incantation* for staunching blood, Od. 19, 457. †

ἐπαπειλέω (ἀπειλέω), aor. 1 ἐπηπείλησα, *to threaten in addition*, absol. Il. 14, 45; τινί τι, to threaten any thing to any one, Il. 1, 319; ἀπειλάς, Od. 13, 127.

ἐπαραρίσκω, poet. (*ΑΡΩ*), aor. 1 ἐπῆρσα, perf. ἐπάρηρα, Ion. for ἐπάραρα, 1) Trans. aor. 1, *to attach to, to fasten to*; θύρας σταθμοῖσιν, to fix the doors to the posts, Il. 14, 167. 339. 2) Perf. and pluperf. intrans. *to be attached, to be infixed*, κληῖς ἐπαρήρει, Il. 12, 456.

ἐπάρη, ἡ, Ion. for ἐπάρα (ἀρά), *an imprecation, a curse*, Il. 9, 456. †

ἐπαρήγω (ἀρήγω), infin. aor. 1 ἐφαρῆξαι, *to help, to aid*, τινί, Il. 24, 39. Od. 13, 391.

ἐπαρήρει, ἐπαρηρώς, see ἐπαραρίσκω.

ἐπαρκέω (ἀρκέω), aor. 1 ἐπήρκεσα, *to ward off, to avert, to remove*, τινί τι, any thing from any one; ὄλεθρον τινί, Il. 2, 873; with accus. *to hinder* any thing, Od. 17, 568.

ἐπάρουρος, ον (ἄρουρα), *living in the country, being a rustic*, Od. 11, 489. †

ἐπαρτής, ές (ἀρτέω), *equipped, ready, prepared*, * Od. 8, 151. 14, 332.

* ἐπαρτύνω = ἐπαρτύω, h. in Cer. 128, in mid.

ἐπαρτύω (ἀρτύω), *to attach to, to fasten*, with accus. πῶμα, Od. 8, 447; metaph. πῆμα κακοῖο, to prepare punishment for crime, Od. 3, 152. 2) Mid. *to prepare for oneself*, δεῖπνον, h. in Cer. 128.

ἐπάρχομαι, mid. (ἄρχω), aor. 2 ἐπηρξάμην, prop. *to begin in addition*, in a religious signif.: to devote the first of a thing to the deity; always ἐπάρξασθαι δεπάεσσιν, spoken of libation; according to Buttm. Lexil. I. p. 103, 'to pour out into the goblets for the purpose of libation,' so that in ἐπί the approach to each individual guest is indicated. Voss translates: 'to begin anew with goblets.'

The word δεπάεσσι may be explained more correctly, 'into the goblets;' hence, to pour the first into the goblets' (for libation), since the goblets were already in the hands of the guests; cf. Nitzsch ad Od. 7, 183; and Köppen ad Il. 1, 471. 2) Generally, *to present, to offer*, with accus. νέκταρ, h. Ap. 125.

ἐπαρωγός, ὁ (ἀφωγός), *a helper, an aid*, Od. 11, 498. †

ἐπασκέω (ἀσκέω), perf. pass. ἐπήσκημαι, *to bor carefully in addition, to furnish with* ıy thing, with dat. αὐλὴ ἐπήσκηται τοίχῳ ıὶ θριγκοῖσι, the court is surrounded with a wall and battlements, Od. 17, 266. †

ἐπασσύτερος, η, ον (ἄσσον), *near to each ther, close upon one another, in quick succesion;* sing. κῦμα ἐπασσύτερον ὄρνυται, wave ıpon wave arose, Il. 4, 423; elsewhere plur. l. 8, 277. Od. 16, 366.

ἔπαυλος, ὁ (αὐλή), *a stall for cattle, a pen*, or the night, Od. 23, 358. †

ἐπαυρίσκω (ΑΥΡΩ), Hom. has of the mid. he pres. only, Il. 13, 733. Of the act. only ıor. 2 subj. ἐπαύρῃ, infin. ἐπαυρεῖν ep. ἐπαυρέμεν, fut. mid. ἐπαυρήσομαι, aor. ἐπηυρόμην, rom which 2 sing. subj. ἐπαύρηαι and ἐπαύ- ῃ, and 3 plur. ἐπαύρωνται, I) Act. 1) *to ake to oneself, to obtain, to procure, to parake, to enjoy*, with gen. κτεάτων, Il. 18, 302. Od. 17, 81. *b*) Frequently spoken of misiles: *to touch, to graze, to injure*, as it were asting, with accus. χρόα, Il. 11, 573. 13, 649. 15, 316; absol. Il. 11, 391; and with gen. λθου, to graze the stone, Il. 23, 340. II) Mid. 1) *to enjoy, to participate in*, in a good nd bad signif. with gen. νόου, to enjoy intelligence, i. e. to enjoy the fruit of it, Il. 13, 733; βασιλῆος, to become acquainted with he (bad) king, Il. 1, 410. 15, 17; and absol. ὣς μιν ἐπαυρήσεσθαι, I think he will soon eel it, or reap the fruits of it, Il. 6, 353. *b*) With accus. *to receive*, to draw upon oneself, ıακὸν καὶ μεῖζον, Od. 18, 107.

ἐπαφύσσω (ἀφύσσω), aor. ἐπήφυσα, *to our upon*, Od. 19, 388. †

ἐπεγείρω (ἐγείρω), aor. sync. mid. ἐπέγρετο, art. ἐπεγρόμενος, 1) Act. *to awaken, to rouse*, with accus. Od. 22, 431. 2) Mid. *to ake up, to awake*, Il. 10, 124. 14, 256; only or. sync.

ἐπέγρετο, see ἐπεγείρω.

ἐπέδραμον, see ἐπιτρέχω.

ἐπέην, see ἔπειμι (εἰμί).

ἐπεί, ep. also ἐπειή (ἐπί), conj. used to indicate time and motive. 1) Of time: *as, when, after*, always spoken of the past, *a*) With the indicat. in asserting a fact, Il. 1, 57. 458. *b*) With the subj. when the declaration is conditional, comm. with ἄν or κε (ἐπεὶ ἄν, contr. ἐπήν). ἐπεὶ ἄν σύ γε πότμον ἐπίσπῃς, when thou shalt have met thy fate. Without ἄν with subj. only Il. 15, 363. h. Ap. 158; conf. however Thiersch § 324, 4. *c*) With optat. when the declaration indicates a frequently recurring case, Il. 24, 14. The ep. ἄν or κε is added when there is a condition, or the discourse is oblique, Il. 9, 304. 19, 208. 24, 227; conf. Thiersch § 324, 8. 2) Of a ground or motive: *as, because, since, inasmuch as, quoniam*, ep. also ἐπειή, *a*) With indicat. Ἄν is added when the clause is conditional. ἐπεὶ οὔ κεν ἀνιδρωτὶ γ' ἐτελέσθη, since it would not have been accomplished, Il. 15, 228. *b*) In other cases the construction is as in no. 1. It can also often be translated by *for*, Il. 3, 214. Sometimes, especially in address, ἐπεί stands, where the protasis is wanting; we may supply, 'I will tell thee,' Il. 3, 59. Od. 1, 231. 3, 103; or, 'let us fight,' Il. 13, 68 (according to Voss, the apodosis is v. 73). 3) With other particles: ἐπεί ῥα, as soon as, since now. *b*) ἐπεί γε, since at least, since indeed. *c*) ἐπεὶ οὖν, since therefore, when therefore. *d*) ἐπεί πεϱ, since indeed, since yet. ἐπεὶ οὐ is dissyllabic by synizesis, Od. 19, 314.

Ἐπείγευς, ῆος, ὁ, son of Agacles, a Myrmidon, who on account of the slaughter of his uncle, was obliged to fly from Budeum to Peleus, and who went with Achilles to Troy. He was slain by Hector, Il. 16, 571 seq.

ἐπείγω, only pres. and imperf. I) Act. *to press, to urge, to pursue closely*, with accus. Il. 12, 452; κεμάδα, to press, to pursue a roe, Il. 10, 361; hence pass. ἐπείγεσθαι βελέεσσιν, to be pressed by weapons, Il. 5, 622. 13, 511, *b*) *to drive, to urge on*, spoken espec. of wind, Il. 15, 382; νῆα, h. Ap. 408; and pass. Od. 13, 115; ἔρετμα, to move the oars, Od. 12, 205; hence, *to drive, to hasten*, ὦτρον, Od. 15, 445. *c*) Intrans. *to press, to oppress.* ἀναγκὴ ἐπείγει, Il. 6, 85; γῆρας, Il. 23, 623; cf. h. Ven. 231. II) Mid. *to urge for oneself, to hasten*, γάμον, Od. 2, 97. 19, 142. *b*) *to press oneself*, spoken of the wind; hence, *to hasten, to make haste*, with infin. Il. 2, 354. 6, 363.

Frequently the part. ἐπειγόμενος stands as an adj. *hastening, rapid, quick*, Il. 5, 902. *c*) With gen., hastening after any thing, *to long for, to desire*, ὁδοῖο, Od. 1, 309. 315. Ἄρηος, Il. 19, 142; and with accus. and infin. ἠέλιον, δῦναι ἐπειγόμενος, wishing the sun might set, Od. 13, 30. (According to Buttm. Lexil. I. p. 275, not a compound word.)

ἐπειδάν, conj. *as soon as, when*, Il. 13, 285. † Thiersch § 324. 1, rejects the word as not Homeric; and reads ἐπὴν δή.

ἐπειδή, conj. (ἐπεὶ δή), *since, as, when, after*. 1) Mostly with indicat., comm. with preterite: ἐπειδὴ πρῶτα, since first, when once, *b*) With subj. ἐπειδὴ—δαμάσσεται (for δαμάσσηται), Il. 11, 478. cf. Spitzner. 2) More rarely in assigning a reason, *since, because*, with indicat. Il. 14, 65. In addresses, without apodosis, Od. 3, 211. 14, 149, ἐπεί has ε lengthened, Il. 22, 379.)

ἐπείδον (εἶδον), defect. aor. 2 of ἐφοράω, *to look upon, to look at*, with accus. * Il. 22, 61; see ἐφοράω.

ἐπειή, ep. for ἐπεὶ ἦ, always in the signif. *since, because*. According to Schol. Ven. ad Il. 1, 156, ἐπεὶ ἦ, would be more correct. This Thiersch § 324. 2, approves, and Spitzner has adopted it.

ἐπείη, optat. pres. of ἔπειμι (εἶμι).

ἐπεί κε, see ἐπεί.

(ἐπείκω), obsol. pres. of ἐπέοικε, q. v.

ἔπειμι (εἶμι), imperf. ep. ἐπῆεν and ἐπέην, plur. ἔπεσαν, fut. ep. ἐπέσσομαι, *to be at, to be upon, to be over*, absol. Il. 5, 127. Od. 2, 344; with dat. loci, κάρη ὤμοισιν ἐπείη, may the head (no longer) remain on the shoulders, Il. 2, 259; with dat of pers. οἷσιν ἔπεστι κράτος, h. Cer. 150. 2) Of time: *to be after, to be left behind*, Od. 4, 756.

ἔπειμι (εἶμι), 3 sing. imperf. ep. ἐπήϊεν, 3 plur. ἐπήϊσαν, Od. 11, 233, and ἐπῆσαν, Od. 19, 445; fut. ἐπείσομαι, aor. 1 mid. ἐπιεισαμένη, Il. 21, 424. 1) *to go to, to come upon, to approach*, with accus. ἀγρόν, to go to the field, Od. 23, 359; metaph. πρίν μιν καὶ γῆρας ἔπεισιν, before old age comes upon her, Il. 1, 29. 2) Espec. in a hostile signif. *to rush upon, to attack, to fall upon*, with accus. Il. 11, 367; with dat. Il. 13, 482. 17, 741; and often without cases: ὁ ἐπιών, the one attacking, Il. 5, 238; often ἐπ' ἄλλοισιν ἰόντες, marching against each other, Il.

Ἔπειοί, ὁ, *the Epeans*, the oldest inhabitants of Elis, who derived their name from Epeus, the son of Endymion, Il. 2, 619; cf. Paus. 5, 1. 2.

Ἐπειός, ὁ, *Epeus*, son of Panopeus, who with the aid of Minerva, constructed the wooden horse, Od. 8, 493. He vanquished Euryalus in boxing, at the funeral games of Patroclus, but in casting the iron ball was conquered by [Polypœtes], Il. 23, 664, seq. 839.

ἐπεί—περ, conj. *since indeed*, with indicat. see ἐπεί.

ἔπειτα, adv. (ἐπὶ, εἶτα), *thereafter, hereafter, afterwards, hereupon, thereupon, then*, marks 1) Primarily, the progress from one action to another in the narration. In future actions it signifies, *directly after*, Od. 2, 60; καὶ τότ' ἔπειτα, and then at once, Il. 1, 426. It often follows πρῶτον, is connected with αὐτίκα, αἶψα; also ἔνθα ἔπειτα. Sometimes it stands pleonastically after a participle with a finite verb, Il. 14, 223. 2) It often forms in the epic language the apodosis, to render it emphatic: *a*) After a particle of time: ἐπειδὴ σφαῖρῃ πειρήσαντο, ὠρχείσθην δὴ ἔπειτα, then they danced, Od. 8, 378; conf. Il. 18, 545. *b*) After a particle of doubt or condition: εἰ μὲν δὴ νῦν τοῦτο φίλον,—Ἑρμείαν μὲν ἔπειτα—ὀτρύνομεν, then will we send, Od. 1, 84. 2, 273; so also in hypothetical clauses with ὅς κε, Il. 1, 547. 2, 392. 3) *therefore* (according to what you say), *then*. *a*) In a question, Il. 9, 437. Od. 1, 65. *b*) In other clauses, Il. 15, 49. 18, 357.

ἐπεκέκλετο, see ἐπικέλομαι.

ἐπέκερσε, see ἐπικέρω.

ἐπελαύνω (ἐλαύνω), aor. 1 ἐπήλασα, perf. pass. ἐπελήλαμαι, *to drive upon, to hammer out over*, spoken only of the working of metals χαλκόν, Il. 7, 223; of a shield: πολὺς ἐπελήλατο χαλκός, much brass was beaten out over it, Il. 13, 804. 17, 493.

ἐπελήλατο, see ἐπελαύνω.

ἐπέλησε, see ἐπιλανθάνω.

ἐπεμβαίνω (βαίνω), part. perf. ep. ἐπιβεβαώς, *to go upon*, perf. *to stand upon*, with gen. οὐδοῦ, upon the threshold, Il. 9, 582. †

ἐπενεῖκαι, see ἐπιφέρω.

ἐπένειμε, see ἐπενέμω.

ἐπενήνεον, see ἐπινηνέω.

ἐπενήνοθε (ἐνήνοθε), 3 sing. of an old ep. perf. with pres. signif. which is also used as imperf. *to be upon, to sit upon*, only four times: spoken of the head of Thersites, as im-

λὴ ἐπενήνοθε λάχνη, thin woolly hair
ιη it, Il. 2, 219; of a mantle: ἐπενήνο-
η, Il. 10, 134; as pres. with accus.
ις ἐπενήνοθεν αἰὲν ἐόντας, such as ad-
the gods, Od. 8, 365. h. Ven. 62.
Lexil. I. p. 268, from ἔνθω or ἐνέθω,
h Att. redupl. ἐνήνοθα, see Thiersch

ανύω, ep. form of ἐπεντείνω, *to stretch extend upon*, Od. 22, 467. †

ύνω and ἐπεντύνω (ἐντύνω), *to equip, order*, ἵππους, to harness the horses, Mid. *to put oneself in order, to oneself*, ἄεθλα, for the contests, Od.

ια (ἔοικε), *it is becoming, it is befit- proper*, with dat. pers. and infin. Il. or accus. with infin. Il. 1, 126. 10, 146. ith accus. ὧν ἐπέοιχ' ἱκέτην ἀντιάσαν- ud. from the foregoing οὐ δεύεσθαι), is not becoming that an approach- liant should lack, Od. 6, 193. 14, 511. greeable, *it pleases*, Il. 9, 392.

θμεν, see πείθω.
ηγον, see πλήσσω.
ως, see ἐπιπλώω.
ίθει, see πείθω.
νθει, see πάσχω.
αρε, see ἐπιπταίρω.
ατο, see ἐπιπέταμαι.
στο, see πυνθάνομαι.
ὸω (ἐρείδω), aor. 1 ἐπέρεισα, *to stay lean upon, to thrust against*, with γχος ἐς κενεῶνα, Il. 5, 856; absol. Il. metaph. ἰὼ' ἀπέλεθρον, to apply pro- power, Il. 7, 269. Od. 9, 538.

ρω (ἐρίφω), *to bring under roof*, and y, *to build*, in tmesis, ἐπὶ νηὸν ἔρεψα, †

ώσαντο, see ἐπιῤῥώομαι.

ω (ἐρύω), aor. ἐπέρυσα, ep. σσ, *to , to draw towards*, θύρην κορώνῃ ιε ring), Od. 1, 144 (see κορώνη). ην ἐρύσαντες, * Od. 12, 46.

ομαι (ἔρχομαι), fut. ἐπέλευσομαι, aor. ep. ἐπήλυθον, perf. ἐπελήλυθα, 1) *to, to come on, to come near, to ap-* with dat. Il. 12, 200; and absol. often g what was unexpected, Od. 9, 214; ἐπὶ κνέφας ἦλθε, darkness came on, 4. Ἀχαιοῖς ἐπήλυθε νύξ, Il. 8, 488. 9, σι ἐπήλυθε ὕπνος, sleep came upon l. 5, 472. 12, 311; with the accus. especially when it contains the idea of *surpris- ing* or *creeping upon insensibly*; ἐπήλυθέ μιν ὕπνος, Od. 4, 793. 10, 31; and of the spears: cutting the spear pressed upon the neck, Il. 7, 262. 2) In a hostile signif. *to rush against any one, to fall upon, to attack*; without case, and with dat. Il. 5, 220. Spoken of lions: βουσίν, Il. 10, 485. 15, 630. 3) Of places: *to pass through, to go through*, like *obire*, with accus. ἄγκεα, to go through the valleys, Il. 18, 321. Od. 16, 27.

ἐπεσβολίη, ἡ (ἔπος, βάλλω), words which one drops inconsiderately, *prattle, loquacity, idle discourse*. ἐπεσβολίας ἀναφαίνειν, to ex- hibit idle prattle, Od. 4, 159 † (not from ἔπεσι, but from ἔπεα and βάλλειν).

ἐπεσβόλος, ον (βάλλω), *uttering idle, foolish words* (*qui verba jácit*); λωβητήρ (V. a troublesome prater), Il. 2, 275. † [Not to be explained by ἔπεα ἐκβάλλων, but by ἔπεσι βάλλων, i. e. ἰάπτων, *verbis lacescens*, thus Doederl. in Passow, and Jahrb. J. und K., p. 262.]

ἔπεσον, see πίπτω.
ἐπέσπον, see ἑφέπω.
ἐπέσσεται, see ἔπειμι (εἰμί).
ἐπέσσυται, see ἐπισεύω.
ἐπέστη, see ἐφίστημι.
ἐπέσχον, see ἐπέχω.
ἐπετήσιος, ον (ἔτος), *annual, lasting a year*, καρπός, Od. 7, 118. †

ἔπευ, Ion. for ἕπου, see ἕπομαι.

ἐπευφημέω (εὐφημέω), aor. ἐπευφήμησα, *to assent, to approve, to speak approvingly*, Il. 1, 22. †

ἐπεύχομαι, depon. mid. (εὔχομαι), fut. ἐπεύξομαι,) aor. 1 ἐπευξάμην, *to pray, to supplicate* a divinity, θεοῖς, Διΐ, Il. 3, 350. Od. 14, 423. 2) *to vaunt oneself, to boast*, absol. and τινί, over any one, Il. 11, 431.

ἔπεφνον, see ΦΕΝΩ.
ἐπέφραδον, see φράζω.

ἐπέχω (ἔχω), aor. 2 ἐπέσχον, part. ἐπισχών, aor. 2 mid. ἐπεσχόμην, ep. 3 plur. pluperf. ἐπώχατο, q. v. 1) *to hold on, to, upon*, with dat. πόδας θρήνυϊ, to put the feet upon the stool, Il. 14, 241. Od. 17, 410; hence: *to hold out, to reach, to present*, οἶνον, Il. 9, 489; μεῖζον παιδί, Il. 22, 83. 2) Intrans. *to rush upon, to assail*, τινί, Od. 19, 71. cf. Od. 22, 75. 3) *to check, to restrain, to withhold*, with accus. φέεθρα, Il. 21, 244; and θυμὸν ἐνιπῆς, to re- strain the mind from rebuke, Od. 20, 266;

hence absol. *to restrain oneself, to delay*, Ἀντίνοος δ' ἔτ' ἐπέσχε, Od. 21, 186. 4) *to embrace, to occupy, to extend*, with accus. ἑπτὰ πέλεθρα, Il. 21, 407. ὁπόσσον ἐπέσχε πῦρ, as far as the fire extended, Il. 23, 238. II) Mid. 1) *to direct oneself to, to assail*, like act. 2. Spoken of shooting with the bow, ἐπισχόμενος, *aiming*, Od. 22, 15. 2) Like act. 3, *to restrain, to withhold, to hold up*, with accus. ἑανῶν πτίχας, h. Cer. 176.

ἐπήβολος, ον (βάλλω), that has attained any thing, *partaking, possessing*, with gen. νηός, ἐρετάων, Od. 2, 319. †

ἐπήγαγον, see ἐπάγω.

ἐπηγκενίδες, αἱ, *the long* (far-reaching, V.) *planks* on the sides of a ship, which served to cover the ribs of the sides (σταμῖνες) and extended from stem to stern. To prevent the pressure of water, Ulysses covers these planks with osier hurdles, (ῥίπεσσι οἰσυΐνῃσιν), Od. 5, 253 seq. † (prob. from ἐνεγκεῖν = φέρειν, to extend oneself), see Nitzsch ad loc. and σταμίν.

ἐπῆεν, ep. for ἐπῆν, see ἔπειμι (εἶμί).

ἐπηετανός, όν (ἔτος), 1) *lasting a whole year*, παρέχειν γάλα ἐπηετανόν, to give milk the whole year, Od. 4, 89; πλυνοί, Od. 6, 86. 2) *sufficient for a whole year, abundant, superfluous*, Od. 18, 360. 8, 233. The neut. ἐπηετανόν as adv. always in the year, Od. 7, 128; *abundantly, in abundance*, * Od. 7, 99. 10, 427.

ἐπήϊεν, see ἔπειμι (εἶμι).

ἐπῆλθον and ἐπήλυθον, see ἐπέρχομαι.

* ἐπηλυσίη, ἡ, *enchantment, fascination*, h. Cer. 218. 220. Merc. 37.

ἐπημοιβός, όν (ἀμείβω), *alternating, exchanging, corresponding*; ὀχῆες, two bolts meeting each other, which from both sides of the door were fitted together, and held by a lock, see κληΐς, Il. 12, 456; χιτῶνες, clothes for a change, Od. 14, 513.

ἐπημύω, see ἠμύω.

ἐπήν, conj. Hom. for ἐπάν, see ἐπεί.

ἐπήνεον, see ἐπαινέω.

ἔπηξα, see πήγνυμι.

ἐπηπύω (ἠπύω), *to call to joyfully, to applaud*, with dat. Il. 18, 502. †

ἐπήρατος, ον (ἐράω), *beloved, lovely, charming, agreeable*, spoken only of inanimate objects: δαίς, Il. 9, 228; εἵματα, Od. 8, 366; commonly of regions of Ithaca, Od. 4, 606.

ἐπήρετμος, ον (ἐρετμός), *at the oar, rowing*, ἑταῖροι, Od. 2, 403. 2) *furnished with oars*, νῆες, * Od. 4, 559.

ἐπηρεφής (ἐρέφω), *covering over, standing over, overhanging*, πέτραι, Od. 10, 131. 12, 59 κρημνοί, Il. 12, 54; [cf. Jahrbüch. Jahn und Klötz, p. 262.].

Ἐπήριτος, ὁ, (*disputed*), son of Aphidas, from Alybas, whom Ulysses pretended to be, Od. 24, 306.

ἐπῆρσε, see ἐπαραρίσκω.

ἐπῆσαν, see ἔπειμι (εἶμι).

ἐπητής, οῦ, ὁ (ἔπος), *affable, humane, kind, benevolent*, * Od. 13, 122. 18, 128.

ἐπήτριμος, ον (ἤτριον), prop. close-woven, hence: *thickly over, close together, compact*, πυρσοί, Il. 18, 211; δράγματα ἐπήτριμα πίπτον, the sheaves fell close together, Il. 18, 552. 2) Of time: *in quick succession*, * Il. 19, 226.

ἐπητύς, ύος, ἡ (ἐπητής), friendly address, and gener. *kindness, benevolence*, Od. 21, 306. †

ἐπί, 1) Prepos. with gen. dat. and accus. Ground signif. *at, upon*, in manifold relations. *A*) With gen. *a*) To mark rest in a place: *on, upon, in, at, near*, especially with verbs of existence, rest, etc.: ἐπὶ μελίης ἐρεισθείς, Il. 22, 225; and without a verb: ἐπὶ ὤμων, τὰ' ἀγροῦ, ἐπὶ κρατὸς λιμένος, *at the head of*, Od. 13, 102; metaph. ἐπὶ ξυροῦ ἀκμῆς, Il. 10, 173; see ἀκμή. *b*) To mark motion to an object, with verbs of motion: ἐρύειν νῆα ἐπ' ἠπείρου, upon the land, Il. 1, 485; βαίνειν ἐπὶ νηός. 2) Spoken of the time *in* or *during* which any thing happens. ἐπ' εἰρήνης, in time of peace, Il. 2, 797; ἐπὶ προτέρων ἀνθρώπων, Il. 5, 637. 3) To mark manner, cause, etc.: only σιγῇ ἐπ' ὑμείων, in silence by yourselves, i. e. for yourselves, Il. 7, 195. *B*) With dative, 1) Spoken of place: *a*) To mark rest *upon, at* or *by* an object: ἐπὶ χθονί, on the earth, Il. 1, 88: ἐπί τινι καθῆσθαι, to sit by any one, Od. 2, 369; ἐπ' ἔργῳ, at the work, Od. 16, 111; also spoken of a conjunction, or concomitancy of things: ἐφ' ἕλκεϊ ἕλκος ἀρέσθαι, wound upon wound, Il. 14, 130. cf. Od. 7, 120; ἐπὶ τῇσι, in addition to these, Il. 9, 639; ἐπὶ τοῖς, to this, i. e. besides this, Od. 3, 113; ταχὺς ἔσσο θέειν ἐπὶ εἴδεϊ, together with, i. e. besides his beauty, Od. 7, 126. 17, 308. Hence also spoken of succession in time and place. ἐπὶ τῷδε ἀνέστη, with, i. e. after him, Il. 7, 163. *b*) To mark motion to any thing, with verbs of motion, and that in a hostile signif.: *upon, against*, Il. 1, 382. 3, 15. 2) Of time: ἐπὶ

ght, Il. 8, 529; ἐπ' ἤματι τῷδε, on . 13, 234; but ἐπ' ἤματι, by day, 3) Of manner, cause, etc.: *a)* sign, purpose: ἐπὶ δόρπῳ, for sup- 3, 44; ἐπὶ χάρμῃ, Il. 13, 104; ἐπὶ or Patroclus, Il. 23, 776; υἱὸν ἐπὶ πέσθαι, to leave a son for his trea- o inherit them], Il. 5, 154. *b)* To ound or motive: *about, at, for, on* γελᾶν ἐπί τινι, Il. 2, 270; μόγειν, τινι, Il. 1, 162. 9, 492. *c)* To mark generally, the condition: *for;* ἐπὶ ν, Il. 23, 274; ἐπὶ μισθῷ for hire, for presents, Il. 9, 162. *C)* With f place: *a)* To mark direction or i object: *to, towards, against;* ἐπὶ ναι, ἵζεσθαι ἐπ' ἔρετμα, Od. 12,) mark motion *upon* or *over*, or an r spreading out upon: πλεῖν ἐπὶ τον, Od. 1, 183. cf. 2, 370; ἐπ' πέλεθρα, Od. 11, 577; ἐπὶ γαῖαν, , Od. 4, 417. cf. Od. 1, 299; ἐπὶ ιστερά, to the right, to the left. 2) *a)* In marking the limit: ἐπ' ἠῶ, ς, Od. 7, 288. *b)* To mark con- r, *during;* ἐφ' ἡμέραν, Il. 2, 299; or a long time, Il. 9, 415. In like mark the measure: ὅσον ἔπι, as 616; ἐπὶ ἥμισυ πάσης, to the half ship, Od. 13, 114. 3) Of manner, *a)* To mark design or purpose: , for an ox, i. e. to fetch him, Od. λειν ἐπ' ἀγγελίην, on an embassy, more rarely spoken of persons: ία ἰέναι, Od. 5, 149. *b)* To mark : ἐπὶ στάθμην, by the line, Od. 5, , Il. 12, 436. *c)* To mark a respect ny thing is true; ἄριστοι πᾶσαν every attack, Il. 6, 79. II) As an ound in Hom. in the signif. *then, sides, thereupon*, etc. Il. 1, 458. 5, 164. 285. It must often be con- the verb. III) In composition it sometimes has the local signi- the adv. and sometimes it denotes nce in time, an accession, etc. nastrophe. 1) for ἐπί, when it fol- verned word. 2) for ἔπεστι, *it is s there, there is, thou art*, Od. 14, with dat. Il. 1, 515. Od. 11, 307. nfin. following, οὐ ἔπ' ἀνήρ,—ἀρὴν εῖναι, there is no man to avert the e house, Od. 2, 59.

ἐπιάλλω (ἰάλλω), aor. 1 ἐπίηλα, *to send to, to cast upon, to lead* or *bring to*, τί τινι; οἶτον Κῆρας τινί, Od. 2, 316; ἐπίηλεν τάδε ἔργα, he has brought about these things, * Od. 22, 49.

ἐπιάλμενος, see ἐφάλλομαι.

ἐπιανδάνω, poet. for ἐφανδάνω, q. v.

ἐπίανω, another reading for ἐνίανεν, Od. 15, 557.

ἐπιάχω, poet. (ἰάχω), *to call to, to shout aloud to, to cheer, to applaud with shouts*, Il. 7, 403. 13, 822. 2) Generally, *to cry out*, * Il. 5, 860. 14, 148 (only pres. and imperf.)

ἐπίβαθρον, τό (βαίνω), *the passage-money*, the price paid by a passenger (ἐπιβάτης) on ship-board, Od. 15, 449. †

ἐπιβαίνω (βαίνω), fut. ἐπιβήσω, aor. 1 ἐπέβησα, aor. 2 ἐπέβην, infin. ep. ἐπιβήμεναι, fut. mid. ἐπιβήσομαι, aor. 1 mid. ἐπεβησάμην (only the ep. form ἐπεβήσετο, ἐπιβήσεο), 1) Intrans. *to mount, to ascend, to step upon* or *into*. *a)* With gen. ἵππων, ὄλφου, Il. 5, 46; 8, 44; πύργων, νεῶν, etc. again: κρουσσάων, to mount the battlements, Il. 12, 444; γαίης, to disembark, Od. 12, 282; metaph. of a corpse, to be laid upon the funeral pile, Il. 4, 99. *b)* *to go to, to reach*, with gen. πόλης, to the city, Il. 16, 396; with accus. rarely; Πιερίην ἐπιβᾶσα, away over Pieria, [not *to* P.] Il. 14, 226. Od. 5, 50; often metaph. ἀναιδείης, to devote oneself to impudence, Od. 22, 424. ἐϋφροσύνης, Od. 23, 52; τέχνης, to try art, h. Merc. 166, 465. 2) Transit. only fut. and aor. 1 act. *to cause to mount, to cause to ascend;* τινὰ ἵππων, upon the chariot, Il. 8, 129; hence: *to lead to, to place upon, to bring to*, πολλοὺς πυρῆς, Il. 9, 546; τινὰ πάτρης, to send one to his country, Od. 7, 223; metaph. εὐκλείης, σαοφροσύνης, to elevate any one to renown, to bring one to understanding, Il. 8, 285. Od. 23, 13.

ἐπιβάλλω (βάλλω), aor. 2 act. ἐπέβαλον, aor. 2 mid. ἐπεβαλόμην, 1) Act. *to cast upon, to lay upon*, with accus. Il. 11, 846; ἐπιβάλλειν ἱμάσθλην subaud. ἵπποις, to give the horses the lash, Od. 6, 320. *b)* Intrans. *to cast oneself upon, to go to;* ἡ δὲ Φειὰς ἐπέβαλλε, the ship sailed to Pheæ, Od. 15, 297; h. Ap. 427. 2) Mid. *to cast upon for oneself*, κλῆρους, Cd. 14, 209. *b)* *to cast oneself upon a thing, to fall upon it, to seek* or *strive after*, with gen. ἐνάρων, Il. 6, 68.

ἐπιβάσκω (βάσκω), poet. form of ἐπιβαίνω, with transit. signif.: σανίδ' ἐπιβασκέμεν νῆας

Ἀχαιῶν, to bring the sons of the Achaians into misfortunes, Il. 2, 234. †

ἐπιβήμεναι, see ἐπιβαίνω.

ἐπιβήτωρ, ορος, ὁ, *one that mounts*, ἵππων, Od. 18, 263. 2) *a leaper* (spoken of the boar), * Od. 11, 131.

ἐπιβλής, ῆτος, ὁ (ἐπιβάλλω), prop. that which is thrust forward; *a bolt* or *bar*, for fastening the door, Il. 24, 453. †

ἐπιβοάω (βοάω), only fut. mid. ἐπιβώσομαι, Ion. for ἐπιβοήσομαι, *to cry to*. 2) Mid. *to call upon, to call to for aid*, with accus. θεούς, Il. 10, 463. Od. 1, 378.

* ἐπιβόσκομαι (βόσκω), *to pasture upon, to feed upon*, τινί, Batr. 54.

ἐπιβουκόλος, ὁ (βουκόλος), *a herdsman*, always with βοῶν, * Od. 3, 422.

ἐπιβρέμω (βρέμω), *to roar against, to rush upon*, to kindle with a roaring sound, πῦρ, Il. 17, 739. †

ἐπιβρίθω (βρίθω), aor. 1 ἐπέβρῖσα, *to fall heavily upon*. ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος, when the rain of Jupiter falls violently, Il. 5, 91. 2) Metaph. *to press upon*, Il. 7, 343. 12, 414; in a good sense: ὁππότε Διὸς ὧραι ἐπιβρίσειαν ὕπερθεν, when the hours of Jupiter from above load with fruit, Od. 24, 344.

ἐπιβωσόμεθα, see ἐπιβοάομαι.

ἐπιβώτωρ, ορος, ὁ (βώτωρ), *a shepherd*, perhaps *chief-shepherd*, μήλων, Od. 13, 222. †

ἐπιγδουπέω, ep. for ἐπιδουπέω, *to make a noise upon* or *over, to utter sounds around*; to this is referred: ἐπὶ δ' ἐγδούπησαν, Il. 11, 45.

ἐπιγίγνομαι (γίγνομαι), *to arise again, to come again*, spoken of time, Il. 6, 148. 2) *to reach*; ὅσσον τ' ἐπὶ δουρὸς ἐρωὴ γίγνεται, * Il. 15, 358.

ἐπιγιγνώσκω (γιγνώσκω), aor. 2 ἐπέγνων, subj. 3 plur. ep. ἐπιγνώωσι for ἐπιγνῶσι, optat. ἐπιγνοίη, *to recognize, to know again*, with accus. Od. 24, 217. 2) *to become acquainted with, to learn, to see*, * Od. 18, 30.

* ἐπιγναμπτός, ή, όν, *bent, curved, twisted*, h. Ven. 87.

ἐπιγνάμπτω (γνάμπτω), aor. ἐπέγναμψα, *to curve, to bend around, to twist*, with accus. δόρυ, Il. 21, 178; metaph. *to influence, to bring over, to persuade*, τινά, Il. 2, 14; κῆρ, Il. 1, 569; νόον ἐσθλῶν, to persuade the minds of the brave, * Il. 9, 514.

ἐπιγνοίης, see ἐπιγιγνώσκω.

ἐπιγνώωσι, see ἐπιγιγνώσκω.

ἐπιγουνίς, ίδος, ἡ (γόνυ), the part above the knee, *the thigh*. μεγάλην ἐπιγουνίδα θεῖτο, should form for himself a bulky thigh, * Od. 17, 225.

ἐπιγραβδήν, adv. (ἐπιγράφω), *grazing, scratching upon*, Il. 21, 166. †

ἐπιγράφω (γράφω), aor. 1 ἐπέγραψα, *to graze* or *scratch upon the surface*, with accus. χρόα, Il. 4, 139; with double accus. τινὰ ταρσόν, to graze one on the sole of the foot, Il. 11, 388; hence 2) ἐπιγράφειν κλῆρον, to mark a lot (by scratching upon it), Il. 7, 187. (It is = σημαίνεσθαι, v. 175; the idea of writing is inadmissible.)

* ἐπιδαίομαι, depon. mid. (δαίω), *to communicate, to give*; ὅρκον, to take an oath, h. Merc. 363; [Herm. prefers ἐπιδώσομαι ὅρκον.]

Ἐπίδαυρος, ἡ, a city in Argolis, on the Saronic gulf with a temple of Æsculapius, now *Pidauro*, Il. 2, 561.

ἐπιδέδρομε, see ἐπιτρέχω.

ἐπιδέξιος, ον (δεξιός), prop. *on the right*, only neut. plur. ἐπιδέξια, as adv. *on the right*. ὄρνισθ' ἐξείης ἐπιδέξια, rise in order to the right, i. e. to the right beginning from him who occupies the seat of honor, at the mixing vessel, Od. 21, 141; see Buttm. Lexil. I. p. 175. This direction was regarded as propitious, see δεξιός; hence ἀστράπτων ἐπιδέξια, lightning on the right, (a sign of prosperity promised by the deity,) Il. 2, 353.

ἐπιδευής, ές, poet. for ἐπιδεής, *needy, wanting*, with gen. δαιτὸς ἐΐσης οὐκ ἐπιδευεῖς, sc. ἐσμέν, we lack not a common meal, Il. 9, 225. ἄλλης λώβης οὐκ ἐπιδευεῖς, sc. ἐστέ, ye need no other wrong, Il. 13, 622; absol. ὅς κ' ἐπιδευής, sc. ᾖ, who is needy, poor, Il. 5, 481. 2) *inferior, defective*, with gen. βίης, in power, Od. 21, 185; with double gen. βίης ἐπιδευέες εἰμὲν Ὀδυσσῆος, we are inferior in strength to Ulysses, Od. 21, 253; the neut. as adv. ἐπιδευὲς ἔχειν δίκης, to lack justice, Il. 19, 180.

ἐπιδεύομαι, depon. mid. (δεύομαι), *to fail in, to want*, with gen. χρυσοῦ, Il. 2, 229; τούτων, Od. 15, 371. 2) *to be inferior, to be weaker*, with gen. μάχης, Il. 23, 670; also with gen. of the pers.: πολλὸν κείνων ἐπιδεύεαι, thou art much inferior to them, Il. 5, 636; and with double gen. μάχης Ἀχαιῶν, in battle to the Greeks, Il. 24, 385.

ἐπιδημεύω (δημεύω), poet. for ἐπιδημέω, *to*

ιε *country, to be at home,* Od.

, ον (δῆμος), *among the people, mestic,* πόλεμος, Il. 9, 64. *b) at ιι,* Od. 1, 194.

: (δίδωμι), fut. ἐπιδώσω, aor. 1 in. aor. 2 ἐπιδοῦναι, *to give in ad-ld to,* τί τινι, Il. 23, 559; to give θυγατρὶ μείλια, Il. 9, 148. 290. *take thereto for oneself,* only θεούς, let us take the gods to it, ιnesses, supply from v. 255, μαρ-22, 254. (Schol. μαρτύρους ποιη-The derivation from ἰδέσθαι is although Voss. follows it: 'let us ιε gods.'

(δινέω), aor. part. ἐπιδινήσας, ιss. ἐπιδινηθείς, 1) Act. *to turn hirl around in order to cast,* with 378. 7, 269. Pass. *to fly around* spoken of an eagle, Od. 2, 151. *evolve any thing by oneself;* me-τόδε θυμὸς πόλλ' ἐπιδινεῖται, my revolved this, i. e. considered it Od. 20, 218.

ίς, άδος, ἡ (δίφρος), *the upper hariot-seat* = ἄντυξ, Il. 10, 475. †

ις, ον (δίφρος), *lying upon the , being upon the chariot-seat.* ρρια τιθέναι, to lay the presents ιariot-seat, * Od. 15, 51. 75.

ῖν, ἐπιδραμέτην, see ἐπιτρέχω.

ς, ον (ἐπιδραμεῖν), prop. whither n, *accessible, exposed to attack;* ıll easily stormed, Il. 6, 434. †

δύω), aor. 2 ἐπιδῦναι, *to set upon,* sis. μὴ πρὶν ἐπ' ἠέλιον δῦναι, Il. 2,

θα, see ἐπιδίδωμι.

ις, ον (εἴκελος), *similar, resem-* always with ἀθανάτοισιν and 394, and Od. 15, 414.

ές (ἔοικα), 1) *suitable, becom-, proper.* τύμβος ἐπιεικὴς τοῖος, a h as is fitting, Il. 23, 246. Often ther absol. ὡς ἐπιεικές, as is fitting, ɔr with infin. ὅν κ' ἐπιεικὲς ἀκούειν, θος) it is suitable to hear, Il. 1, . 2, 207.

ής, ή, όν (εἴκω), *yielding, giving* ys with a negat. μένος οὐκ ἐπιει-elding spirit, Il. 5, 892; σθένος, strength, Il. 8, 32; πένθος, unceasing grief, Il. 16, 549; hence 2) [With negat.] *intolerable, evil,* like σχέτλιος. ἔργα οὐκ ἐπιεικτά, Od. 8, 307. The explanation 'not yielding,' i. e. having permanence, seems against the Hom. usus loquendi; cf. Nitzsch ad Od. 8, 307.

ἐπιειμένος, η, ον, see ἐπιέννυμι.

ἐπιείσομαι, see ἔπειμι (εἶμι).

ἐπιέλπομαι, depon. mid. only pres. (ἔλπω), *to hope,* with infin. Il. 1, 545; with accus. Od. 21, 126.

ἐπιέννυμι, poet. for ἐφέννυμι (ἕννυμι), aor. 1 ἐπίεσσα, part. pass. ἐπιειμένος, 1) *to put on, to clothe, to put over;* with accus. χλαῖναν, to lay over, Od. 20, 143; metaph. in the part. perf. ἐπιειμένος, clothed with; with accus. ἐπιειμένος ἀναιδείην, clothed with impudence, Il. 1, 149; ἀλκήν, with power, Il. 7, 164. Od. 9, 214. 2) Mid. *to clothe oneself with,* νεφέλην, Il. 14, 350; only in tmesis.

ἐπιζάφελος, ον, *vehement, violent;* χόλος, Il. 9, 525; and the adv. ἐπιζαφελῶς, *vehemently, exceedingly,* Il. 9, 516. Od. 6, 330. (The deriv. is uncertain; according to Apoll. from ζα and ὀφέλλειν.)

ἐπίηλε, see ἐπιαλλω.

ἐπίηρα, only twice, in the phrase ἐπίηρα φέρειν τινί, *to be favorable to* any one, *to render oneself agreeable, to show kindness,* * Il. 1, 572. 578. Wolf. (Buttm. Lexil. I. p. 152, supposes a tmesis, and writes separately, ἐπὶ ἤρα, cf. ἦρα.)

ἐπιήρατος, ον (ἄρω), *agreeable, welcome,* with dat. Od. 19, 343. †

* ἐπίηρος, ον, *agreeable, grateful,* Frag. h. 56. †

ἐπιθαρσύνω (θαρσύνω), *to inspirit, to encourage, to embolden,* any one, with accus. Il. 4, 183. †

ἐπιθεῖτε, see ἐπιτίθημι.

ἐπίθημα, τό, ep. for ἐπίθεμα, that which is placed upon any thing, *a cover, a lid,* Il. 24, 228. †

ἐπιθρέξας, see ἐπιτρέχω.

ἐπιθρώσκω (θρώσκω), *to leap upon;* with gen. νηός, the ship, Il. 8, 515; with the dat. τύμβῳ, upon the grave (by way of insult), Il. 4, 177; without cases: τόσσον ἐπιθρώσκουσι, so far they leap (spoken of horses), * Il. 5, 772.

ἐπιθύω (θύω), aor. part. ἐπιθύσας, 1) *to rush upon, to attack,* Il. 18, 175. Od. 16, 297. 2) *to desire earnestly,* h. Merc. 475. (Some

derive it from ἰθύνω, but this has always short υ; in both cases the υ is long; and ι is long by its position in the arsis.)

ἐπῐ́στωρ, ορος, ὁ, ἡ (ἵστωρ), *acquainted with, experienced in;* with gen. μεγάλων ἔργων (*peritum*, i. e. *auctorem magnorum factorum*, Damm), Od. 21, 26. †

* ἐπικαίω (καίω), *to kindle upon, to light, πῦρ*, h. Ap. 491; in tmesis, Il. 22, 170.

* ἐπικαμπύλος, ον (καμπύλος), *curved, bent*, h. Merc. 90.

ἐπίκαρ, adv. *on the head*, a different reading for ἐπὶ κάρ, Il. 16, 392; see κάρ.

ἐπικάρσιος, η, ον (ἐπικάρ), prop. *head foremost, stooping forward.* αἱ νῆες ἐφέροντ' ἐπικάρσιαι, the ships were borne forward with depressed prow (Voss, 'with depressed masts'), Od. 9, 70 (according to Schol. 'careening, oblique, inclined').

Ἐπικάστη, ἡ, in the tragic poets Ἰοκάστη, daughter of Menoceus, and wife of king Laius of Thebes, to whom she bore Œdipus. After he had ignorantly slain his father and solved the riddle of the Sphinx, he received as a prize his mother for a wife. When she discovered her relationship to him, she put an end to her life by hanging, Od. 11, 271.

ἐπίκειμαι, depon. mid. (κεῖμαι), fut. ἐπικείσομαι, *to lie upon;* spoken of doors, *to be joined to*, Od. 6, 19; metaph. ἐπικείσει ἀνάγκη, force will overpower, Il. 6, 458.

ἐπικείρω (κείρω), aor. 1 ep. ἐπέκερσα, *to shear off, to cut off;* φάλαγγας, to cut down the squadrons, i. e. to penetrate, Il. 16, 394. 2) Metaph. *to hinder, to render void;* μήδεα, * Il. 15, 467. 16, 120.

ἐπικελαδέω, poet. (κελαδέω), *to cry out to, to cheer, to applaud*, only in tmesis. ἐπὶ δὲ Τρῶες κελάδησαν, * Il. 8, 542. 18, 310.

ἐπικέλλω, poet. (κέλλω), aor. ἐπέκελσα, 1) *to impel, to run into*, spoken only of ships; νῆας, to run ships to the shore, Od. 9, 148. 2) Without accus. intrans. *to land, to lie on the strand*, Od. 9, 138; and of the ship, ἣ ἠπείρῳ ἐπέκελσεν, the ship run upon the land, * Od. 13, 114.

ἐπικέλομαι, depon. mid. poet. (κέλομαι), aor. 2 ep. ἐπικεκλόμην, *to call to*, with accus. Ἐριννῦς, Il. 9, 454. †

ἐπικεράννυμι (κεράννυμι), aor. 1 infin. ἐπικρῆσαι, ep. for ἐπικεράσαι, *to mingle with.* 2) *to mingle again;* οἶνον, to mix wine again, Od. 7, 164. †

ἐπικερτομέω (κερτομέω), *to insult, to mock, to deride;* only in the part. with προσέφης, Il. 16, 744. Od. 22, 194. 2) In a milder signif. *to jest with, to banter*, Il. 24, 649.

ἐπικεύθω (κεύθω), fut. ἐπικεύσω, *to conceal, to hide*, often with the negat., Il. 8, 821; μῦθον, Od. 4, 744.

ἐπικίδνημι, ep. (κίδνημι, poet. form of σκεδάννυμι), pres. and imperf. mid. *to strew over, to sprinkle upon.* 2) *to spread itself upon, to diffuse itself;* with accus. ὕδωρ ἐπικίδναται αἶαν, the water spreads itself over the land, Il. 2, 850; spoken of the morning light, * Il. 7, 451. 458.

ἐπικλείω, poet. (κλείω), *to praise, to celebrate*, with accus. ἀοιδήν, Od. 1, 351. † Or, with Nitzsch, *to accompany with applause.* [The var. lec. ἐπικλίνουσ' is to be preferred according to Nägelsbach, ad Il. p. 230.]

Ἐπικλῆς, ῆος, ὁ, an ally of the Trojans, from Lycia, slain by Telamonian Ajax, Il. 12, 378.

ἐπίκλησις, ιος, ἡ (ἐπικαλέω), *an appellation, a surname;* only accus. absol. with the surname. τὸν ἐπίκλησιν Κορυνήτην κίχησκον, Il. 7, 138. Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσι, Il. 22, 506. Od. 5, 273. h. Ap. 386.

ἐπικλῑ́νω (κλίνω), perf. pass. ἐπικέκλιμαι, *to lean upon;* pass. *to be inclined.* οὐδ' ἔτ' ἐπικεκλιμένας σανίδας, he found not the doors inclined, i. e. shut, Il. 12, 121. †

ἐπίκλοπος, ον (κλέπτω), *thievish, cunning, crafty, deceptive*, Od. 11, 364. 13, 291; also with gen. μύθων, crafty in words, Il. 22, 281; τόξον, dexterous with the bow, Od. 21, 397.

* ἐπικλύζω (κλύζω), *to inundate, to sprinkle*, pass. κύμασι, Batr. 69.

ἐπικλύω (κλύω), *to listen to, to understand*, with accus. Il. 23, 652; with gen. Od. 5, 150.

ἐπικλώθω (κλώθω), fut. ἐπικλώσω, aor. 1 act. ἐπέκλωσα, aor. 1 mid. ἐπεκλωσάμην, 1) *to spin;* only metaph; prop. spoken of the Parcæ, who spin for every one his fate; then gener. of the gods, *to impart, to allot, to assign*, τί τινι; τινὶ ὄλβον, Od. 3, 208. 16, 64. ὥτε Κρονίων ὄλβον ἐπικλώσει γαμέοντι τε γεινομένῳ τε, to whom the son of Saturn in his marriage and birth shall allot happiness, Od. 4, 208 (Eustath. reads instead of the fut. ἐπικλώσῃ, with more propriety). 2) Mid. as depon. spoken of the gods, *to suspend;* ὅλο-

θρον ἀνθρώπους, destruction over men, Od. 20, 579; ὀϊζύν, Od. 20, 196; and with infin. instead of accus. *to allot, to grant;* οἰκόνδε νίεσθαι, Od. 1, 17, and ζώειν, Il. 24, 525 (in the Il. only once).

ἐπικόπτω (κόπτω), fut. ἐπικόψω, *to strike upon from above;* βοῦν, to strike upon the neck of the ox in order to kill it, to slay the ox, Od. 3, 443. †

ἐπικουρέω (ἐπίκουρος), fut. ἐπικουρήσω, *to help, to aid,* absol. Il. 5, 614. †

ἐπίκουρος, ον (κοῦρος), *helping, aiding;* only as subst. *a helper, an assistant;* spoken of Mars, βροτῶν, h. 7, 9; and as fem., Il. 21, 431. The plur. often used of the allies of the Trojans, Il. 2, 130. 815. Hom. calls them frequently τηλεκλητοί, * Il. 9, 233.

ἐπικραίνω, ep. lengthened ἐπικραιαίνω (κραίνω), aor. 1 ἐπέκρηνα, ep. ἐπεκρήνω, optat. ἐπικρήνειε, imperat. ἐπικρήνον, 1) *to finish, to fulfil, to accomplish, to grant,* τινί τι; ἐπικρήνον, Il. 1, 455; ἀρήν τινος, Il. 15, 599; and absol. οὔ σφιν ἐπεκραίαινε, he did not grant it to them, Il. 3, 302. 2) *to rule, to govern,* θεούς, where Hermann would substitute οἴμους, h. Merc. 531 (from ἐπικραίνω, only ἐπικρήνειε, Il. 15, 599, and pres. h. Merc. l. c.).

ἐπικρατέω (κρατέω), *to hold the rule, to command, to govern,* with dat. νήεσσιν, Il. 10, 214, and absol. Od. 17, 320. 2) *to have the mastery, to be victorious, to conquer,* Il. 14, 98.

ἐπικρατέως, adv. (ἐπικρατής), *with great force, with might,* * Il. 16, 81. 23, 863.

* ἐπικρέμαμαι, depon. mid. (κρέμαμαι), *to hang upon, to hang over, to impend.* πέτρη ἐπικρέμαται, h. in Ap. 284.

ἐπικρήηνον, ep. see ἐπικραίνω.

ἐπικρήνειε, see ἐπικραίνω.

ἐπικρῆσαι, see ἐπικεράννυμι.

ἐπίκριον, τό (ἴκριον), *a sail-yard,* * Od. 5, 254. 318.

ἐπικυρέω (κυρέω), aor. ἐπέκυρσα, *to fall upon* any thing; to this is assigned ἐπὶ σώματι κύρσας, Il. 3, 23; see κυρέω.

ἐπιλάμπω (λάμπω), aor. 1 ἐπέλαμψα, *to shine upon.* ἠέλιος ἐπέλαμψε, the sun shone thereon, Il. 17, 650. † h. Merc. 141.

ἐπιλανθάνω and ἐπιλήθω (λήθω), aor. ἐπέλησα, fut. mid. ἐπιλήσομαι, aor. 2 mid. ἐπελαθόμην, 1) Act. *to cause to forget;* with gen. in aor. 1: ὁ ὕπνος ἐπέλησε πάντων, sleep caused a forgetfulness of every thing, Od. 20, 85. 2) Mid. *to forget thereupon,* any thing, with gen. Ἰθάκης, Od. 1, 57; and gener. *to forget,* Il. 7, 452; τέχνης, Od. 4, 455. The pres. ἐπιλανθάνω is not found in Hom., and from ἐπιλήθω only ἐπελήθετο, Od. 5, 324.

ἐπιλέγω (λέγω), *to collect to* or *in addition;* only mid. in tmesis, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε, Il. 8, 507, and λέγοντο, v. 547.

ἐπιλείβω (λείβω), *to pour upon,* especially upon the flame in making libations of wine, Od. 3, 341; and in tmesis, Il. 1, 463.

* ἐπιλέπω (λέπω), aor. ἐπέλεψα, *to peel off, to strip off the bark,* h. Merc. 109, where the reading is questioned [but without cause, Passow].

ἐπιλεύσσω (λεύσσω), *to look upon, to see,* τόσσον, Il. 3, 12. †

ἐπιλήθομαι, see ἐπιλανθάνω.

ἐπίληθος, ον (ἐπιλήθω), *causing to forget, producing oblivion;* with gen. φάρμακον κακῶν ἐπίληθον ἁπάντων, which caused an oblivion of all evils, Od. 4, 221. †

ἐπιληκέω (ληκέω), *to make a noise upon, to clatter* [*to beat time* whilst others dance, Passow, cf. Atheneus I. 13], Od. 8, 379. †

ἐπιλίγδην, adv. (λίγδην), *scratching, grazing,* Il. 17, 599. †

ἐπιλλίζω (ἰλλίζω), *to give the wink, to make a sign with the eyes,* with dat. Od. 18, 11. † h. Merc. 387.

ἐπιλωβεύω (λωβεύω), *to insult, to offer an affront to,* Od. 2, 323. †

ἐπιμαίνομαι, depon. (μαίνομαι), aor. ἐπεμηνάμην, *to be madly desirous of any thing, to desire vehemently;* with dat. τῷ γυνὴ Προίτου ἐπεμήνατο, κρυπταδίῃ φιλότητι μιγήμεναι, for him the wife of Prœtus passionately longed, that she might enjoy illicit love (according to Voss and the Schol. for ὥστε—μιγήμεναι); Köppen and Passow, by a forced construction, connect the sentence ἐπεμήνατο τῷ μιγήμεναι, Il. 6, 160. †

ἐπιμαίομαι, depon. mid. (μαίομαι), fut. ἐπιμάσομαι, ep. σσ, aor. 1 ἐπιμασάμην, ep. σσ, 1) *to touch, to handle, to feel,* with accus. μάστιγι ἵππους, Il. 17, 430. 5, 748; τινὰ ῥάβδῳ, Od. 13, 429. 16, 172. ὀϊῶν ἐπεμαίετο νῶτα, Od. 9, 441; spoken of a physician, ἕλκος, to examine a wound, Il. 4, 190; ξίφεος κώπην, to grasp the hilt of the sword, Od. 11, 530; χεῖρ', i. e. χειρί, not χεῖρ' as ed. Wolf [conf. Eustath. and Bothe]. ἐπιμασσάμενος,

grasping with the hand (viz. the sword), Od. 9, 301. cf. 19, 480; metaph. πυρὸς τέχνην, to essay the art of fire, h. Merc. 108. 2) With gen. *to seek to attain, to desire, to strive after;* σκοπέλου, to seek the rock, Od. 12, 220; and metaph. νόστου, Od. 5, 344; δώρων, Il. 10, 401 (μαίομαι is used only in the pres. and imperf.; the other tenses are furnished by the obsol. μάομαι).

ἐπιμάρτυρος, ὁ (μάρτυρος), *a witness* on any occasion; spoken only of the gods, Il. 7, 76. Od. 1, 273.

ἐπιμάσσομαι, see ἐπιμαίομαι.

ἐπίμαστος, ὁ (ἐπιμάομαι), prop. *sought out, picked up;* ἀλήτης, passively, a picked-up beggar, Od. 20, 377. † The Schol. explains it actively, 'a beggar that picks up his living.'

ἐπιμειδάω (μειδιάω), aor. part. ἐπιμειδήσας, *to smile at* or *upon;* always with προσέφη, Il. 4, 356. 10, 400. Od. 22, 371.

* ἐπιμειδιάω = μειδάω, h. 9, 3.

ἐπιμέμφομαι, depon. mid. Ion. (μέμφομαι), *to blame about, to reprove for, to reproach with,* τινί τι, Od. 16, 97; with dat. of pers. Od. 16, 115. 2) *to trouble oneself about, to be displeased with, to be angry;* with gen. εὐχωλῆς, on account of a vow, Il. 1, 65; and with ἕνεκα, Il. 1, 94.

ἐπιμένω (μένω), aor. ἐπέμεινα, 1) *to remain at, to tarry, to wait,* ἐν μεγάροις, Od. 4, 587; ἐς αὔριον, Od. 11, 351; ἐπίμεινον, τεύχεα δύω, wait, that I may put on my armor, Il. 6, 340; and with ἵνα, h. Cer. 160.

ἐπιμήδομαι, depon. mid. (μήδομαι), *to plot, to devise, to contrive;* δόλον τινί, an artifice against any one, Od. 4, 437. †

ἐπιμηνίω (μηνίω), *to be angry, to be in a rage with,* τινί, any one, Il. 13, 460. †

ἐπιμιμνήσκω (μιμνήσκω), aor. 1 mid. ἐπεμνησάμην, and aor. 1 pass. ἐπεμνήσθην, 1) *to remind of.* 2) Mid. with aor. pass. *to remember, to think of,* with gen. παίδων, Il. 15, 662; χάρμης, Il. 17, 103. τοῦ ἐπιμνησθείς, remembering him, Od. 4, 189. (Only the mid. and part. aor. 1 pass.)

ἐπιμίμνω (μίμνω), poet. form fr. ἐπιμένω, *to remain, to wait for,* * Od. 14, 66. 15, 372.

ἐπιμίξ, adv. *mixed, mingled together, pell-mell;* spoken of warriors and horses confusedly blended together, Il. 21, 16. 11, 525. Od. 11, 537. κτείνονται ἐπιμίξ, they were slain without distinction, Il. 14, 60.

ἐπιμίσγω (μίσγω), ep. form of ἐπιμίγνυμι, 1) Act. *to mingle with.* 2) Mid. which alone Hom. uses, *to have intercourse with* any one, *to have commerce* or *communication with;* with dat. Φαιήκεσσι, to come to the Phæaces, Od. 6, 241; in the Il. always spoken of battle, *to meet, to mingle in fight;* Τρώεσσι, with the Trojans, Il. 10, 548; absol. to mingle in the battle, Il. 5, 505.

ἐπιμνησαίμεθα, see ἐπιμιμνήσκω.

ἐπιμύζω (μύζω), aor. 1 ἐπίμυξα, *to murmur* or *mutter at, to sigh from displeasure,* * Il. 4, 20. 8, 251 (prop. to say μῦ to, always spoken of inarticulate sounds).

ἐπινέμω (νέμω), aor. 1 ἐπένειμα, *to impart, to share, to distribute;* with dat. σῖτον τραπέζῃ, to distribute the bread to the table, i. e. upon the table, Il. 9, 216. 24, 625; spoken of persons: to distribute among several, Od. 20, 254.

ἐπινεύω (νεύω), aor. 1 ἐπένευσα, *to give the nod to, to make a sign to,* as an indication of command or of assent to a prayer, τινί, Il. 9, 620. ὣς οἱ ὑπέστην πρῶτον, ἐμῷ δ' ἐπένευσα κάρητι, as I first promised him, and nodded with my head (to confirm the promise), Il. 15, 75. h. in Cer. 169; and by tmesis, ἐπ' ὀφρύσι νεῦσε, Il. 1, 528. Od. 16, 164; and gener. *to nod,* κόρυθι, Il. 22, 314.

ἐπινεφρίδιος, ον (νεφρός), *at* or *upon the kidneys,* Il. 21, 204. †

ἐπινέω or ἐπινήθω (νέω), aor. 1 ἐπένησα, *to spin,* like ἐπικλώθω, used of the Parcæ: τινί τι, *to allot* any thing to any one. ἅσσα οἱ Αἶσα γεινομένῳ ἐπένησε λίνῳ, what Æsa spun in a thread for him at birth, i. e. what she allotted him, Il. 20, 128; spoken of Moira, Il. 24, 210. (Hom. does not use the pres.)

ἐπινηνέω, ep. form (νηνέω, νήω), *to heap upon, to lay upon;* νεκροὺς πυρκαϊῆς, upon the funeral pile, * Il. 7, 428. 431.

* ἐπινήχομαι, depon. mid. ep. form (νήχομαι), *to swim upon,* Batr.

ἐπίνυσσεν, see πινύσσω.

* ἐπινώτιος, ον, *lying on the back,* Batr. 80.

ἐπίξυνος, ον, poet. for ἐπίκοινος (ξυνός), *common, in common,* ἄφορα, Il. 12, 422. † [Better the Schol. Bekker, κοινοὺς ὅρους ἐχούσῃ, having common limits, see Jahrb. J. und K., p. 262.]

* ἐπιοινοχοεύω (οἰνοχοέω), *to pour out wine,* θεοῖς, h. Ven. 205.

ης, ου, ὁ, poet. for ἐπόπτης, ου, ὁ, *a spectator*, Ep. 12.

(ἐπίορκος), fut. ἐπιορκήσω, *to* ly, πρὸς δαίμονος, by a divinity, †

, ον (ὅρκος), *swearing falsely*, Homer has only the neut. as sing.: *a false oath*; as εἰ δέ τι ιον, sc. ἐστὶ, Il. 19, 264; and ἐπί- αι, to swear a false oath, * Il. 10,).

αι, depon. poet. (ὄσσομαι), to look eyes; metaph. *to consider, to ob-* ατον ἑταίρων, Il. 17, 381. †

τά, see under οἶφον.

, ὁ (οἶρος), *a spectator, a watch,* r, *a keeper*, like ἔφορος, with gen. ος, Od. 13, 405; with dat. Κρήτῃ, Crete, Il. 13, 450.

αι, see ἐφοράω.

ω (πάσσω), *to strew* or *sprinkle* accus. φάρμακα, only in tmesis, 5, 401.

μαι, mid. (πείθομαι), fut. ἐπιπει- *to persuade oneself, to yield to* Od. 2, 103. 10, 406; generally, *to* , Il. 1, 565. 4, 412; with double οι οὐκ ἐπέεσσ' ἐπιπείσεται, if he ey my words, Il. 15, 162. 178.

ιαι, depon. mid. poet. (πίλομαι), , *to arrive*; only the sync. part. ν ἔτος, * Od. 7, 261. 14, 287; τινί, , in tmesis, Od. 15, 408. 2) *to* tend, like ἐπιγίγνεσθαι, in tmesis,

ιαι or ἐπιπέτομαι, depon. mid. aor. 2 ἐπεπτάμην, and from ἐπεπτό- ν. ἐπιπτέσθαι, *to fly to*, with dat. πτατο δεξιὸς ὄρνις, Il. 13, 821. Od. id spoken of an arrow, καθ' ὅμι- 26.

μαι, depon. mid. poet. (πίλναμαι), ἐπιπελάζω, *to draw near, to ap-* ὸν ἐπιπίλναται, Od. 6, 44. † (Only .)

ομαι (πλάζω), part. aor. 1 pass. είς, *to wander over, to stray about,* . πόντον, over the sea, Od. 8, 14. † (πλέω), *to sail over, to navigate,* ς. ὑγρὰ κέλευθα, Il. 1, 312; ἁλμυ- Od. 9, 227. (Only pres. and im- n addition from the Ion. form ἐπι- , aor. 1. and aor. 2. q. v.)

ἐπιπλήσσω (πλήσσω), fut. ἐπιπλήξω, *to strike upon*, with accus. τόξῳ, Il. 10, 500; metaph. *to reprove, to blame, to reproach*, τινί, * Il. 12, 211. 23, 580.

ἐπιπλώω, Ion. and ep. for ἐπιπλέω; from which part. pres. ἐπιπλώων, Od. 5, 284; 2 sing. aor. 2 ἐπέπλως, Od. 3, 15; part. ἐπιπλώς, Il. 6, 291; and aor. 1 ἐπιπλώσας, Il. 3, 47.

ἐπιπνέω, ep. ἐπιπνείω (πνέω), aor. 1 ἐπέ- πνευσα, *to blow upon, to breathe upon, to blow*, absol. Il. 5, 698; espec. spoken of a favorable wind, with dat. νηΐ, to blow upon the ship, Od. 4, 357. 9, 139 (only the ep. form ἐπιπνείω).

ἐπιποιμήν, ένος, ὁ, ἡ (ποιμήν), *shepherd, shepherdess*, as fem. Od. 12, 131. †

ἐπιπρέπω (πρέπω), *to be prominent* or *conspicuous, to show oneself in, to appear in.* οὐδέ τί τοι δούλειον ἐπιπρέπει, nothing servile appears in thee, Od. 24, 252. †

ἐπιπροέμεν, see ἐπιπροΐημι.

ἐπιπροϊάλλω (ἰάλλω), aor. 1 ἐπιπροΐηλα, *to send forth to*, with accus. θεούς, h. Cer. 327; spoken of things: *to place before*; τραπεζάν τινι, to place a table before any one, Il. 11, 628.

ἐπιπροΐημι (προΐημι), aor. 1. 3 sing. ἐπι- προέηκε, infin. aor. 2 ἐπιπροέμεν ep. for ἐπι- προεῖναι, *to send away to, to send forth to*, spoken of men, with accus. τινά, Il. 9, 520; and dat. of the place: τινὰ νηυσίν, any one to the ships, Il. 17, 708. 18, 58; but τινὰ νηυσὶν Ἴλιον εἴσω, to send any one in ships to Troy, Il. 18, 439. *b*) Of missiles: *to cast at, to throw* or *shoot at*; ἰόν τινι, an arrow at any one, Il. 4, 94. 2) Apparently intrans. *to steer to, to sail to*, but sc. ναῦν: νήσοισιν, to the islands, Od. 15, 299. (ι in the middle syll. is short.)

* ἐπιπροχέω (χέω), *to pour out at* or *upon* any occasion, metaph. θρῆνον, to pour forth a lamentation, h. 18, 18.

ἐπιπτταίρω (πταίρω), aor. 2 ἐπέπταρον, *to sneeze at* or *upon*; τινὶ ἐπέεσσιν, at any one's words, Od. 17, 545. † This was considered a propitious omen, h. Merc. 297.

ἐπιπτέσθαι, see ἐπιπέτομαι.

ἐπιπωλέομαι, depon. mid. (πωλέομαι), obire, *to go over, to walk about*, with accus. comm. spoken of leaders: to inspect, with accus. στίχας ἀνδρῶν, Il. 3, 196. 4, 250; spoken also of warriors, in order to attack, στίχας ἔγχεϊ τε ἀορί τε, Il. 11, 264. 540.

ἐπιῤῥέζω, poet. (*ῥέζω*), iterat. impf. *ἐπιῤῥέζεσκον*, *to sacrifice at* or *upon*, Od. 17, 211. †

ἐπιῤῥέπω (*ῥέπω*), *to incline towards*, metaph. *ἡμῖν ὄλεθρος ἐπιῤῥέπει*, destruction impends over us, Il. 14, 99. †

ἐπιῤῥέω (*ῥέω*), *to flow to* or *upon*, *to run*, spoken of a river: *μὲν καθύπερθεν ἐπιῤῥέει*, it flows upon it above, Il. 2, 754; metaph. of men, *to flow to*, * Il. 11, 724.

ἐπιῤῥήσσω (*ῥήσσω*), *to draw into*, *to push in*, *to thrust into*; *ἐπιβλῆς, τὸν τρεῖς ἐπιῤῥήσσεσκον*, (iterat. imperf.) a bar, which three were wont to thrust in (to bar the door), * Il. 24, 454. 456.

ἐπιῤῥίπτω (*ῥίπτω*), aor. *ἐπέῤῥιψα*, *to cast upon*, *to throw to* or *against*, *δουρά τινι*, a spear at any one, Od. 5, 310. †

ἐπίῤῥοθος, *ον*, ep. *ἐπιτάῤῥοθος*, *hastening to aid*, *helping*, subst. *helper*, *assistant*, with dat. Il. 4, 390. 23, 770; see *ἐπιτάῤῥοθος* (for *ἐπιῤῥοθέω*).

ἐπιῤῥώομαι, depon. mid. ep. (*ῥώομαι*), aor. 1 *ἐπερῥώσάμην*, 1) *to move rapidly* or *vehemently*, *at* or *about*, with dat. *μύλαις δώδεκα ἐπερῥώοντο γυναῖκες*, twelve women moved vigorously (worked) at the mills, Od. 20, 107. 2) Spoken of the hair: *to roll* or *fall thereupon*. *χαῖται ἐπερῥώσαντο κρατὸς ἀπ' ἀθανάτοιο*, thereupon rolled the locks from the immortal head, Il. 1, 529. cf. h. 26, 14. see *ῥώομαι*. [By *ἐπὶ*, is indicated that the motion of the hair follows the nod, Nägelsb.]

ἐπισείω, ep. *ἐπισσείω* (*σείω*), *to shake* or *brandish against*, *τί τινι*, spoken of Jupiter: *αἰγίδα πᾶσιν*, to brandish the ægis against all (to excite terror), * Il. 4, 167. 15, 230, (only the ep. form.)

ἐπισεύω, ep. *ἐπισσεύω*, for the most part poet. (*σεύω*), aor. 1 *ἐπέσσευα*, perf. pass. *ἐπίσσυμαι*, with pres. signif., pluperf. *ἐπεσσύμην*; which is also ep. aor. 2. hence part. with retracted accent, *ἐπεσσύμενος*. I) Act. *to drive away*, *to put in motion*, with accus. *δμῶας*, to excite the servants, Od. 14, 399; *κῆτός τινι*, to drive a sea-monster against one, Od. 5, 421. 2) Metaph. *κακά τινι*, to send evils upon any one, Od. 18, 256; *ὀνείρατα*, Od. 20, 87. II) Mid. and pass. especially perf. pass. as pres., and pluperf. as ep. aor., prop. *to be driven on*. 1) *to hasten to*, *to rush to*, Il. 2, 86; hence, *ἐπεσσύμενος*, hastening, *ἀγορήνδε* to the assembly, Il. 2, 207; *νομόνδε*, Il. 18, 575; with dat. *τινί*, to hasten to any one, Od. 4, 841; *εἴς τινα*, Il. 13, 757; with gen. of place, *πεδίοιο*, through the plain, Il. 14, 147; with accus. *νῆα*, to the ship, Od. 13, 19; *δέμνια*, Od. 6, 20; with infin. *ὁ δ' ἐπέσσυτο διώκειν*, he made haste to pursue him, Il. 21, 601; metaph. *ἐπέσσυται τοι θυμός*, thy heart is driven, is prompted, Il. 1, 173. 9, 42. *b*) In a hostile signif. *to rush upon*, *to attack*, often absol. and with dat. Il. 5, 459. 884; with accus. *τεῖχος ἐπεσσύμενος*, Il. 12, 143. 15, 395. (The gen. is unusual: *τείχεος*, Il. 12, 388; depends upon *βάλε*: he cast him from the wall; cf. Spitzner; metaph. spoken of fire and water, Il. 11, 737. Od. 5, 314. Hom. has only the ep. form.)

ἐπίσκοπος, *ὁ* (*σκοπέω*), 1) *an observer*, *a spy*, *a scout*, with dat. *νηέσσιν*, against the ships, Il. 10, 38. 342. 2) *overseer*, *commander*, *protector*, spoken of Hector, Il. 24, 729. *ἐπίσκοποι ἁρμονιάων*, the defenders of covenants (of the gods), Il. 22, 255; *ὀδαίων*, inspector of wares, Od. 8, 163.

ἐπισκύζομαι, depon. mid. (*σκύζομαι*), aor. 1 *ἐπεσκυσάμην*, *to be displeased*, *angry at* any thing, Il. 9, 370; *τινί*, any one, Od. 7, 308.

ἐπισκύνιον, *τό* (*σκύνιον*), *the skin of the forehead*, above the cavity of the eyes, which moves in various passions, *supercilium*; hence metaph. like *ὀφρύς*, as a sign of anger, pride, spoken of lions: *πᾶν δέ τ' ἐπισκύνιον κάτω ἕλκεται*, he draws down the entire skin of the forehead, Il. 17, 136. †

ἐπισμυγερῶς, adv. (*ἐπισμυγερός*), *shamefully*, *wretchedly*, *miserably*, *ἀπέτισεν*, Od. 3, 195; *ναυτίλλεται* [*sic*, *cum sua pernicie navigaverit patris causa*, cf. Barnes and Bothe]. * Od. 4, 672.

ἐπίσπαστος, *η*, *ον* (*ἐπισπάω*), *drawn to oneself*, *attracted*. *ἐπίσπαστον κακὸν ἔχειν*, to have an evil which one has drawn upon oneself, * Od. 18, 73. 24, 462.

ἐπισπεῖν, see *ἐφέπω*.

ἐπισπέρχω (*σπέρχω*), *to urge forward*, *to hasten on*, Od. 22, 451; with accus. *κέντρῳ*, viz. the studs, Il. 23, 430. 2) Intrans. *to urge oneself*, *to hurry forward rapidly*, *ἄελλαι ἐπισπέρχουσι*, Od. 5, 304.

ἐπισπέσθαι, *ἐπισπόμενος*, see *ἐφέπω*.

ἐπίσπω, see *ἐφέπω*.

ἐπισσείω, see *ἐπισείω*.

ἐπισσεύω, see *ἐπισεύω*.

ἐπίσσωτρον, *τό*, ep. for *ἐπισώτρον*.

ἐπισταδόν, adv. (*ἐφίστημι*), *proceeding to*,

going up to, Od. 12, 392. 13, 54. οἱ δ' ἄρα δόρπον ἐπισταδὸν ὥπλίζοντο, * Od. 16, 453; ἐπισταδὸν is unnecessarily explained 'one after another;' Voss, 'busily.' The sense is, 'they went and prepared the evening meal.'

ἐπίσταμαι, depon. imperf. ἐπιστάμην, without augm. fut. ἐπιστήσομαι, 1) *to understand, to know, to be acquainted with*, with accus. ἔργα, Il. 23, 705; ἔργα περικαλλέα, Od. 8, 117; spoken of women who are skilled in works of art. 2) *to understand, to know how, to be able;* spoken both of the mind, as φρεσίν, Il. 14, 92; θυμῷ, Od. 4, 730; and of the body, as χερσίν, Il. 5, 60; with infin. Il. 4, 104. ἐπίστατο μείλιχος εἶναι, he knew how to be mild to all, Il. 17, 671 (prop. Ion. from ἐφίστημι, to direct one's thought to any thing). The part. pres. ἐπιστάμενος, η, ον, prop. understanding, comm. as adj. *intelligent, practised, experienced*, often absol. of men and brutes, and also ἐπιστάμενοι πόδες, Il. 18, 599. *a*) *skilful, dexterous*, mostly with infin. σάφα εἰπεῖν, Il. 4, 404. *b*) With gen. ἐπιστάμενος πολέμοιο, acquainted with war, Il. 2, 611, ed. Barnes; ἀοιδῆς, Od. 21, 406. *c*) With dat. ἐπιστάμενος ἄκοντι, submd. πολεμίζειν, Il. 15, 282 (prob. Ion. for φίσταμαι, cf. the Germ. *verstehen* and the Engl. *understand*).

ἐπισταμένως, adv. *intelligently, skilfully, dexterously*, Il. 10, 265. Od. 20, 161.

ἐπιστάτης, ου, ὁ (ἐφίστημι), origin. one who approaches; only σὸς ἐπιστάτης, who approaches thee, a beggar, Od. 17, 455. † Hesych. ἀπὸ τοῦ ἐφίστασθαι τῇ τραπέζῃ.)

* ἐπιστεναχίζω = ἐπιστενάχομαι, Batr. 3; but ἐπιστοναχίζω, ed. Frank.

ἐπιστενάχομαι, depon. mid. (στενάχω), *to roan at* or *over*, Il. 4, 154. †

ἐπιστεφής, ές (ἐπιστέφω), *up to the brim, brimful*, with gen. only κρητῆρας ἐπιστεφέας οἴνοιο, mixing-vessels brimful of wine, Il. 8, 32. Od. 2, 431; see ἐπιστέφω.

ἐπιστέφω (στέφω), only in the mid. ἐπιστέφομαι, always κρητῆρας ἐπεστέψαντο οἴνοιο, they filled the vessels full to the brim they crowned the vessels with wine], Il. 1, 470. 9, 175. Od. 1, 148, and elsewhere. The old Gramm. thus unanimously explain this, see Athen. XV. p. 674. I. 13; and also most modern, as Heyne, Voss; and Buttm. Lexil. I. p. 97, who explains it, 'to fill so full that the liquid rises above the brim and forms a crown.' To fill the vessel thus full was a religious custom. To a use of garlands there is here no reference, as in Virg. Æn. 1, 723. The gen. with verbs of filling is common.

ἐπιστήμων, ον (ἐπίσταμαι), *intelligent, experienced, acquainted with*, Od. 16, 374. †

ἐπίστιον, τό (prop. neut. of ἐπίστιος, belonging to the hearth), subst. *a cover, a shed*, under which the ships drawn on shore stood supported by stakes; otherwise νεώριον; πᾶσιν ἐπίστιόν ἐστιν ἑκάστῳ, each one of all (the Phæaces) has here a shed, Od. 6, 265; † cf. Nitzsch ad loc. Voss, incorrectly, 'they rest each one upon supporting props.' The masc. ἑκάστῳ cannot refer to νῆες [in like manner Cowper, inaccurately, 'each stationed in her place'].

ἐπιστοναχέω (στοναχέω), = ἐπιστενάχομαι, from which aor. 1 ἐπεστοναχησα, *to roar*, spoken of the sea, Il. 24, 79. †

* ἐπιστοναχίζω = ἐπιστεναχίζω, q. v.

ἐπιστρέφω (στρέφω), *to turn to, to turn towards*, with accus. only aor. 1 ἐπιστρέψας, Il. 3, 370. † 2) Mid. *to turn oneself towards, to go, to penetrate*, h. 27, 10.

ἐπιστροφάδην, adv. (ἐπιστρέφω), *turning hither and thither, turning on all sides;* κτείνειν, to slay on all sides, Il. 10, 483; τύπτειν, Od. 22, 308 (others, *fiercely;* Voss, *vigorously;* Schol. ἐνεργῶς).

ἐπίστροφος, ον (ἐπιστρέφω), prop. turning oneself to, *consorting with, holding intercourse with;* with gen. ἀνθρώπων, with men, Od. 1, 177. †

Ἐπίστροφος, ὁ, son of Iphitus, grandson of Naubolus, leader of the Phocians before Troy, Il. 2, 517. 2) leader of the Halizonians, an ally of the Trojans, Il. 2, 856. 3) son of Evenos, brother of Mynes, slain by Achilles on the expedition against Lyrnessus, Il. 2, 692.

ἐπιστροφάω (στροφάω), poet. form of ἐπιστρέφω, intrans. as ἐπιστρέφομαι, *to turn oneself to, to go into, to visit;* accus. πόληας, to go through cities, Voss, Od. 17, 486; † metaph. of cares, h. Merc. 44.

Ἐπίστωρ, ορος, ὁ, a Trojan, slain by Patroclus, Il. 16, 695 (signif. = ἐπιστήμων).

ἐπισφύριον, τό (σφυρόν, prop. neut. of ἐπισφύριος), *an ankle-clasp*, a kind of hook or buckle, by which the greaves, consisting of two plates, were fastened. κνημῖδες ἐπι-

σφυρίοις ἀφαρνῖαι. According to others, a covering for the ankle, by which the plates were fastened; hence Voss, 'plates fastened together with silver ankle-coverings,' * Il. 3, 331. 11, 18, etc.

* ἐπισχεδόν, adv. (σχεδόν), *near, almost*, h. Ap. 3.

ἐπισχερώ, adv. (σχερός), prop. connected together, *in a row, one after another, in order*, like ἑφεξῆς, with κτείνεσθαι, ἀναβαίνειν, * Il. 11, 668. 18, 68.

ἐπισχεσίη, ἡ (ἐπέχω), *a pretence, a pretext*; with gen. οὐδέ τιν' μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, ἀλλ' ἐμὲ ἴέμενοι γῆμαι, you were able to make no other pretext for your resolution (or attempt) but wishing to marry me, Od. 21, 71. † (The ancients explain μύθου here by στάσις, uproar, noise, it being Æol. for μόθος, see μῦθος).

ἐπίσχεσις, ιος, ἡ (ἐπέχω), 1) *restraint, hindrance*. 2) *abstinence, moderation, temperance*, with infin. following, Od. 17, 451. †

ἐπίσχω (ἴσχω), form of ἐπέχω, 1) *to direct, to guide*, ἵππους, Il. 17, 465. 2) *to hold up, to check*, Od. 20, 266 (according to the Schol., which explains ἐπίσχετε by κατάσχετε, as aor. 2 from ἐπέχω, q. v.).

ἐπισώτρον, τό, ep. ἐπίσσωτρον, *the tire*, the iron band encompassing the wooden circumference of a wheel (σῶτρον); only in the ep. form, * Il. 5, 725. 11, 537. 23, 519.

ἐπιτάρροθος, ὁ, ἡ, *a helper, an assistant*, spoken of the gods; μάχης, in battle, Il. 12, 180; also fem., Il. 5, 808. 828. (From ἐπίρροθος, as ἀταρτηρός fr. ἀτηρός, see Thiersch § 174. 7.)

ἐπιτείνω (τείνω), *to stretch, to extend*; only in tmesis, Il. 17, 736. Od. 11, 19.

ἐπιτέλλω (τέλλω), aor. 1 act. ἐπέτειλα, aor. 1 mid. ἐπετειλάμην, perf. pass. ἐπιτέταλμαι, 1) Act. *to end in addition* (cf. τέλλω in Schneider's Lex.), *to annex, to add*; thus in tmesis, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε, finished, i. e. spoke in addition a harsh speech, Il. 1, 25, 326. 16, 199. 2) *to commission, to order, to command, to impose, to bid*, τί τινι, πολλά τινι, Il. 4, 229; μῦθόν τινι, to give a verbal direction to any one, Il. 11, 480; often with only one of the two cases, συνθεσίας, to give commands to any one, Il. 5, 320; often absol. with infin. instead of accus., Il. 4, 229. Hence pass. ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο, every thing was entrusted to me, Od. 11, 524; with infin. Il. 2, 643. 2) Mid. like act. *to commission, to command*, any one, with infin. Il. 2, 802. 10, 61; with accus. νόστος, ὃν ἐκ Τροίης ἐντείλατο Ἀθήνη, the return which Minerva had commanded from Troy, Od. 1, 327.

* ἐπιτερπής, ές (ἐπιτέρπω), *pleasurable, agreeable*, h. Ap. 413.

ἐπιτέρπω (τέρπω), 1) *to delight with, to charm*; only 2) Mid. *to delight in, to be charmed with*, ἔργοις, Od. 14, 228; † and with accus. θυμόν, ἦτορ, h. Ap. 146. 204.

ἐπιτέτραπται, see ἐπιτρέπω.

ἐπιτετράφαται, see ἐπιτρέπω.

ἐπιτηδές, adv. *enough, sufficiently, adequately*; in two passages: ἐς δ' ἑρέτας ἐπιτηδὲς ἀγείρομεν, let us collect on board rowers enough, Il. 1, 142. μνηστήρων σ' ἐπιτηδὲς ἀριστῆες λοχόωσιν, in sufficient numbers the chief of the suitors lie in wait for thee, Od. 15, 28; later, with changed accent, ἐπιτηδές. (According to Damm from τείνω; according to Buttm. Lexil. I. p. 46, from ἐπὶ τῇδε; or, according to Passow, from τῆδες, a form of τῆτες.)

* ἐπιτηρέω (τηρέω), aor. 1 part. ἐπιτηρήσας, *to wait for, to watch for*, νύκτα, h. Cer. 245.

ἐπιτίθημι (τίθημι), fut. ἐπιθήσω, aor. 1 ἐπέθηκα, aor. 2 optat. ἐπιθεῖτε, ep. for ἐπιθείητε, infin. ἐπιθεῖναι, aor. 1 mid. ἐπεθήσατο, aor. 2 mid. ἐπέθετο, part. ἐπιθέμενος, *to place upon, to put upon*, 1) *to put upon, to lay upon*, comm. τινί τι; κρατὶ κυνέην, Il. rarely; τινὰ λιτέων, to lay any one upon the bed, Il. 24, 589; φάρμακα, Il. 4, 190; εἴδατα, to place food (upon the table), Od. 1, 140; spoken of sacrifices, Ποσειδάωνι ταύρων μῆρα, to offer the thighs of oxen to Neptune, Od. 3, 179; Ἀπόλλωνι, Od. 21, 267. *b*) Metaph. *to lay upon, to inflict*, ἄλγεα Τρωσί, Il. 2, 40. πολλοὶ γὰρ δὴ τλῆμεν ἐξ ἀνδρῶν, χαλεπ' ἄλγη ἐπ' ἀλλήλοισι τιθέντες, many of us have suffered from [on account of] men inflicting grievous pangs upon one another, says Dione to Venus, Il. 5, 384. The Schol. unnecessarily connects ἐξ ἀνδρῶν and τιθέντες. The sense is, 'we suffer because we have taken part in the affairs of men,' cf. v. 385 seq. θωήν, to inflict punishment, Od. 2, 102. 2) *to put at* or *to, to attach, to add*, ἄλλα, Il. 7, 364. 391; τινί τι; κορώνην, a curved end (to the bow), Il. 4, 111; περόνην, Od. 19, 256. *b*) *to place before* in order to close any thing,

λίθον θύρῃσιν, Od. 13, 370; θύρας, to close the doors, Il. 14, 169. Od. 22, 157; hence said of the Hours: ἠμὲν ἀνακλῖναι νέφος ἠδ' ἐπιθεῖναι, to put back the cloud and place it before, i. e. to open and shut, Il. 5, 751. 8, 395; spoken of the Trojan horse, λόχον, Od. 11, 525. c) Metaph. μύθῳ τέλος ἐπιθεῖναι, to put an end to the word [i. e. to fulfil the declaration], Il. 19, 107 [20, 369]; φρένα ἱεροῖσιν, to fix his heart upon, to direct his mind to the victims, Il. 10, 46. II) Mid. *to put upon*, τί τινι; στεφάνην κεφαλῇφιν, Il. 10, 31; χεῖρας στήθεσσίν τινος (his hands), Il. 18, 317.

ἐπιτῑμήτωρ, ορος, ὁ (τιμάω), *an avenger, one who inflicts punishment*, epith. of Jupiter, ἐπιτιμήτωρ ἱκετάων τε ξείνων τε, Od. 9, 270. †

ἐπιτλῆναι (ΤΑΑΩ), only imper. aor. ἐπιτλήτω, absol. *to continue patient at* or *under*; with dat. μύθοισιν ἐμοῖσιν, my words, * Il. 19, 220. 23, 591.

ἐπιτολμάω (τολμάω), *to have courage, to dare, to take courage, to encourage oneself*, with infin. Od. 5, 353; absol. *to remain patient*, * Od. 17, 238.

ἐπίτονος, ον (τείνω), *stretched*, whence the subst. ὁ ἐπίτονος (subaud. ἱμάς), a rope with which the sail-yard is made fast to the mast, *the yard-rope*, Od. 12, 423. †

ἐπιτοξάζομαι, depon. mid. (τοξάζω), prop. to bend the bow at any one, *to shoot, to aim at* any one, with dat. Il. 3, 79. †

ἐπιτραπέω, ep. for ἐπιτρέπω, ἐπιτραπέουσι, Il. 10, 421. †

ἐπιτρέπω (τρέπω), aor. 1 act. ἐπέτρεψα, aor. 2 act. ἐπέτραπον, aor. 2 mid. ἐπετραπόμην, perf. pass. ἐπιτέτραμμαι, 3 plur. Ion. and ep. ἐπιτετράφαται, -1) Act. 1) *to turn to, to give over to, to commit to, to trust to*, τί τινι; οἶκόν τινι (to one's care), Od. 2, 226; without accus. [expressed], aor. 2 τοῖσιν ἐπετρόπομεν μάλιστα, to these we trusted most [sc. τὸ φυλάσσειν], Il. 10, 59; instead of the accus. we have also the infin., Il. 10, 116. 421. θεοῖς ἐπιτρέπειν τι, to leave to the gods, Od. 19, 502; hence pass. ᾧ ἐπιτετράφαται λαοί, to whom the people are entrusted, Il. 2, 25; and spoken of the Hours: τῇς ἐπιτέτραπται οὐρανός, Il. 9, 750. 2) *to turn to, to leave to, to yield to*, νίκην τινί, Il. 21, 473; παισὶ κτήματα, to leave possessions to children, Od. 7, 149; and without accus. [expressed], οὐκ ἐπέτρεπε [sc. ἑαυτόν, cf. Nägelsb. p. 313], γήραϊ, he yielded not to age, Il. 10, 79. II) Mid. *to turn oneself to*. σοὶ θυμὸς ἐπετράπετο εἴρεσθαι, thy mind was inclined to ask, Od. 9, 12.

ἐπιτρέχω (τρέχω), aor. 2 ἐπέδραμον, part. aor. 1 ἐπιθρέξας, Il. 13, 409; † perf. ἐπιδέδρομα, *to run to*, both to render aid and to attack. ἅρματα ἵπποις ἐπέτρεχον, the chariots rolled after the horses, Il. 23, 504. 2) *to run over, to graze*, spoken of a spear, Il. 13, 409. λευκὴ δ' ἐπιδέδρομεν αἴγλη, glittering splendor glances over it, Od. 6, 45. cf. Od. 20, 357.

ἐπιτροχάδην, adv. *running over cursorily, hastily*, only ἀγορεύειν (Voss, 'with flying tongue'), Il. 3, 213. Od. 18, 26.

ἐπιφέρω (φέρω), fut. ἐποίσω, *to bring to* or *upon*, only in a hostile signif.; χεῖράς τινι, to lay hands upon one, i. e. to attack him, Od. 16, 438; and βαρείας χεῖρας, Il. 1, 89.

* ἐπιφθάνω (φθάνω), part. aor. 2 ἐπιφθάς, *to be beforehand, to anticipate*, Batr. 217.

ἐπιφθονέω (φθονέω), *to envy, to refuse enviously, to grudge, to forbid*, with dat. Od. 11, 149. †

ἐπιφλέγω (φλέγω), *to kindle, to set fire to, to burn up*, with accus. ὕλην, νεκρόν, * Il. 2, 455. 23, 52.

ἐπιφράζομαι (φράζομαι), aor. 1 ἐπεφρασάμην, ep. σσ, and with like signif. aor. 1 pass. ἐπεφράσθην, Od. 5, 183. 1) *to think of, to meditate upon, to consider*, with accus. βουλήν, Il. 2, 282. 13, 741; absol. Il. 21, 410; gener. *to observe, to perceive, to understand*, τι, Il. 5, 665; in connection with νοεῖν, Od. 8, 94. 533; *to recognize*, Od. 18, 94. 2) *to devise, to plan, to excogitate*, ὄλεθρόν τινι, Od. 15, 444; absol. οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι! Od. 5, 183.

ἐπιφρονέω (ἐπίφρων), *to be thoughtful, intelligent, wise, discreet*, only part. pass. Od. 19, 385. †

ἐπιφροσύνη, ἡ (ἐπίφρων), *discreetness, prudence, intelligence, judgment*, Od. 5, 437; in the plur. ἀνελίσσθαι ἐπιφροσύνας, to assume a thoughtful care, * Od. 19, 22.

ἐπίφρων, ον (φρήν), *considerate in* or *upon, thoughtful, intelligent, wise, prudent*, spoken of persons, Od. 23, 12. ἐπίφρων βουλήν, in counsel, Od. 16, 242; of things, βούλη, a prudent counsel, Od. 3, 128. 19, 328.

* ἐπιφωνέω (φωνέω), *to call to, to call* on any occasion, Fr. 42.

ἐπιχειρέω (*χείρ*), fut. *ρήσω*, *to lay hands upon, to seize*, with dat. *δείπνῳ*, * Od. 24, 386. 395.

ἐπιχεῦαι, see *ἐπιχέω*.

ἐπιχέω (*χέω*), aor. 1 ep. *ἐπέχευα*, infin. *ἐπιχεῦαι*, aor. 1 mid. *ἐπεχευάμην*, ep. aor. sync. 2 mid. *ἐπέχυντο*, 1) *to pour upon* or *over*; *χερσὶν ὕδωρ*, water upon the hands, Il. 24, 303. Od. 4, 212; *χέρνιβα προχόῳ*, water from the pitcher, Od. 1, 136; metaph. of sleep, in tmesis: *μνηστῆρεσσιν ὕπνον*, Od. 2, 395; *ἀνέμων ἀϋτμένα*, to excite the breath of the winds, Od. 3, 289; *δούρατα*, to cast spears, Il. 5, 618. *b*) Mid. *a*) *to pour upon for oneself*, spoken of things dry: *to pour upon, to heap upon*, *ὕλην* (as ballast), Od. 5, 257; *χύσιν φύλλων*, an effusion of leaves, Od. 5, 487. *b*) With ep. sync. aor. 2, only metaph. of a multitude of men: *to pour upon, to rush to*, *τοὶ δ' ἐπέχυντο*, Il. 15, 654. 16, 295.

ἐπιχθόνιος, *ον* (*χθών*), *living on the earth, earthly*, 1) As epith. of *ἀνήρ*, *βροτός*, *ἄνθρωπος*, Il. 1, 266. 2, 553. 2) As subst. *an inhabitant of the earth*, h. 14, 2.

ἐπιχράω (*χράω*), *to attack, to fall upon, to assail*, with dat. of men and brutes, *Τρώεσσιν*, *ἄρνεσσιν*, Il. 16, 352. 356. *μητέρι μοι μνηστῆρες ἐπίχραον*, the suitors assailed my mother, i. e. pressed her, Od. 2, 50 (*μοι* is dat. used in the language of intimacy, see Nitzsch ad loc.).

ἐπιχρίω (*χρίω*), aor. 1 *ἐπίχρῖσα*, 1) *to anoint, to besmear*, with accus. *τόξον ἀλοιφῇ*, Od. 21, 179; *παρειάς*, Od. 18, 172. 2) Mid. *to anoint oneself*, *ἀλοιφῇ*, * Od. 18, 179.

ἐπιψαύω (*ψαύω*), *to touch upon the surface, to graze, to touch*; metaph. *to feel*. *ὅσσ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσιν*, who can feel but little with the heart, Od. 8, 547. †

ἐπιωγαί, *αἱ* (*ἰωγή*), places near the shore, where ships, secure from storms, could lie at anchor, *roads*, Od. 5, 404. †

ἐπίων, see *ἔπειμι* (*εἶμι*).

ἔπλε, ep. for *ἔπελε*, see *πέλω*.

ἔπλεο or *ἔπλευ*, ep. for *ἐπέλου*, and *ἔπλετο*, ep. for *ἐπέλετο*, see *πέλομαι*.

ἔπληντο, see *πελάζω*.

ἐποίσω, fut. of *ἐπιφέρω*.

ἐποίχομαι (*οἴχομαι*), *to go to, to go, to come to*, 1) Absol., Od. 1, 143; limited, *πάντοσε*, Il. 5, 508: *ἀνὰ στρατόν*, Il. 1, 383. 2) With accus. of persons and animate things, *a*) *to go to* any one, *μνηστῆρας*, Od. 1, 324. *b*) *to go about, to go through*, to inspect, spoken of a leader, Il. 6, 81; *στίχας ἀνδρῶν*, Il. 15, 279. *πάσας ἐπῴχετο*, he went about all (the seals), Od. 4, 451. *c*) *to fall upon* any one, *to attack*, with accus. *οὐρῆας*, spoken of Apollo, Il. 1, 50; *Κύπριν χαλκῷ* (with a weapon), Il. 5, 330; espec. spoken of Apollo and Diana: *ἀγανοῖς βελέεσσιν* (to attack with gentle missiles, V.), Od. 11, 173. 15, 411; see *Ἀπόλλων*. 3) Of things: *to go to* any thing, *to go about*, *τί*; *νηῶν ἴκρια*, Il. 15, 676; metaph. *ἐποίχεσθαι ἔργον*, to go to work, Il. 6, 492; *δόρπα*, Od. 13, 34; spoken of women: *ἱστὸν ἐποίχεσθαι*, to go about the loom, see *ἱστόν*, Il. 1, 31.

ἔπομαι, mid. see *ἕπω*.

ἐπόμνῡμι and *ἐπομνύω* (*ὄμνυμι*), imperf. *ἐπώμνυον*, fut. *ἐπομοῦμαι*, aor. *ἐπώμοσα*, *to swear by, to take an oath* of a thing; absol. Od. 15, 437; with accus. *ὅρκον*, with *μήποτε* and infin., Il. 9, 132. 274; *ἐπίορκον*, a false oath, Il. 10, 332.

ἐπομφάλιος, *ον* (*ὀμφαλός*), *at, upon the navel; on the boss*, spoken of a shield: *βάλε σάκος μέσσον ἐπομφάλιον*, in the midst of the boss, Il. 7, 267. †

ἐποπίζομαι, depon. (*ὀπίζομαι*), *to honor, to reverence, to dread*, with accus. *Διὸς μῆνιν*, Od. 5, 146. † h. Ven. 291.

ἐποπτάω (*ὀπτάω*), *to roast upon, to roast*, *ἔγκατα*, Od. 12, 363. †

ἐποπτεύω (*ὀπτεύω*), *to look upon*, espec. *to inspect, to superintend*, with accus. *ἔργα ἐποπτεύεσκε*, Od. 16, 140. †

(*ἐπόπτομαι*), pres. obsol., fut. *ἐπόψομαι*, see *ἐφοράω*.

ἐπορέγομαι, mid. (*ὀρέγω*), part. aor. *ἐπορεξάμενος*, to extend oneself towards, in order to attack, *to extend the spear* for a thrust, Il. 5, 335, † subaud. *ἔγχει*, see *ὀρέγω*.

ἐπόρνυμι and *ἐπορνύω* (*ὄρνυμι*), imperf. *ἐπώρνυς*, aor. 1 *ἐπῶρσα*, imperat. *ἐπόρσον*, ep. aor. sync. mid. *ἐπῶρτο*, 1) *to excite, to awaken*, *τί τινι*; *μένος τινί*, Il. 20, 93. 2) *to urge on, to send to*, spoken of the gods: *ὕπνον τινί*, to send sleep upon any one, Od. 22, 429; *ὀϊζύν*, Od. 7, 271; *μόρσιμον ἦμαρ*, Il. 15, 613. *b*) Frequently in a hostile signif. *to excite, to rouse against* any one, Il. 5, 765; and with infin., Il. 7, 42. II) Mid. together with ep. aor. 2 and pluperf. *to rush against, to assail*; with dat. *Ἀχιλῆϊ*, against Achilles, Il. 21, 324.

νέω (ὀρούω), aor. 1 ἐπόρουσα, *to leap spring upon, to rush upon*, any one, t. always in a hostile signif. Il. 3, 172; and ἐν πόντῳ, h. Ap. 400; with dat. τινὶ δουρί (with the spear), Il. 16, staph. spoken of sleep: αὐτῷ ὕπνος ε, sleep fell upon him (with the idea), Od. 23, 343. *b*) With the accus. leap upon the chariot, Il. 17, 481.
ον, see ὀπόρνυμι.
εος, τό, *a word*, and generally every xpressed by speech; hence also, *narration, tradition*. Hom. ἔπος καὶ liscourse and narration, Od. 11, 561; ur. Od. 8, 91. According to the con- it signifies *a*) *a word pledged, a* : διακέρσαι ἔπος, Il. 8, 8. *b*) *counsel*, d, Il. 9, 100. *c*) *a response* or *oracle* heayer, Od. 12, 266. *d*) *narration*, a bard, Od. 8, 91. 17, 519. *e*) *word*, ition to deed, Il. 15, 234; hence ἔπεχερσὶν ἀρήγειν, to help any one by d deed, Il. 1, 77. cf. Spitzner ad Il. *f*) *the contents* of discourse, *matter*, = πρᾶγμα, thing, Il. 11, 652. Od. 22, Nägelsb. ad Il. 1, 76, the affair in

ύνω (ὀτρύνω), aor. 1 ἐπώτρυνα, *to urge on*. 1) Spoken of persons, us. *to encourage, to urge, to impel, and;* often θυμὸς ἐποτρύνει, and in on with ἀνώγει, comm. with accus. . following, ἑταίρους τάφρον διαβαι- go over the trench, Il. 12, 50; with he pers. and infin. only, Il. 15, 258. 531. 2) Of things: *to excite, to* ith accus. πόλεμόν τινι, to excite a gainst any one, Od. 22, 152; πομ- sk urgently an escort, Od. 8, 30; but πολίεσσιν, to send embassies to the d. 24, 355. II) Mid. *to press for to urge*, πομπήν, Od. 8, 31. †
άνιος, ίη, ιον (οὐρανός), *in heaven*, , epith. of the gods, Il. 6, 129. Od.

μαι, mid. (ὀχέω), fut. ἥσομαι, *to ride travel*, ἵπποις, Il. 10, 330; ἵπποις καὶ o ride in chariots, * Il. 17, 449.
υιος, ον (ὄψις), *to be looked at, to be ns, remarkable, noted*, h. Ap. 496 ling for ὑπόψιος, Il. 3, 42).
μαι, see ἐφοράω.
ον, see πέρθω.

ἑπτά, indecl. *seven*, often in Il. and Od.

ἑπταβόειος, ον (βόειος), made of seven layers of ox-hide, *seven-hided*, σάκος, * Il. 7, 220. 222.

ἑπταετής, ές (ἔτος), *of seven years*, only in neut. ἑπτάετες as adv. *during seven years*, * Od. 3, 305. 7, 259.

ἑπταπόδης, ου, ὁ (πούς), *seven feet long*, θρῆνυς, Il. 15, 729. †

* ἑπτάπορος, ον (πόρος), *having seven courses, with seven paths*, epith. of Pleiades, h. 7, 7.

Ἑπτάπορος, ὁ, a river of Mysia, Il. 12, 20. According to Strab. XIII. p. 603, it is called Πολύπορος. It rises in the mountain Teunos, and falls, after manifold windings, into the Sinus Adramyttenus, at the village Celænæ.

ἑπτάπυλος, ον, *seven-gated, having seven gates*, epith. of the Bœotian Thebes, Il. 4, 406. Od. 11, 263. cf. Apd. 3, 6. 6.

ἔπταρον, see πταίρω.

ἔπτατο, see πέτομαι.

ἑπτάχα (ἑπτά), *seven-fold; δαΐζειν*, to divide into seven parts, Od. 14, 434. †

ΕΠΩ, an obsol. theme from which come ἔπος, εἶπον, ἐνέπω and ἐννέπω, prop. to arrange; then, *to speak, to say.*

ἕπω, imperf. ἕπον, 1) Act. only ep. *to be about any thing, to be employed, to be busy*, comm. with prep. ἀμφί, μετά, περί: ἀμφ' Ὀδυσῆα Τρῶες ἕπον, the Trojans were engaged about Ulysses, i. e. they encompassed him, Il. 11, 483; μετὰ Τυδέος υἱὸν, to hasten to the son of Tydeus, Il. 10, 516; περὶ τεύχεα, to busy oneself about the arms, Il. 15, 555. In all these and other passages, a tmesis may be supposed. 2) Trans. with accus. *to take care of, to clean*, τείχεα, Il. 6, 321. II) Mid. ἕπομαι, imperf. εἱπόμην and ep. ἑπόμην, fut. ἕψομαι, aor. 2 ἐσπόμην, imperat. ep. σπεῖο, ἐσπέσθω, subj. ἕσπωμαι, optat. ἐσποίμην, infin. σπέσθαι, Od. 22, 324; ἐσπέσθαι, Il. 5, 423; part. ἑσπόμενος, Il. 12, 395. The first ε, in the subj. optat. infin. and part., is rejected by Becker, Thiersch § 232, 56. Buttman Gram. p. 280, and Spitzn. Excurs. X. on Iliad, consider it correct and epic, but reject the pres. ἕσπεται, Od. 4, 826; for which ἕρχεται must be read; signif. *to follow.* 1) Spoken of living beings: *to go after, to accompany*, with dat. chiefly of warriors who follow a leader, Il. 2, 524. 675 seq., strength-

ened by ἅμα, Il. 5, 551. Od. 11, 372; again, μετά τινι, Il. 18, 234; also μετὰ κτίλον ἕσπετο, the flock followed the ram, Il. 13, 492; again, σύν τινι, Od. 7, 304. *b*) Metaph. spoken of inanimate things; often of ships, Il.; of bridal presents: ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι, as many as it is suitable to give with a dear daughter, Od. 1, 278. 2, 197. τριφάλεια ἕσπετο ἅμα χειρί, the helmet followed the hand, i. e. he retained the helmet in his hand, Il. 3, 376. ἔπαλξις ἕσπετο, the breast-work followed, i. e. fell down, Il. 12, 398; metaph. *to attach to, to be connected with, to follow*, as κῦδος, τιμή, Ἄτη, Il. 4, 415. 9, 573; ἔκ τινος, from, by means of, any one, Il. 8, 140; where belongs h. Ven. 261. 2) *to be able to follow, to come forth with*, τινί, Il. 16, 154. Od. 6, 319; metaph. spoken of the limbs and the bodily powers: γούνασθ' αὐτῷ ἕπεται, Il. 4, 314; χεῖρες, Od. 20, 237. 3) In a hostile signif. *to pursue*, τινί, Il. 11, 165; ἀμφ' αὐτόν, Il. 11, 474. 15, 257; only in Il. 4) In the imperat. equivalent to, *to come*. ἕπεο πρυτέρω, come nearer, Il. 18, 387. Od. 5, 91.

* ἐπωλένιος, ον (ὠλένη), *upon the elbows, in the arms*, h. Merc. 433. 510.

ἐπώνυμος, ον (ὄνομα, ὄννυμι), *deriving its name from, named after, having a surname*, from any particular occasion. Ἀλκυόνην καλέεσκον ἐπώνυμον, they named her Alcyone with a surname (in reference to the sad fate of her mother), Il. 9, 562; the real name of a person containing a reference to character or fortune, Od. 7, 54. 19, 409. h. Ap. 373.

ἐπῶρτο, see ἐπόρνυμι.

ἐπώχατο, most probably 3 plur. pluperf. pass. from ἐπέχω, Il. 12, 340. † πᾶσαι (πύλαι) ἐπώχατο, all the gates were closed (ἐπικεκλεισμέναι ἦσαν, Apoll. Hesych.). From ἐπέχω, perf. with change of vowel ὤχα (conf. συνόχωκα, ὀχεύς), perf. pass. ἔπωγμαι; ἐπέχειν τὰς πύλας, to shut the gates, is after the analogy of ἐπέχειν τὰ ὦτα, cf. Buttm. Gr. Gram. ἔχω; Rost p. 308; Thiersch § 232, 64; who however translates it: *to press*. Other explanations are *a*) 3 plur. pluperf. from ἐποίγω, with the reading ἐπῴχατο, which cannot by any means signify 'to shut.' *b*) 3 plur. imperf. from ἐποίχομαι; with the reading πάσας ἐπῴχατο, the Trojans ran to all, which does not accord with the connection.

ἔραζε, adv. (ἔρα), *on the earth, to the earth*, with πίπτω and χέω, Il. and Od.

ἔραμαι, ep. for ἐράω, depon. mid. aor. 1 ἠρασάμην, ep. σσ, *to love, to love dearly*, with gen. frequently spoken of persons, Il. 3, 446; of things: πολέμου, μάχης, Il. 9, 64. 16, 208; δόρπου, h. Cer. 129.

ἐραστός, ή, όν (ἐράω), *lovely, charming*, epith. of beautiful towns, Il. 9, 531. Od. 7, 18.

ἔρανος, ὁ, *a meal*, to which each guest contributes his share, Od. 1, 226. 11, 415; *a pic-nic*. According to Nitzsch ad Od. 1, 226, ἔρανος in the sense of a contribution to a common object, e. g. an entertainment, is not appropriate in Homer, but it is to be taken in a general signif.: an entertainment of princes with a superior king; perhaps, *a friendly entertainment*.

ἐρατεινός, ή, όν (ἐράω), *lovely, agreeable, charming*, often spoken of countries, cities, rivers, also ἠπείρη, ὁμηλικίη, Il. 3, 175. 6, 156; of persons, Od. 4, 13. 8, 230.

ἐρατίζω, ep. form of ἐράω, *to desire vehemently*, with gen. χρειῶν ἐρατίζων, * Il. 11, 551. 17, 660.

ἐρατός, ή, όν (ἐράω), *beloved, lovely, agreeable*; δῶρ' Ἀφροδίτης, Il. 3, 64. † Often in the hymns.

ἐργάζομαι, depon. mid. (ἔργον), augm. εἰργ., 1) *to work, to be active*, absol. Od. 14, 272. h. Cer. 139; spoken of bellows, Il. 18, 469. 2) Trans. *to perform, to do, to practise*, with accus. ἔργα, Od. 20, 72; ἔργα ἀεικέα, to practise shameful deeds, Il. 24, 733; ἐναίσιμα, Od. 17, 321; also χρυσόν, to work gold, Od. 3, 435.

ἐργάθω, ἐεργάθω, poet. form of ἔργω, *to separate*. χρόα ἔργαθεν, Il. 11, 437. † αὐὸ δ' αὐχένος ὦμον ἐέργαθεν, Il. 5, 147. †

* ἐργασίη, ἡ (ἐργάζομαι), *work, labor, activity*, h. Merc. 486.

* Ἐργῖνος, ὁ, son of Clymenus, king of Orchomenus, h. Ap. 297.

* ἔργμα, τό (ΕΡΓΩ) = ἔργον, *work, act, deed*, h. 27, 20. 32, 19.

ἔργον, τό, (ΕΡΓΩ), 1) *work, deed, action*, often plur. θέσκελα, ἀήσυλα ἔργα, ἔργα φιλοτήσια, the delights of love, Od. 11, 246; and in antithesis with μῦθος, βουλή, Il. 9, 443. 2) *work, labor, business, occupation, trade*, limited by an adj. or subst. ἔργα γάμοιο, the works of marriage. ἔργα πολεμήϊα, works of war, Il. 5, 428. 429. θαλάσσια ἔργα, seafaring business, Il. 2, 614; fishing, Od. 5, 67; also spoken of animals, Od. 17, 313. Chiefly

in the following special connections: *a)* ἔργα ἀνδρῶν, works of men, i. e. agriculture, as the peculiar employment of men. Hence also ἔργον, labor in the field, Od. 14, 222; and ἔργα in the plur. *cultivated fields, estates*, Il. 2, 751. Od. 14, 344; espec. πίονα ἔργα, Od. 4, 318; and ἔργα πατρώϊα, Od. 2, 22; also ἔργα βοῶν, Od. 10, 98. *b)* ἔργα γυναικῶν, the works of women, i. e. partly the cares of house-keeping, but espec. weaving, spinning, and other female labors of art, Il. 9, 128. Od. 2, 117. cf. Od. 1. 356. *c)* In the Il. espec. *the labors of war, fighting, battle, war*, Il. 4, 470. cf. 539; also ἔργον μάχης, Il. 6, 522. 3) the product of labor, *work*. ἔργα γυναικῶν, woven stuffs, Il. 6, 289. ἔργα Ἡφαίστοιο, metallic products, Od. 4, 617. 4) Generally, *work, thing, matter, affair*, Il. 1, 294; ἔργα δαιτὸς, Il. 9, 228; ὅπως ἔσται τάδε ἔργα, how these things shall end, Il. 4, 14; spoken of a great stone: μέγα ἔργον, a huge affair, Il. 5, 303. 20, 286.

ἔργω, and comm. εἴργω, Ion. and ep. for εἴργω, aor. 1 act. ἔρξα, perf. act. ἔειργμαι, 3 plur. ep. ἔρχαται (without augm.), pluperf. 3 plur. ἐείρχατο and ἔρχατο, part. aor. pass. ἐρχθείς. The Attics distinguish between εἴργω, to exclude, and εἵργω, to include. Hom. has only the spirit. len. (εἴργω is found only Il. 23, 72, εἴργω, prop. ἐFίεργω is most common, a form of εἰέργνυμι, ἐργάθω.) Primary signif. *to separate;* according to the connection: 1) *to include, to hem in, to confine*, with accus. ἔντος εἴργειν, to include within, to limit, Il. 2, 617. 845. 9, 404; δόμον, to shut up, Od. 7, 88; pass. with ἐν: ἐρχθέντ' ἐν ποταμῷ, confined in the river, Il. 21, 282. Od. 10, 283. ἔνθα τε φρένες ἔρχαται, where the diaphragm is shut up, Il. 16, 481. σάκεσσι ἔρχατο, Il. 17, 354. γέφυραι ἐερ̈γμέναι, confined, i. e. firmly fortified dams or dykes, Il. 5, 89; see γέφυρα (*pontes sublicis firmati*, Heyne). 2) *to exclude, to separate, to prohibit, to remove*, Il. 23, 72; with ἀπό: βέλος ἀπὸ χροός, Il. 4, 130. ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργεν, all the space from the ships onward, which the trench separated from the wall, Il. 8, 213; cf. Spitzner [all the space from the ships to the wall and from the wall to the ditch, cf. Schol. and Heyne, ad loc.]; with the gen. alone: παιδός, Il. 4, 131; ἐεργόμενοι πολέμοιο, restrained from war, Il. 13, 525. 3) Generally, *to press, to crowd*, λαὸν ἐπ' ἀριστερά, pressing the people to the left, or separating the people, i. e. touching the left side of the army, Il. 12, 201; ἐπὶ νῆας, Il. 16, 395; with ἐκτὸς, and gen. Od. 12, 219.

ΕΡΓΩ, obsol. pres. which furnishes tenses to ἔρδω or ῥέζω, q. v.

ἔρδω, poet. (ΕΡΓΩ), fut. ἔρξω, aor. ἔρξα, perf. ἔοργα, plupf. ἐώργειν, 1) *to do, to make, to perform*, often absol. Il. 4, 29; with accus. ἔργα, Il. 10, 51. Od. 2, 236; with the dat. pers. τί τινι, Il. 14, 261. Od. 14, 289; but more frequently with double accus. κακόν and κακά τινα, Il, 3, 351. 9, 540; also εὖ ἔρξαι τινά, to benefit any one, Il. 5, 650. 2) Espec. *to offer, to sacrifice*, ἑκατόμβας, ἱερὰ θεοῖς, Il. 2, 306. (ἔοργα and ἐώργειν are used in the signif. *to do*, conf. ῥέζω).

ἐρεβεννός, ή, όν (Ἔρεβος), *dark, gloomy*, νύξ, Il. 5, 659; and ἀήρ, * Il. 5, 864.

Ἐρέβευσφι(ν), see Ἔρεβος.

ἐρέβινθος, ὁ, *a chick-pea*, perhaps *cicer arietinum* Linn., Il. 13, 589. †

Ἔρεβος, εος, τό, ep. gen. Ἐρέβευς, Ἐρέβευσφι, *Erebus*, a gloomy place under the earth, between the upper world and the palace of Pluto, through which souls departing from the upper world pass to Pluto; *the nocturnal gloom of Hades*, Il. 8, 368. Od. 10, 528. 12, 81; ἐρέβευσφι, Il. 9, 572, appears corrupted from ἐρέβεσφι, according to Thiersch § 186, 4. Rost Dial. 23, c. [cf. Jahrbüch. Jahn und K. März 1843, p. 263.]

Ἐρεβόσδε, adv. *to Erebus*, Od. 20, 356. †

ἐρεείνω, poet. (ἔρομαι), *to ask, to interrogate*, with accus. pers. τινά, Il. 6, 176; of the thing, γενεήν, Il. 6, 145; and with double accus. τινά τι, Od. 1, 220. 4, 137; also ἀμφί τινι, after any one, Od. 24, 263. 2) *to try*, said of the lyre, h. Merc. 487. 3) *to say, to speak*, h. Merc. 313. Herm. reads ἐρέεινον for ἐρείεινεν and translates: *quum singula accurate disceptassent*. II) Mid. as depon. Od. 17, 305. h. Merc. 313.

ἐρεθίζω (ἐρέθω), *to irritate, to provoke*, in a good signif. only: θυμὸς, μητέρα, to excite to interest and curiosity, Od. 19, 45. *b)* Elsewhere in a bad signif. *to excite to anger, to irritate*, Il. 1, 32; κερτομίοις, χαλεποῖς ἐπέεσσι, Il. 5, 419. Od. 17, 395; and spoken of lions: κύνας τ' ἄνδρας τε, Il. 17, 658.

ἐρέθω (kindred with ἔρις), poet. form of ἐρεθίζω, *to irritate, to anger*, with accus. Il. 1, 519; and with infin. h. 7, 4, in the Od. spo-

ken of cares: *to disquiet, to distress*, Od. 4, 813. πυκιναὶ δέ μοι ἀμφ' ἀδινὸν κῆρ ὀξεῖαι μελεδῶναι ὀδυφομένην ἐρέθουσιν, poignant cares thronging about my enveloped heart distress me grieving, Od. 19, 517. (*μοί* belongs to *κῆρ*.)

ἐρείδω, aor. 1 ἔρεισα, aor. 1 mid. ἠρεισάμην, perf. pass. ἐρήρεισμαι, 3 plur. Ion. ἐρηρέδαται, 3 sing. pluperf. ἠρήρειστο, aor. 1 pass. ἠρείσθην (augm. only in the aor. mid.), I) Act. 1) Trans. *to place firmly on, to lean upon, to fix firmly upon*, with accus. and prep. πρός, περί τι, ἐπί τινι and dat. alone. δόρυ πρὸς τεῖχος, Il. 22, 112. Od. 8, 66; ἀσπίδ' ἐπὶ πύργῳ, Il. 22, 97; pass. ἐπὶ μελίης ἐρεισθείς, leaned, supported upon the spear, Il. 22, 225. ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατο, within were seats placed around the wall, (others, fixed,) Od. 7, 97. λᾶε ἐρηρέδαται δύο, Il. 23, 329. χάλκεοι τοῖχοι ἐρηρέδαι' ἔνθα καὶ ἔνθα, brazen walls were erected on both sides, Od. 7, 86. According to Buttm. Gr. Gram. § 98, the reading ἐληλάδαι' or better ἐληλέατο, rejected by Wolf, is to be preferred, see ἐλαύνω. So also Voss: the walls extended; again: to put upon with violence, οὔδει ἐρείσθη, he was stretched upon the ground, Il. 7, 145. 11, 144; οὔδει δὲ σφιν χαῖται ἐρηρέδαται, their manes extended to the ground, Il. 23, 284. *b*) *to thrust* any thing, *to press, to strike*, with the accus. since by pressure a movable object is urged forward: ἀσπὶς ἀσπίδα ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ, shield pressed shield, Il. 13, 131 (said of pent-up troops); βελέεσσίν τινα, to press with missiles, Il. 16, 108; hence pass. *to be thrust, to be pressed*, with διά: διὰ θώρηκος ἠρήρειστο ἔγχος, the spear penetrated the cuirass, Il. 3, 358. 7, 252. 2) Intrans. *to lean upon, to press*. ἀλλήλῃσιν ἐρειδουσαι, pressing one upon another, i. e. quickly; according to Eustath. 'turning towards each other, so that one maid held the head, the other the feet of the dead,' Od. 22, 450; perhaps also intrans. βελέεσσιν, Il. 16, 108. II) Mid. *to support oneself upon, to lean upon*, with dat. σκήπτρῳ, ἔγχεϊ, with gen. ἐρείσατο χειρὶ γαίης, with the hand upon the earth, Il. 5, 309. 11, 355. 2) Absol. *to press, to exert oneself*, ἐρεισάμενος, βάλε, Il. 12, 457; and generally *to strive, to struggle*, Il. 16, 736, of steeds, Il. 23, 735. On ἐρηρέδαται, see Thiersch § 212. 35. c. Buttm. p. 200.

ἐρείκω, aor. 2 ἤρικον, act. *to tear in pieces, to break up*; only mid. with aor. 2 intrans. *to tear, to break*. ἐρεικόμενος περὶ δουρί, spoken of the cuirass, Il. 13, 441. ἤρικε πόρυς, Il. 17, 295.

ἔρειο, ep. for ἔρου, see ἔρομαι.

ἐρείομεν, ep. for ἐρέωμεν, see ἐρέω.

ἐρείπω, poet. aor. 2 ἤριπον, perf. pass. ἐρήριμμαι, 3 sing. pluperf. ἐρέριπτο, ep. shortened for ἐρήρ., 1) Trans. in the act. *to cast down, to demolish*, with the accus. τεῖχος, ἐπάλξεις, Il. 12, 258. 15, 356. ἐρέριπτο τεῖχος Ἀχαιῶν, the wall of the Greeks was torn down, Il. 14, 15. 2) Intrans. in aor. *to tumble down, to fall*. *a*) Commonly spoken of men: ἐξ ὀχέων, ἐν κονίῃ, γνύξ; ἔστη γνὺξ ἐριπών, falling to his knees, he stood, Il. 5, 309. ἤριπε πρηνής, Il. 5, 58. Od. 22, 296. *b*) Of trees: Il. 16, 482. 13, 389. 21, 243.

Ἐρεμβοί, οἱ, *the Erembi*, a people mentioned by Homer after the Sidonians, Od. 4, 84. According to Hellanicus and most of the old Geogr. Strab. 16, p. 728, they were the Troglodytæ, (fr. ἔρα, earth and ἐμβαίνειν,) and dwelt east of Egypt, in Arabia. Others sought them in Cyprus; others still make them a branch of the Æthiopians, as Völcker Geogr. p. 89.

ἐρεμνός, ή, όν (kindred with ἔρεβος), *dark, black*, γαῖα, Od. 24, 106. h. Merc. 427; more commonly *gloomy*, with the idea of dreadful, as αἰγίς, λαῖλαψ, νύξ, Il. 4, 167.

ἔρεξα, see ῥέζω.

ἐρέομαι, ep. for εἴρομαι, whence imperf. ἐρέοντο, infin. ἐρέεσθαι, *to ask*.

ἐρέπτομαι, depon. mid. (kindred with ἐρείπω), *to graze, to eat, to consume*, always of brutes, λωτόν, κρῖ, πυρόν, Il. 2, 776. 5, 196. 19, 553; δημόν (a corse), Il. 21, 204; spoken of men who eat the raw fruit of the lotus, Od. 9, 97; always and only particip.

ἐρέριπτο, see ἐρείπω.

ἐρεσίη, ή, see εἰρεσίη.

ἐρέσσω (akin to ἐρέθω), *to row*, always intrans. Il. 9, 361. Od. 11, 78.

ἐρέτης, ου, ὁ (ἐρέσσω), *a rower*, only in the plur. Il. and Od.

Ἐρετμεύς, ῆος, ὁ (= ἐρέτης), a Phæacian, Od. 8, 112.

ἐρετμόν, τό (ep. for ἐρετμός), *an oar*, εὐῆρες, in Hom. always as neut. Od. 11, 121. 12, 15. 23, 268; also in the plur. Od. 11, 125.

Ἐρέτρια, ή, see Εἰρέτρια.

ἐρεύγομαι, depon. mid. aor. 2 ἤρυγον, 1) Intrans. *to belch, to eject wind from the stomach*, spoken of the Cyclops: ἐρεύγετο οἰνοβαρείων, heavy with wine, he belched, Od. 9, 374. *b*) Metaph. of the sea, *to dash up*, ἐρευγομένης ἁλός, Il. 17, 265. κύματα ἐρεύγεται ἠπειρόνδε, the waves dashed upon the land, Od. 5, 403. 438. *c*) In the aor. 2. *to bellow*, spoken of an ox, only Il. 20, 403. 404. 406. 2) Trans. with the accus. φόνον αἵματος, to vomit forth the bloody gore, Il. 16, 162.

Ἐρευθαλίων, ωνος, ὁ, a noble Arcadian, who was slain by Nestor in a war of the Pylians and Arcadians, Il. 7, 136. 4, 319 (= ἔρευθος).

ἐρεύθω, aor. ἔρευσα, *to redden, to dye* or *color red*; γαῖαν αἵματι, * Il. 11, 394. 18, 329.

ἐρευνάω (kindred with ἐρέω), fut. ήσω, *to search for, to track*, spoken of dogs: ἴχνια, Od. 19, 436; of lions: μετ' ἀνέρος ἴχνια, Il. 18, 321; τεύχεα, to seek the weapons, Od. 22, 180; τινά, h. Merc. 176.

ἐρέφω, aor. 1 ἔρεψα, *to cover over*, espec. *to furnish with a roof, to roof*; θάλαμον καθύπερθεν, Il. 24, 450. Od. 23, 193; *to build*, since roofing is the finishing stroke: εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα (if I have ever built thee a well-pleasing temple, thus Voss), Il. 1, 39; see ἐπερέφω.

Ἐρεχθεύς, ῆος, ὁ, in the earlier fables was not distinguished from Ericthonius; according to Hom. he was a son of Tellus, educated by Minerva in her temple, and as the primitive hero of Athens, worshipped with the patron goddess of the city, Il. 2, 547. Od. 7, 81. According to later tradition, son of Vulcan and Tellus or Atthis, daughter of Cranaus, Apd. 3, 14. 6.

ἐρέχθω (kindr. with ἐρείκω), *to tear in pieces*; metaph. θυμὸν δάκρυσι καὶ στοναχῇσι, to torture the mind with tears and sighs, Od. 4, 83. Pass. h. Ap. 358. 2) *to hurry hither and hither*, spoken of a ship: ἐρέχθεσθαι ἀνέμοισι, to be tossed by the winds, Il. 23, 317.

ἐρέω, Ion. for ἐρῶ, see εἴρω, and φημί.

ἐρέω, ep. pres. for εἴρομαι, *to ask, to seek*, whence part. ἐρέων, Il. 7, 128; subj. ἐρείομεν, ep. for ἐρέωμεν, Il. 1, 62; optat. ἐρείοιμεν, Od. 4, 192.

ἐρῆμος, η, ον, (Att. ἔρημος, ον, prob. from *ERA*), *solitary, deserted*, spoken of places, Il. 10, 520. Od. 3, 270; μῆλα, Il. 5, 140.

ἐρηρέδαται, see ἐρείδω.

ἐρητύω (ἐρύω), aor. 1 ἐρήτυσα, iterat. form ἐρητυσασκε, aor. 1 pass. ἐρητύθην, 3 plur. ἐρήτῡθεν. ep. for ἐρητύθησαν, without augm. 1) Act. *to restrain, to check, to repress*, with accus. φάλαγγας, λαόν, often with dat. instrum. ἀγανοῖς, μειλιχίοις ἐπέεσσιν. Pass. ἐρήτυθεν κατ' ἴδρας, they were restrained upon the seats, Il. 2, 99. 211; conf. Il. 8, 345. Od. 3, 155. *b*) Metaph. *to hold in check, to moderate, to restrain*, θυμόν, Il. 1, 192. Pass. Il. 9, 635. 462. 13, 280. II) Mid. as depon. with accus. λαόν, Il. 15, 723; (*υ* long before σ when a long syllable follows, short when a short follows, cf. Spitzner Pros. § 52, 5.)

ἐρι–, an inseparable particle, which like ἀρι, is used only in composition, and strengthens the idea of the word, *very*.

ἐριαύχην, ενος, ὁ, ἡ (αὐχήν), *having a lofty neck, high-necked*, epith. of steeds, * Il. 10, 305. 11, 159.

ἐριβρεμέτης, ον, ὁ (βρέμω), *loud-thundering*, epith of Jupiter, Il. 13, 624. †

***ἐρίβρομος, ον** (βρέμω), *loud-roaring, loud-thundering*, epith. of Bacchus, h. Bacch. 6, 36.

ἐρίβρῡχος, ον (βρύχω), *loud-bellowing*, h. Merc. 116.

ἐριβῶλαξ, ακος, ὁ, ἡ and **ἐρίβωλος, ον** (βῶλαξ), *having great clods*, an epith. of fertile regions; both forms often occur in the Il.; in the Od. each once, Od. 5, 34. 13, 235.

ἐρίγδουπος, ον (δοῦπος), ep. for **ἐρίδουπος, ον**, 1) *loud-thundering*, epith. of Jupiter, Il. 5, 672; and often. 2) *loud-roaring, resounding*, ποταμοί, Od. 10, 515; πόδες ἵππων, Il. 11, 152; αἴθουσα, the resounding porch, Il. 24, 323. Od. 3, 349 (ἐρίγδουπος only of Jupiter and the hoofs of horses; elsewhere ἐρίδουπος).

ἐριδαίνω, ep. (ἐρίζω), aor. 1 mid. ἐριδήσασθαι, 1) *to contend, to dispute, to quarrel*, with dat. and ἀντία τινός, Od. 1, 79; and μετά τινι, Od. 21, 310; primarily spoken of a contest with words, ἐπέεσσι, Il. 2, 342. 1, 574; metaph. spoken of winds, ἀλλήλοιϊν, Il. 16, 765. 2) *to fight, to struggle*, Od. 2, 206. ἐριδαίνομεν εἵνεκα τῆς ἀρετῆς, we struggle on account of the virtue, viz. of Penelope, as Aristarchus rightly explains it, τῆς ταύτης ἀρετῆς, s. Nitzsch ad loc. who rejects the explanation of Thiersch Gr. § 284, 20; for 'precedence,' and of Voss: 'to combat for the prize,' absol. *to combat, to contend*, ἐριδήσασθαι ποσσίν, in running, Il. 23, 792.

ἐριδήσασθαι, see ἐριδαίνω.

ἐριδμαίνω (poet. form of ἔριζω), *to irritate, to provoke*, with accus. σφῆκας, Il. 16, 260. †

ἐρίδουπος, ον = ἐρίγδουπος.

ἐρίζω (ἔρις), aor. 1 mid. (ἐρίσσεται subj. aor. 1), 1) *to contend, to dispute, to quarrel*, τινί with any one, primarily spoken of a verbal contest, then gener. of a hostile disposition, τινί, with any one, Il. 1, 6. 6, 131. 13, 109; ἀντιβίην τινί, to contend face to face with any one, Il. 1, 277; περὶ ἴσης, for justice [*suo jure*, Heyne], Il. 12, 423. 2) *to combat, to contend, to vie*, τινί, with any one, Il. 6, 131; the thing which the combat respects stands, *a*) In the accus. Ἀφροδίτῃ κάλλος, with Venus in beauty, Il. 9, 389. Od. 5, 213. *b*) περί τινος, as μύθων, concerning eloquence, τόξων, in archery, Il. 15, 284. Od. 8, 225. *c*) In the dat. ποσί, δρηστοσύνῃ, Il. 13, 325. Od. 15, 321. *d*) With infin. χερσὶ μαχήσασθαι, Od. 18, 38; absol. Νέστωρ οἷος ἔριζεν (sc. αὐτῷ), vied with him, Il. 2, 555, Wolf. II) Mid. *to contend*, with double dat. with any one about any thing, Il. 5, 172. ἀνδρῶν κέν τίς μοι ἐρίσσεται (for ἐρίσηται) κτήμασιν, no one of men would vie with me in possessions, Od. 4, 80.

ἐρίηρες, οἱ, poet. form for ἐρίηροι.

ἐρίηρος, ον (ἄρω), plur. by metaplasm.

ἐρίηρος, prop. very suitable, hence: *a*) *greatly attached, faithful, intimate, dear*, ἑταῖροι, Il. 3, 47. Od. 9, 100. *b*) *pleasing, agreeable*, who pleases all, ἀοιδός, Od. 1, 346.

ἐριθηλής, ές (θάλλω), *very verdant, blooming, beautiful, luxuriant*, epith. of cultivated fields and trees, * Il. 5, 90. 10, 467. 17, 53.

ἐρῑθος, ὁ, *a laborer, a hired reaper*, Il. 18, 550. 560. 2) *a servant, a companion*, hence τλήμων γαστρὸς ἕνεκ' ἐρῑθος = *crepitus ventris*, h. Merc. 296.

ἐρικῡδής, ές (κῦδος), *very distinguished, famous, glorious; δῶρα θεῶν*, Il. 3, 65: ἥβη, Il. 11, 225; and often δαίς, Il. 24, 802. Od. 3, 66.

ἐρίμῡκος ον (μυκάομαι), *loud-bellowing*, epith. of cattle, Il. 20. 497. Od. 15, 235.

ἐρῑνεός, ὁ, *the wild fig-tree, caprificus*, Od. 12, 103. 2) In the Il. it is also a proper name of a particular region near Troy; *the fig-hill*, according to Voss. Strabo XIII. p. 597, calls it a strong place planted with fig-trees, from which the city was most accessible to the enemy, Il. 6, 433. ἐρινεὸς ἠνεμοείς, here was the watch-tower, Il. 22, 145.

Ἐριννύς, ύος, ἡ, plur. αἱ Ἐριννύες, contr. Ἐριννῦς, Il. 9, 484; *the Erinnyes*, goddesses of vengeance (the Furies of the Romans), Hom. mentions not their number, form or names, the sing. stands Il. 9, 571. 19, 87; commonly plur. Il. 9, 454 seq. They are the symbol of the scourging of a guilty conscience which follows every act of impiety, and especially of the curse which rests upon any wretch who violates the most sacred duties of humanity. They punish therefore the disobedience of children to parents, Il. 9, 454. Od. 2, 135. 11, 280; violated duties towards parents, kindred and suppliants, Il. 15, 204. Od. 17, 475; perjury, Il. 19, 260; and every slaughter, Il. 9, 571. Since they punish the impious man here in life, they appear hostile to men, and prompt them also to wicked actions, Il. 19, 87. Od. 15, 231. Thus in character they approach the Fates, and as goddesses of fate they do not permit men to learn too much of their future destiny, Il. 19, 418. They dwell in Erebus, Od. 15, 234. Il. 9, 571; and they punish transgressors even after death, Il. 19, 270. According to Hes. Th. 185. Tellus bore them from drops of the blood of Uranus, and Apd. 1, 1. 3, mentions as their names: *Tisiphone, Megæra*, and *Alecto*. 2) As appell. *curses*: τῆς μητρός, Il. 21, 412. (ῑ in the nom. in the derived cases ῐ. Ἐρινύς prob. derived from an Arcad. word ἐρινύω, to be angry, Paus. 8, 25. 4; or from ἐρίνω, ἐρεννάω, to track, hence the correct orthography is Ἐρινύς, adopted by Spitzner.)

ἔριον, τό, Ion. and ep. εἴριον (dim. from εἶρος), *wool*, often in the plur. τὰ εἴρια, Il. 3, 388; ἔριον only Od. 4, 124.

ἐριούνης, ου, and ἐριούνιος, ὁ, *that brings prosperity*, according to Schol. from ἐρι and ὀνίνημι, *very useful*, epith. of Mercury, Il. 20, 72; ἐριούνης only Il. 20, 34. Od. 8, 322. 2) As pr. n. for *Mercury*, Il. 24, 360. 440.

ἔρις, ῐδος, ἡ, accus. ἔριν and ἔριδα (the last most common; ἔριν only in the Od.), 1) *contention, strife, discord; μάχεσθαι*, to contend in strife, i. e. with words, Il. 1, 8 (so Wolf rightly), cf. Il. 7, 210. 20, 66; in like manner ἔριδι ξυνελαύνειν, to bring into strife, Il. 20, 134. ἔριν στῆσαι ἔν τινι, Od. 16, 292; particularly in the Il. spoken of war: *contest, battle*, Il. 3, 7. 5, 732. ἔριδα ξυνάγειν Ἄρηος, Il. 5, 861. ἔριδα προβάλλειν, Il. 11, 529. 2) *combat, emulation, rivalry*; hence ἐξ ἔριδος, from rivalry, Il. 7, 111. Od. 4, 343. ἔρις ἐρ-

a work, Od. 18, 366. ἔριδα rivalry, Od. 6, 92. ἔριδα ἀέθλων, to propose a com- . 8, 210.

Eris, as a goddess, the aund contention, Il. 4, 441; Mars, Il. 5, 518. 20, 48. h. 223, she is the daughe is mentioned Il. 11, 3. 4. he goddess of strife and

σθένος), *very strong, all*upiter, Il. 13, 54. Od. 8, 289. ό (ἐρίζω), *the occasion of ple of discord, contention,*

ον (σταφυλή), *of large* . 9, 111. 358.

ον (σφαραγέω), i. q. ἐρισμάης, *loud-thundering*, epith. rc. 187.

ιμή), *highly-prized, prehly-honored*, epith. of the nd of gold, * Il. 9, 126.

id, Il. and Od.

ighter of Talaus and Lysimphiaraus. She suffered ed by Polynices with the ionia, and persuaded her part in the expedition although as a prophet he . According to the direcher son Alcmæon put her 126.

, son of Dardanus and Tros, distinguished for his housand mares fed in his .9 seq.

ή, wife of Oïleus, Il. 13,

, ή (ὤψ), *large-eyed*, Ep.

t. ἕρκειος, prop. belonging ;), hence Ἑρκεῖος, ὁ, *house*th. of Jupiter, because as a had his altar commonly in d. 22, 335. †

nin. from ἕρκος), *an enclowall*, αὐλῆς, Il. 9, 476. Od.

(εἴργω), 1) *an enclosure*, , for the protection of fields , 90; and especially about the court of the dwelling, Od. 21, 238; hence *the court, the front court*, Od. 2) *a cage, a net, a trap* to take birds; perhaps *a fowling-floor*, Od. 22, 489. 3) Metaph. *a protection, a defence*, spoken of the girdle and the shield: ἕρκος ἀκόντων, against javelins, Il. 4, 137. 15, 646; βελέων, Il. 5, 316; spoken even of persons, of Achilles and Ajax: ἕρκος πολέμοιο, bulwark of the war, Il. 1, 284. 3, 229; like πύργος. Of frequent occurrence is the formula ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων! what a word escaped the fence of thy teeth! and ἀμείψεται ἕρκος ὀδόντων, Od. 10, 328. Il. 9, 409. The old commentators, and with them Damm and others, understand by it the protection of the teeth, as a periphrasis for the lips; others, as Wolf, Nitzsch, better, the teeth themselves, from their similarity to a palisade, see Nitzsch ad Od. 1, 64.

ἕρμα, ατος, τό, I) (From the root ἔρδω, ἐρέδω, ἐρείδω), any thing which contributes to the support or strengthening of a body, *a prop, a stay, a post;* especially the shores upon which ships, when drawn out upon the land, rested, to prevent their rotting; later φάλαγγες, Il. 1, 486. 2, 154; metaph. spoken *a*) Of men: ἕρμα πόληος, the support, the pillar of the city, Il. 16, 549. Od. 23, 121; and *b*) Spoken of a pointed arrow: μελαινέων ἕρμ' ὀδυνάων, the prop of black pangs, upon which the pangs as it were rested, Il. 4, 117 (Voss, 'the fountain of dark tortures;' Aristarchus, however, rejects this verse).

II) (From εἴρω, to place in a row), only in the plur. ἕρματα, τά, every thing strung in a row, *an ear-ring, a pendant*, Il. 14, 182. Od. 18, 297 (ἐνώτια, Schol.), cf. Buttm. Lexil. I. p. 111.

Ἑρμαῖος, η, ον, consecrated to Mercury; hence ὁ Ἑρμαῖος λόφος, *the hill of Mercury*, in Ithaca, behind the city, on the mountain Neïon, Od. 16, 471.

Ἑρμῆς, ep. Ἑρμείας, ὁ, gen. Ἑρμείαο, Ἑρμείω, Il. 15, 214; and Ἑρμέω, h. Merc. 413; dat. Ἑρμῇ, ep. Ἑρμείᾳ, Ἑρμέῃ (ed. Spitzner Ἑρμέᾳ), Il. 5, 390, and Ἑρμείῃ, h. 18, 36; accus. Ἑρμῆν, ep. Ἑρμείαν, voc. Ἑρμῆ, ep. Ἑρμεία, *Mercurius*, son of Jupiter and Maia, according to Od. 8, 335. 14, 435. He is a messenger of the gods, together with Iris, supporting, however, more the character of a protector and mediator, Il. 24, 334. Od. 5,

28; hence διάκτορος. As ensigns, he bore the golden winged shoes, Od. 5, 45, and the magic rod [the *caduceus*], with which he closed in sleep the eyes of men and opened them again, v. 47; whence χρυσόῤῥαπις. He is the bestower of blessings, of prosperity, and of wealth acquired by traffic, whence ἐριούνιος, ἀκάκητα, σῶκος, Il. 14, 491. Od. 15, 319. On account of his wisdom and cunning he is called ἔϋσποκος, and he protects wise and crafty men, Od. 19, 397. He is mentioned in Od. 24, 1, as guide of departed souls into the lower world. In the Hom. hymn an account is given of his birth, the invention of the seven-stringed lyre, and his first theft of cattle. (Signif. according to Damm, from εἴρω, to speak, for ἐρέας, one who communicates; more correctly, from εἴρω, perf. pass. ἔϊρμαι, to join: the mediator, the negotiator.)

Ἑρμιόνη, ἡ, 1) daughter of Menelaus and Helena; according to Hom. she became the wife of Neoptolemus, to whom she was promised by Menelaus when before Troy. According to a later tradition, she was first betrothed to Orestes. He accordingly slew Neoptolemus and married Hermione, Pind. 2) a town in Argolis, with a haven and a temple of Ceres, now *Castri*. It was supposed that there was an entrance from here to the infernal world, Il. 2, 560. Ἑρμιών, όνος, ἡ, Scyl. Polyb.

ἑρμίς or ἐρμίν, ῖνος, ὁ (ἔρμα), *a support*; espec. *a bed-post*, foot of the bedstead, * Od. 8, 278. 23, 198.

Ἕρμος, ὁ, *Hermus*, a river in Æolis (Asia), which rises in Phrygia, flows by Smyrna, and empties into the gulf of Smyrna between Temnos and Leuca; now *Sarabad*, Il. 20, 392.

ἔρνος, εος, τό, *a young scion, a shoot, a sprout*, spoken of young trees which had sprung up, Il. 17, 53. Od. 6, 163; as a simile of Achilles, ἀνέδραμεν ἔρνεϊ ἶσος, Il. 18, 56; spoken of Telemachus, Od. 14, 175.

ἔρξω, see ἔρδω.

* ἐρόεις, εσσα, εν (ἔρος), *lovely, amiable*, h. Ven. 264. h. Merc. 31.

ΕΡΟΜΑΙ, ep. form εἴρομαι, ἐρέομαι and ἐρέω; Hom. has only of the aor. ἠρόμην, subj. ἐρώμεθα, optat. ἔροιτο, and the infin. as pres. accented ἔρεσθαι (Att. ἐρέσθαι), *to ask*, τινά or τί, also with double accus. Od. 3, 243; and τινὰ περί τινος, any one concerning any one, Od. 1, 135. 405; ἀμφί τι, Od. 11, 572; ἀμφί τινι, Od. 19, 95.

ἔρος, ὁ, ep. for ἔρως, q. v.

ἑρπετόν, τὸ (ἕρπω), in the ep. language not merely that which creeps, but every thing which goes on feet, generally, *a beast*. ὅσσ' ἐπὶ γαῖαν ἑρπετὰ γίγνονται (Voss, 'every thing that lives and moves on the earth'), Od. 4, 418; † later, a creeping thing, a snake.

ἑρπύζω (from ἕρπω), *to creep, to crawl, to move with difficulty*, spoken of men who from trouble or great age crawl along, Od. 1, 193. 13, 220. Il. 23, 225.

ἕρπω, *to creep, to crawl*. εἵρπον φῖνοί, the skins crawled, spoken of a prodigy, Od. 12, 395; elsewhere, *to creep about imperceptibly*, Od. 17, 158. 2) Gener. *to go, to walk, to move*, Il. 17, 447. Od. 18, 131. h. Cer. 366.

ἐῤῥάδαται, see ῥαίνω.

ἔῤῥιγα, see ῥιγέω.

ἔῤῥω (kindred with ῥέω), fut. ἐῤῥήσω, h. Merc. 259. 1) *to walk painfully, to walk unsteadily, to halt*, spoken of the gait of Vulcan, Il. 18, 421. 2) *to go about sad or wretched, to wander around*, Od. 4, 367. h. Merc. 259; espec. to go or come to misfortune or injury, Il. 8, 239. 9, 364. *b*) Often, *to go to one's ruin*, Il. 9, 377; espec. in the imperat. an expression of disgust: ἔῤῥε, *go to ruin, away with thee, begone*, Il. 8, 164. Od. 10, 72. ἔῤῥετε, Il. 24, 239.

ἕρση, ἡ, ep. always ἔερση (prob. fr. ἄρδω), *dew*, Il. 23, 598. Od. 13, 245; plur. ἔερσαι αἵματι μυδαλέαι, dew-drops impregnated with blood, Il. 11, 53. These bloody dew-drops, which were regarded as a token of divine anger, proceed from certain butterflies, which after emerging from the chrysalis state emit a bloody fluid, which appears often in considerable quantities, upon leaves, plants, and fences, see Wilms. Naturgesch. 2. p. 646. 2) ἔρσαι, Od. 9, 222, new-born lambs.

ἑρσήεις, εσσα, εν, ep. ἐερσήεις, *dewy, covered with dew*. ἑρσήεις λωτός, Il. 14, 348. *b*) Metaph. of a corpse: *fresh*, i. e. uncorrupted. ἐερσήεις κεῖται, Il. 24, 419. ἑρσήεις, v. 757.

Ἐρύαλος, ὁ, a Trojan, slain by Patroclus, Il. 16, 411. (Heyne from the Cdd. has Ἐρύλαος (from ἐρύω and λαός, deliverer of the people), with whom agree Spitzner and

Buttm. Lexil. I. p. 148, since the long α in Ἐρύαλος contravenes analogy.)

ἐρύγμηλος, η, ον (ἐρυγεῖν), *loud-bellowing*, epith. of an ox, Il. 18, 580. †

ἐρυγών, see ἐρεύγομαι.

ἐρυθαίνω, poet. for ἐρυθραίνω, *to redden*; only mid. *to make oneself red, to blush*, * Il. 10, 484. 21, 21.

Ἐρυθῖνοι, οἱ (ὑψηλοί), a town in Paphlagonia, according to Eustath.; or, more correctly, with Strab. XII. p. 545, two hills on the sea, which in his time, from the red color of the soil, were called Ἐρυθῖνοι, Il. 2, 855.

Ἐρύθραι, αἱ, an old town of Bœotia, on Citheron, in the region of Platæa, on the south bank of the Asopus, Il. 2, 499. According to Eustath. the Bœotian town should be written βαρυτόνως, and the Ionian ὀξυτόνως; more correctly, however, should both be written βαρυτόνως, to distinguish them from the adj. ἐρυθρός; at present, we find Ἐρυθραί in Hdt., Thuc. etc.

ἐρυθρός, ή, όν, *red*, prop. *dark-red*, οἶνος, Od.; νέκταρ, Il. 19, 38; gener. *red, ruddy*, χαλκός, Il. 9, 365.

ἐρυκακέειν, ἐρύκακον, see ἐρύκω.

ἐρῡκανάω, poet. form for ἐρύκω, *to hold back*. κεῖνον ἐρυκανόωσι, Od. 1, 199. †

ἐρυκάνω, poet. form for ἐρύκω, Od. 10, 429. †

ἐρύκω (poet. forms ἐρυκάνω, ἐρυκανάω), fut. ἐρύξω, aor. 1 ἔρυξα, aor. 2 ἠρύκακον, Il. 5, 321. 20, 458; and ἐρύκακον, infin. ἐρυκακέειν, I) Act. *to hold back*, 1) *to hold, to restrain*, ἀνὴ μεγάροισιν γυναῖκας, Od. 19, 16; espec. spoken of guests, τινά, Il. 6, 217. Od. 1, 14; to hold fast, πόντος πολλοὺς ἐρύκει, Il. 21, 59; γῆ, Il. 21, 62. 2) *to check, to hold in, to restrain*, ἵππους, λαόν, Il. 6, 80 (from flight); metaph. μένος, to check one's force, Il. 8, 178; θυμόν, to restrain one's mind, i. e. will, Od. 11. 105. ἕτερός με θυμὸς ἐρύκει, another thought checks me, Od. 9, 302. 3) *to hold back, to keep off, to repel*; without case, Il. 11, 352; τινά τινος, e. g. μάχης, from battle, Il. 18, 126; also τινί τι, like ἀλαλκεῖν; κακόν τινι, to avert evil from any one, Il. 15, 450; λιμόν τινι, Od. 5, 166. 4) *to hold back*, i. e. to hold apart, *to separate*. ὀλίγος δ' ἔτι χῶρος ἐρύκει, Il. 10, 161. II) *to hold oneself back, to delay*, Od. 4, 373. 17, 17. μή μοι ἐρύκεσθον, delay not, Il. 23, 443. *b*) With accus. to delay any one, Il. 12, 285.

Ἐρύλᾶος, ὁ, a Trojan, Il. 16, 411, ed. Spitzner; cf. Ἐρύαλος.

ἔρυμα, τό (ἐρύομαι), *protection, defence, covering*, χροός, spoken of the μίτρη, Il. 4, 137. †

Ἐρύμανθος, ὁ, a mountain in Arcadia, on the borders of Elis, where Hercules slew the Erymanthian boar; now *Xiria*, Od. 6, 103.

Ἐρύμας, αντος, ὁ, 1) a Trojan, slain by Idomeneus, Il. 16, 345. 2) a Trojan, slain by Patroclus, Il. 16, 415 (the protector).

ἐρυσάρματος, ον (ἅρμα), *chariot-drawing*, epith. of horses, Il. 15, 354. 16, 370; only in the metaplastic plur. ἐρυσάρματες, ἐρυσάρματας.

ἐρυσίπτολις, ι (πόλις), *delivering the city, protecting the city*, as epith. of Minerva, Il. 6, 305. † h. 10, 1.

* ἐρυσμός, ὁ (a form of ἔρυμα), *a protection*, h. Cer. 230.

ἐρύω and εἰρύω, Ion. and poet. fut. act. ἐρύσω (ep. σσ) and ἐρύω (with σ elided); whence 3 plur. ἐρύουσι, Il. 11, 454. 15, 351; aor. 1 act. ἔρυσα (ep. σσ) and εἴρυσα, perf. pass. εἴρυμαι, whence 3 plur. εἰρύαται, Il. 14, 75; pluperf. 3 plur. εἰρῦατο, Il. 15. 654; mid. fut. ἐρύσομαι, ep. ἐρύομαι, aor. 1 mid. ἐρυσάμην (ep. σσ) and εἰρυσάμην, pluperf. εἴρυτο, he had drawn, Od. 22, 90. Hom. also uses 1) From the form *EIPTMI* the mid. εἴρυμαι, ἔρυμαι, in the signif. *to deliver, to protect*, in single forms: 3 plur. pres. εἰρῦαται for εἴρυνται, Il. 1, 239; εἰρῦαται, Od. 16, 463; imperf. εἴρυντο, Il. 12, 454. 2) The forms with ῡ in the pres. and imperf. infin. ἔρυσθαι, εἴρυσθαι, ἔρῡσο, ἔρῡτο, and εἴρῡτο, are to be regarded as contr. imperf. forms from ἐρύομαι; εἰρύαται is long by the arsis, as ἐρύετο, Il. 6, 403. In the signif. of the aor. stands ἔρῡτο, Il. 5, 23. 538; cf. Rost's Gram. p. 302. Kühner § 218. (ἐρύω has always ῠ short; only in the contr. imperf. ῡ.) (The form ῥύομαι always signifies *to deliver*.) I) Act. 1) *to draw*, more closely defined by prepos. or adv. with accus. πάλιν ἐρύειν τινά, to draw any one back, Il. 5, 836; ὀϊστὸν ἐξ ὤμοιο, Il. 5, 110; νευρὴν ἐπί τινι, to draw the string (of the bow) against any one, Il. 15, 464; espec. νῆα εἰς ἅλα, Il. 1, 141; on the other hand, ἤπειρόνδε, Od. 10, 403; ἐπ' ἠπείροιο, the ship upon land (to guard against rotting), Od. 16, 359; pass. νῆες εἰρύαται ἐπὶ θινί, the ships are drawn upon the sea-shore, Il. 4, 248. 14, 75. ὁδὸν εἰρύαται, according to the Schol.

are drawn up upon the way, Od. 6, 265; cf. below, 3. *b*. 2) *to draw* with violence, hence *a*) *to snatch, to tear away*, ἔγχος ἐκ χειρός, Il. 13, 598; φίνον ἀπ' ὀστεόφιν, Od. 14, 134; κρόσσας πίργων, Il. 12, 258; προκρόσσας, Il. 14, 35; espec. νεκρὸν ἐρύειν, sometimes, to snatch away the dead body, spoken of the friends of the slain, to save it from abuse, Il. 5, 573. 17, 581; sometimes spoken of enemies, to tear away the dead body, to plunder or insult it, Il. 17, 230. 419. 18, 450. *b*) *to draw, to drag*, τινὰ ποδός, Od. 17, 479; περὶ σῆμα, Il. 24, 16; hence spoken of dogs: τινὰ πρὸ ἄστεος, any one before the city, Il. 11, 454. 15, 351. II) Mid. I) *to draw, to draw off, to draw out*, always with reference to the subject, *to oneself, after* or *for oneself*; μάχαιραν, to draw one's knife, Il. 3, 271; φάσγανον, ξίφος; δόρυ ἐξ ὠτείλης, Il. 21, 200; τόξον, to stretch the bow, in order to shoot, Od. 21, 125; νῆας, Il. 14, 79. Od. 9, 194. ἐρύσαντό τε πάντα, they drew all off (from the ships, in order to eat), Il. 1, 466, etc. 2) *to draw to oneself*, with violence; τινὰ μάχης, to snatch any one out of the battle, Il. 5, 456; νεκρόν τινι, the dead, like the act., Il. 17, 104. 18, 152. 14, 422. 18, 174; hence 3) *to snatch away*, viz. from danger, *to deliver, to rescue*, τινά, spoken of Apollo, who rescued Æneas from the enemy, Il. 5, 344. 11, 363. Od. 22, 372. χρυσῷ ἐρύσασθαί τινα, to free for gold, to ransom, Il. 22, 351 (the signif. of the Schol. 'to weigh,' is not necessary), hence, in general, *a*) *to deliver, to shelter, to protect*, ἕρῦτο, Il. 4, 186. ἐρύετο Ἴλιον, Il. 6, 403. Λυκίην εἴρυτο, Il. 16, 542. πύλας εἴρυντο, Il. 12, 454. *b*) *to ward off, to restrain, to repel, to obstruct*; Κῆρα, Il. 2, 859. ἥ (μίτρη) οἱ πλεῖστον ἔρυτο, which most restrained from him (the spear), Il. 4, 138. 5, 538. ὁδὸν εἰρύαται, they obstruct the way, Voss, Od. 6, 265. Metaph. Διὸς νόον, to restrain the will of Jupiter, Il. 8, 143; χόλον, to check anger, Il. 24, 584. *c*) to draw any thing to oneself for preservation, protection, etc. *to guard, to keep, to protect, to watch*, θύρας, Od. 23, 229; ἄκοιτιν, Od. 3, 268. ἔτι μ' αὖτ' εἰρύαται, they watch me still (Telemachus, of the suitors), Od. 16, 463; metaph. φρασὶν ἐρύεσθαί τι, to guard any thing in the heart, Od. 16, 459; to spy out, to explore, δήνεα θεῶν, Od. 23, 82. οἵτε θέμιστας πρὸς Διὸς εἰρύαται, who guard the laws from Jupiter [i. e. received from Jupiter, or with authority derived from Jupiter], Il. 1, 239. *d*) *to observe, to follow*, ἔπος, βουλάς, Il. 1, 216. 21, 230.

ἔρχαται, ἔρχατο, see ἔργω.

ἐρχατάω, poet. form from εἴργω, *to enclose, to hem in*; only in the pass. σύες ἐρχατόωντο, Od. 14, 15. †

ἐρχθείς, see ἔργω.

ἔρχομαι, depon. defect. fut. ἐλεύσομαι, aor. ἦλθον, ep. ἦλυθον, infin. ἐλθεῖν, ep. ἐλθέμεναι, perf. ep. εἰλήλουθα, 1 plur. εἰλήλουθμεν, Il. 9, 49; part. εἰληλουθώς, ἐληλουθώς, Il. 15, 81. † 1) *to come, to go*, and according to the context and the connected prep. and adv. *to arrive, to go away, to come back*, αὖτις, ἄψ, πάλιν ἐλθεῖν, Il. 1, 425. *a*) Spoken of animate beings: of men and brutes; metaph. also of other motion: by ship, Il. 13, 172. ἐπὶ πόντον ἔρχεσθαι, to go upon the sea, Od. 2, 265; to voyage, of ships, Od. 14, 334; hence, on the other hand, πεζὸς ἦλθε, he came on foot, by land, Il. 5, 204. 17, 613; spoken of the flight of birds and bees, Il. 2, 88. *b*) Spoken of inanimate things: of the dead, Il. 17, 161; of natural phenomena, Il. 9, 6. 4, 276; of the change of time: ἦλθε κνέφας, φάος ἦλθε, Il. 8, 500. 17, 615; θέρος, Od. 11, 192; of other objects: γέρας ἔρχεται ἄλλῃ, the reward goes elsewhere, Il. 1, 120; espec. of missiles, Il. 7, 261; διὰ ἀσπίδος, Il. 3, 357; metaph. of the state of the body and soul: κακὸν ἦλθε, θάνατος, Il. 15, 450. Od. 13, 60; τὸν δ' αὖρα περὶ φρένας ἦλυθ' ἰωή, the voice came to his sense, became audible, Il. 10, 139; ὀδύνη δὲ χροὸς ἦλθε, Il. 11, 398; ἄχος ἀπὸ παρειῶν ἦλθε, Il. 22, 43. 2) It is construed *a*) With the accus. of the place whither: κλισίην, into the tent, Il. 1, 322; εἰς κλισίην. *b*) With accus. of nearer limitation: ὁδὸν ἐλθεῖν, to go a way, a journey, Il. 1, 151; and spoken of those who lie in ambuscade: to go a journey, Od. 3, 316; αὐτὰ πίλυθα, to go the same ways, Il. 12, 225. cf. Od. 9, 262; ἀγγελίην ἐλθεῖν, to go on an embassy, Il. 11, 140; see ἀγγελίη ἐξεσίην, Il. 24, 235. With gen. of place: πεδίοιο, to go through the plain, Il. 2, 801. *d*) With part. *a*) Fut. which indicates the purpose: ἔρχομαι ἔγχος ὀρέξων, I go to bring the spear, Il. 13, 256. *b*) With pres. part. or perf. which expresses the manner of coming: ἦλθε θέουσα, she came run-

, 715; ἦλθε φθόμενος, Il. 23, 779. ς ἠσχυμμένος ἔλθῃ, if the corpse disfigured, Il. 18, 180. γ) The seems to be often used pleonastiough it serves more completely to e action: *οὐ δύναμαι—μάχεσθαι ιενέσσιν*, I cannot go and fight iemy, Il. 16, 521.

ἔρωτι, see ἔρως.

ἐρέω, see εἴρω.

ὁ, the common *heron, ardea ma*which builds its nest in marshes ishes. Köppen incorrectly supbe the bittern, *ardea stellaris*. Il. It appears on the right (δεξιός), s of good, and according to the especially for those who desired some stratagem, a fortunate sign. id Diomedes on their nocturnal es to the Trojan camp, could not only heard it, hence they concludmy could not see themselves.

root ῥέω), fut. ἐρωήσω, aor. ἠρώησα, *to stream, to gush out.* αἷμα περὶ σει, Il. 1, 303. Od. 16, 441; meny violent motion, hence: 2) *to* , αἱ (the steeds) δ' ἠρώησαν ὀπίσσω, ack, Il. 23, 433. 3) *to hasten back*, ith gen. πολέμοιο, χάρμης, to cease e, Il. 13, 776. 14, 101. 17, 422. h. also absol. *to retire, to withdraw.* τ' ἐρωεῖ, the cloud never retires, ; *to loiter, to tarry*, Il 2, 179. 3) . *to cause to retire, to repulse*, τινὰ Il. 13, 57.

I) any vehement motion, *impulse, ing*, especially spoken of missiles: ή, the invasion of weapons, Il. 4, 62; δούρατος, Il. 11, 357; ὅσον τ' : ἐρωὴ γίνεται, as far as a cast of a ends, Il. 15, 358. λείπετο δουρὸς ear's cast off, Il. 23, 529. *b*) Meen: ὀφέλλει ἀνδρὸς ἐρωήν, the axe the power of the man, Il. 3, 62; , Il. 13, 590. cf. 14, 483. 2) *retreat, rest*, πολέμου, * Il. 16, 302. 17, 761. ιτος, ὁ, poet. ἔρος. Of the poet. has ἔφος, ἔρῳ (more correctly ἔρω) 12; accus. ἔρον. The nom. ἔρως ly in two passages, where position 3, 442. 14, 94; gen. ἔρωτος, Batr. . ἔρωτα, h. Merc. 449; *love*, θεᾶς, less, Il. 14, 315. Od. 18, 212; and generally, *desire, longing, appetite*, πόσιος καὶ ἐδητύος, Il. 9, 92; γόου, Il. 24, 227.

ἐρωτάω, Ion. and ep. εἰρωτάω, *to ask*; hence imperf. ἠρώτα, Od. 15, 423. †

ἐς, ep. and Ion. for εἰς, q. v. Also for the compounds beginning with ἐς, see under εἰς.

ἐσαγείρατο, see εἰσαγείρω.

ἐσάγω, ἐσαθρέω, see εἰσάγω, etc.

ἐσᾶλτο, see εἰσάλλομαι.

ἐσάντα, see εἰσαντα.

ἔσβη, see σβέννυμι.

ἐσδύσεαι, see εἰσδύω.

ἐσέδρακον, see εἰσδέρκομαι.

ἐσελεύσομαι, see εἰσέρχομαι.

ἐσεμάσσατο, see εἰσμαίομαι.

ἐσέχυντο, see εἰσχέω.

ἐσήλατο, see εἰσάλλομαι.

ἔσθην, see ἕννυμι.

ἐσθής, ῆτος, ἡ (ἕννυμι), *a garment, a robe, a dress*, Od. 1, 165; comm. collect. *clothing.* 2) *cloth, carpeting*, used for a bed, Od. 23, 290 (with digamma: *vestis*).

ἐσθίω, ep. ἔσθω and ἔδω, only in the pres. and infin. ἔσθιε, ἔσθε, *to eat, to consume*, with accus. metaph. πάντας πῦρ ἐσθίει, Il. 23, 182. οἶκος ἐσθίεται, the house, i. e. the property is being consumed, Od. 4, 318.

ἐσθλός, ή, όν, like ἀγαθός, *good, valorous, brave, noble, excellent* in its kind: *a*) Spoken of men and of every thing which concerns them: θηρητήρ, an excellent hunter, Il. 5, 51; ἔν τινι, Il. 15, 283. Especially in Il. *α*) Spoken of excellence in war, *brave*, in opposition to κακός, Il. 2, 366. 5, 469. *β*) *noble*, of good descent, Od. 8, 553. *b*) Of things: φάρμακα, healing medicines, Od. 4, 228; τεύχεα, κτήματα, etc. *c*) *good, favorable, propitious*, ὄρνιθες, Od. 24, 311. 2) As subst. οἱ ἐσθλοί, *the noble, the distinguished*, often: τὸ ἐσθλόν, *good fortune, prosperity*, in opposition to κακόν, Il. 24, 530; τὰ ἐσθλά, *prosperity*, Od. 20, 86; *possessions, valuables*, Od. 10, 523.

ἔσθος, εος, τό (poet. for ἐσθής), *a garment, cloth*, Il. 24, 94.

ἔσθω, poet. form from ἐσθίω, *to eat, to consume*, mostly of men, Od. 9, 479; of brutes, Od. 13. 409; metaph. κειμήλια, Od. 2, 75.

ἐσιδεῖν, see εἰσεῖδον.

ἐσιέμεναι, see εἰσίημι.

ἐσίζηται, see εἰσίζομαι.

ἔσχον, see εἶμι.

ἐσόψομαι, see εἰσοράω.

ἑσπέριος, η, ον (ἕσπερος), 1) Spoken of the time of day: *belonging to the evening, at evening*, Od. 2, 357; ἑσπέριος ἀπονεοίμην, Il. 21, 560. 2) Of a point of the compass: *western, belonging to the west*, ἑσπέριοι ἄνθρωποι, Od. 8, 29.

ἕσπερος, ὁ, plur. τὰ ἕσπερα, Od. 17, 191; the evening hours, *vesper, the evening*, μέλας, Od. 1, 423. 4, 786. 2) Adj. *belonging to evening*, h. 18, 14; espec. ὁ ἕσπερος ἀστήρ, the evening star, Il. 22, 318; (with digamma.)

ἕσπετε, ep. imperat. for εἴπατε, a poet. form with epenthetic σ, four times in the Iliad, only in the constr. ἕσπετε νῦν μοι Μοῦσαι, see εἶπον.

ἑσπόμην, see ἕπομαι.

ἕσσα, ἔσσαι, ἐσσάμενος, see ἕννυμι.

ἐσσεῖται, see εἰμί.

ἐσσεύοντο, see σεύω.

ἐσσί, see εἰμί.

ἔσσο, see ἕννυμι.

ἔσσυμαι, see σεύω.

ἐσσύμενος, prop. part. perf. pass. from σεύω, as adj. *hasty, rapid, precipitate*, from which adv. ἐσσυμένως, *hastily, quickly, rapidly*, Il. 3, 85; and Od. see σεύω.

ἑστάμεν, ἑστάμεναι, see ἵστημι.

ἔσταμεν, see ἵστημι.

ἔσταν, see ἵστημι.

ἔστασαν, 3 plur. plupf., but ἔστασαν for ἔστησαν, see ἵστημι.

ἑστήκα, ἑστήκειν, see ἵστημι.

ἔστο, see ἕννυμι.

ἔστρωτο, see στρώννυμι.

ἔστωρ, ορος, ὁ, *the shaft-pin*, the pin or nail at the end of the pole, over which a ring (κρίκος) was put. Through this ring the yoke-straps were made fast, Il. 24, 272. † (Prob. from ἵημι, ἀπὸ τοῦ ἔσεως.)

ἐσχάρη, ἡ, ep. ἐσχαρόφιν for ἐσχάρης, ἐσχάρῃ, Od. 5, 59. 7, 169; 1) *the hearth, the house-hearth* (*a fire-place* on the earth), primarily for affording warmth; hence Penelope worked by it with her maidens, Od. 6, 305. *b*) the place for sacrificing, Od. 14, 420; hence supplicants sought refuge in it, hence: καθέζετο ἐπ' ἐσχάρῃ ἐν κονίῃσι πὰρ πυρί, he seated himself on the hearth in the dust by the fire, Od. 7, 153; cf. v. 169. Dat. ἐπ' ἐσχαρόφιν, Od. 19, 389. 2) any *fire-place*. ὅσσαι Τρώων πυρὸς ἐσχάραι, as many fire-places as are in the camp of the Trojans, Il. 10, 418; (perhaps more correctly: as many fire-hearths as there are of Trojans, i. e. as many native Trojans.)

ἐσχατάω (ἔσχατος), *to be last, to be at the end*, only part. pres. ἐσχατόων, όωσα, ep. for ἐσχατῶν, ῶσα. δηΐων ἐσχατόων, last man of the enemy, i. e. one in the rear, Il. 10, 206; also spoken of cities (a frontier town), * Il. 2, 508. 616. (According to Buttm. the correct form is ἐσχατόω.)

ἐσχατιή, ἡ, 1) *the extremity. a) the limit, the border, the end of a place*, νήσων, λιμένος, Od. 2, 391. 5, 238; Φθίης, the borders of Phthia, Il. 9, 484. ἐσχατιὴ πολέμοιο, the end of the battle, the extreme limb of the action, either the extremity of the wing or the rear, Il. 11, 524. 20, 328. *b*) Spoken of a place remote from a town, espec. lying on the sea, Od. 14, 104. 2) *the most remote part*, thus ἀγροῦ, Od. 4, 517. 5, 489.

ἔσχατος, η, ον (prob. from ἔχω, ἔσχον) *the extreme, the last, the most remote*, spoken only of place: ἔσχατοι ἄλλων, Il. 10, 434; and ἔσχατοι ἀνδρῶν, thus Hom. calls the Ethiopians because they were conceived of as dwelling at the extremity of the earth's surface, Od. 1, 23. Neut. plur. as adv. ἔσχατα, at the end, Il. 8, 225.

ἐσχατόω, see ἐσχατάω.

ἔσχον, ἐσχόμην, see ἔχω.

ἔσω, see εἴσω.

* ἑταιρεῖος, η, ον, *as a friend, belonging to friendship*. 2) *intimate*, φιλότης, h. Merc. 58.

ἑταίρη, ἡ, ep. and Ion. ἑτάρη, only Il. 4, 441; *a female companion, a female friend, a mistress*, metaph. spoken of flight: φόβου ἑταίρη, Il. 9, 2; and of the lyre, δαιτὶ ἑταίρη, Od. 17, 271. h. Merc. 478.

ἑταιρίζω, ep. ἑταρίζω (ἕταιρος), aor. 1 ἑταίρισα, ep. σσ, aor. 1 mid. only optat. ἑταρίσσαιτο, *to join* or *associate oneself with any one, to be a companion*, τινί, Il. 24, 335. h. Ven. 46. Mid. *to make any one a companion for oneself, to take as an associate*, τινά, Il. 13, 456.

ἑταῖρος, ὁ, ep. and Ion. ἑτάρος, *a companion, an associate, an assistant, a helper, a comrade*, spoken generally of associates in war and travel, Il. 1, 179. Od. 1, 5; with dat. Il. 18, 251; prop. adj. hence: ἑταῖρος ἀνήρ, Od. 8, 581; metaph. a favorable wind is called ἐσθλὸς ἑταῖρος, a good companion, Od. 11, 7. 12, 149; (both forms used according

ilities of the metre, prob. ἕτης,).

ad ἕταρος, ὁ, see ἑταίρη, ἑταῖρος. see ΘΑΦΩ.

έους, ep. ῆος, son of Œdipus [Hom. Epicaste], who agreed her Polynices, that they should ately, each a year. Eteocles this covenant; hence arose the . For Tydeus, who came to bassador of Polynices, he laid le, Il. 4, 375; whence the adj. η, ον, *Eteoclean*, βίη Ἐτεοκληείη, Eteocles, see βίη, Il. 4, 386.

ς, οἱ (from ἐτεός and Κρής, true *Eteocretans* (native Cretans, the five tribes in Crete. They iginal inhabitants of the island, llenian derivation. According lived in the south; their chief us, Od. 19, 176.

, *true, real*, as adj. νεικεῖν πόλλ' many true reproaches, Il. 20, re only the neut. sing. as adv. *cable to truth*, μαντεύεσθαι, Il. sych. ἀληθές) ἀγορεύειν, Il. 15, *uth, in reality*, and often in the *s*, if indeed really, Od. 3, 122.

ές (ἀλκή), *in which the strength ttached to one of two parties* Δαναοῖσιν μάχης ἑτεραλκέα to give the decisive victory of Greeks (Voss 'an alternating pen, 'shifting),' Il. 7, 26. 8, 171. ῆμος ἑτεραλκής, a decisive body, rce, i. e. which gives new cour- iers, Il. 15, 738, (Voss *change-*

, ον (ἡμέρη), *changing with the* τερήμεροι, they live on alternate of Castor and Pollux, Od. 11,

ν, ἑτέρῃφι, ep. dat. fem. 1) *the two*, alter, Il. 5, 258. 288; plur. e part, alterutri, Il. 20, 210. 7, correlative clauses we have τερος δέ, or ἄλλος, ἕτερος, Il. 13, ών, ἕτερος δέ, Il. 22, 151; some- st ἕτερος is wanting, Il. 7, 420. χειρί, with one hand, or ἑτέρῃ or e, according to the connection, t or left, Il. 12, 452. 16, 734. *b*) *he second*, instead of δεύτερος, Il. 16, 179; ἕτεροι δέ, Il. 7, 420. 2) *the other, alius*, opposed to many, like ἄλλος; ἕτερα ἅρματα [τὰ τῶν πολεμίων], Il. 4, 306; ἕτερος, ἄλλος, Il. 9, 313; ἕτεραι, ἄλλαι, Od. 9, 124.

ἐτέρσετο, see τερσαίνω.

ἑτέρωθεν, adv. *from the other side*, ἐπιάχειν, Il. 13, 835. 2) Poet. for ἑτέρωθι, *on the other side, opposite*, Il. 3, 230. 6, 247. h. Merc. 366.

ἑτέρωθι, adv. *on the other side, elsewhere*, Od. 4, 531. Il. 5, 351; ἔνθεν—ἑτέρωθι, Od. 12, 235.

ἑτέρως, adv. *in another manner, otherwise.* νῦν δ' ἑτέρως ἐβάλοντο θεοί, Od. 1, 234. † Hom. has elsewhere only ἑτέρωσε, hence Spitzner de vers. heroic. p. 97, [and Observ. in Quint. Smyrn. p. 63.] would read ἑτέρωσ', conf. βάλλω.

ἑτέρωσε, adv. *to another side, elsewhere, away*; νέκυν ἐρύειν, Il. 4, 492; conf. 23, 231. ἑτέρωσε κάρη βάλλειν, Il. 8, 306; φοβεῖσθαι, Od. 16, 163.

ἐτέταλτο, see ἐπιτέλλω.

ἐτετεύχατο, see τεύχω.

ἔτετμον, see ΤΕΜΩ.

ἐτέτυκτο, see τεύχω.

Ἐτεωνεύς, ῆος, ὁ, son of Boëthous, servant of Menelaus (θεράπων), Od. 4, 22. 15, 95. According to the Schol. he was a relative of Menelaus, his father being son of Argeus, and grandson of Pelops. (Eustath. signif. ὃν ἀληθεύειν χρή.)

Ἐτεωνός, ὁ, a town in Bœotia, on the Asopus, afterwards called, according to Strab. Σκάρφη, Il. 2, 497.

ἕτης, ου, ὁ, only plur. *an acquaintance, a friend, a dependant*, always distinguished from relatives by blood or near kindred, (ἑταῖροι, συνήθεις, App.) commonly κασίγνητοί τε ἔται τε, Il. 6, 239. Od. 15, 273. ἔται καὶ ἀνεψιοί, Il. 9, 464. ἔται καὶ ἑταῖροι, Il. 7, 295. Nitzsch ad Od. 4, 3, understands the *descendants* or rather *the retainers of the house* (prob. from ἔθος or ἑτός, ἑτεός).

ἐτήτυμος, ον (ep. lengthened fr. ἔτυμος), *true, real, pure, genuine*, μῦθος, νόστος, Od. 3, 241. 23, 62. Espec. the neut. as adv. ἐτήτυμον, *truly, really*. κεῖνον ὅδ' υἱὸς ἐτήτυμον, he is really his son, Od. 4, 157.

ἔτι, adv. 1) Spoken of the present: *still, even*. ἔτι καὶ νῦν, even now still, Il. 1, 455. 2) Spoken of the future: *yet, still farther, for the future*, Il. 1, 96. Od. 4, 756. Often with the negat. οὐδ' ἔτι δὴν ἦν, and he lived

not much longer, Il. 6, 139. Od. 2, 63. 3) Enhancing the signif. with a compar. ἔτι μᾶλλον, still more, Il. 14, 97. [Spoken also of past time, Il. 2, 287. Od. 4, 736; *yet, even when*]; (from ἔω, εἰμί, to be, cf. Thiersch § 198, 4; ῑ in the arsis, Il. 6, 139.)

ἔτλην, see τλῆναι.

ἑτοιμάζω (ἑτοῖμος), fut. άσω, ep. σσ, *to make ready, to prepare, to give at once, γέρας*, Il. 1, 118. 19, 197. Mid. = act. ἱρὸν Ἀθήνῃ, to present a victim to Minerva, Il. 10, 571; ταύρους, Od, 13, 184.

ἑτοῖμος, η, ον, Att. ἕτοιμος, *ready, prepared*, hence, 1) *real, accomplished, plain.* ἦ δὴ ταῦτα ἑτοῖμα τετεύχαται, these things indeed have already happened, i. e. are accomplished, Il. 14, 53. ἦ δ' ἅρ ἑτοίμα τέτυκτο, this was plain, was so, Od. 8, 384. *b*) that can be executed, *suitable, salutary*, μῆτις, Il. 9, 425. Commonly, 2) *ready, prepared, in readiness*, ὀνείατα, Il. 9, 91. αὐτίκα γάρ τοι ἔπειτα μεθ' Ἕκτορα πότμος ἑτοῖμος, decided, appointed, Il. 18, 96 (prob. from ἑτός).

ἕτορον, see τορέω.

ἔτος, εος, τό, *a year*, distinguished from ἐνιαυτός, Od. 1, 16; in plur. Il. 2, 328. 11, 691.

ἕτραπον, see τρέπω.

ἑτράφην, ἔτραφον, see τρέφω.

ἔτυμος, η, ον (ἑτός), *true, pure, genuine*, only neut. plur. ἔτυμα, *truth*, in opposition to ψεύδεα, Od. 19, 203. 567. The neut. sing. ἔτυμον, as adv. *truly, agreeably to truth*, Il. 10, 534. Od. 4, 140. 157. 2) *in truth, really*, like ἐτεόν, Il. 23, 440. Od. 23, 26.

ἐτώσιος, ον (ἑτός, *frustra*), *vain, ineffectual.* πάντα ἐτώσια τιθέναι, Od. 22, 256; hence: *profitless, idle*, ἄχθος, Il. 18, 104. Especially neut. sing. as adv. *vainly, idly*, Il. 3, 368. 14, 407.

εὖ and ep. εὐ̑ before two consonants, so that ῡ is long, adv. (prop. neut. from ἐύς), *well, rightly, properly.* εὖ ἔρδειν, Il. 5, 650; εὖ εἰπεῖν τινα, to speak well of, Od. 1, 302; especially with the idea: *skilfully, dexterously*, εὖ καὶ ἐπισταμένως, Il. 10, 265; ἐὺ κρίνασθαι, Od, 4, 480. 2) *happily, fortunately.* εὖ οἴκαδ' ἱκέσθαι, Il. 1, 19. Od. 3, 188. 3) Strengthening, as εὖ μάλα, *very, exceedingly*; with numerals: εὐ̑ πάντες, all together, Od. 4, 294. (On the separation of the εὖ, see Thiersch § 170, 7. 8. 9; Herm. ad h. Ap. 36.)

εὐ̑, Ion. and ep. for οὗ, q. v.

εὐαγγέλιον, τό (ἄγγελος), *a present for a good message, a reward for joyful news*, * Od. 14, 152. 166.

* ἐυαγέως, poet. for εὐαγῶς (εὐαγής), *purely, holily*, h. Cer. 275. 370.

εὕαδε, see ἀνδάνω.

Εὐαιμονίδης, αο, ὁ, son of Euāmon = *Eurypylus*, Il. 5, 76.

Εὐαίμων, ονος, ὁ, son of Ormenus, father of Eurypylus, brother of Amyntor, and great-grandson of Æolus, Il. 2, 736.

εὐανθής, ές (ἄνθος), *very blooming, luxuriant*, λάχνη, Od. 11, 320; † χοροί, h. 30, 14.

Εὐάνθης, εος, ὁ, father of Maron, Od. 9, 197.

Εὔβοια, ἡ, *Eubœa*, an island of the Ægean sea, separated by the Euripus from Bœotia, now *Negroponte*. Homer calls its inhabitants Abantes. It derived its name, according to the mythographers, from *Eubœa* daughter of Asopus, or better, from its good pastures for cattle (εὖ, βοῦς), Il. 2, 535. Od. 3, 174.

εὔβοτος, ον (βόσκω), *having good pastures, good for pasturing*, Σιφλη, Od. 15, 406. †

* εὔβους, ουν (βοῦς), *abounding in cattle*, accus. εὔβουν, Herm. εὔβων, h. Ap. 54.

εὐγένειος, ον, ep. ἠϋγένειος, *having a heavy beard, having a heavy mane*, λέων, only in the ep. form, Il., Od. 4, 456.

εὐγενής, ές, ep. ἠϋγενής and εὐηγενής (γένος), *nobly born, of good extraction*,* Il. 11, 427. 23, 81. In Hom. always εὐηγενής with η epenthetic, see Thiersch § 166. 4; ἠϋγενής only h. Ven. 94.

εὔγμα, ατος, τό (εὔχομαι), *boasting.* κενὰ εὔγματα, Od. 22, 249. †

εὔγναμπτος, ον, ep. ἐύγναμπτος, (γνάμπτω), *well, beautifully bent*, in ep. form; κλῖδες, Od. 18, 294. †

* εὐδαιμονίη, ἡ (δαίμων), *happiness, good fortune, felicity*, h. 10, 5. †

εὐδείελος, ον, epith. of Ithaca and of islands generally, most prob. signifying: *very plain, widely visible, conspicuous* (εὐπερίσκοπος, App. Schol.), from δῆλος, resolved δέελος and δείελος, because islands, being bounded by the sea, stand out clearly to view; especially spoken of Ithaca, on account of its high shores, * Od. 2, 167. 9, 21. 13, 212; of islands, Od. 13, 234; and Κρήτη, h. Ap. 438. Thus Passow and Nitzsch ad Od. 9, 21. We have also the following de-

1) *situated in the west, western, evening*, but in the first place oes not occur in the signif. *west*, next place, it is applicable at the ly to Ithaca, not to all islands. l to the *afternoon heat, sunny*, in several places) from εὖ and inserted, cf. Eustath. ad Od. 9, *utifully lighted, lying in the twi-* ding to Schol. ad Od. 9, 21, from r-fetched, see Buttm. Lexil. II. p.

(δίκη), *uprightness, the practice ess;* in the plur. εὐδικίας ἀνέχειν, op. to practice acts of rectitude, †

, ον, ep. ἐΰδμητος (δέμω), *well-fully built*, always in the ep. form, 20, 302.

t. εὐδήσω, aor. 1 εὕδησα, 1) *to to sleep*, with the accus. γλυκὺν ν, to enjoy sweet sleep, Od. 8, ı of death, Il. 15, 482. 2) Me-, *to cease*, spoken of the wind, Il. r. with ἌΩ, ἌΓΩ).

, ὁ, son of Mercury and Polyme-ated by his grandfather Phylas, hyra in Thesprotia; one of the of the Myrmidons, Il. 16, 179 ολυμήλη.

ς (εἶδος), *of handsome form, hav-ful figure*, γυνή, Il. 3, 48. †

, ἡ (εὐεργής), *good, noble conduct*, ; in opposition to κακοεργίη. 2) *kindness;* plur. εὐεργεσίας ἀποτί-ite benefits, * Od. 22, 235.

ές (ἔργον), 1) Comm. *well-autifully built*, δίφρος, νηῦς, Il.; 13, 224; χρυσός, well-wrought 202. 2) *well-done*, hence plur. efits, Od. 4, 695. 22, 319.

ν (ἔργον), *nobly acting, excellent.* γὸς ἔῃσιν, * Od. 11, 434. 15, 422.

ές (ἕρκος), *well-fenced, well-en-guarded*, αὐλή, Il. 9, 472; θῦραι,

ον, ep. ἐΰζυγος (ζυγός), *well-* Hom. spoken of ships: *having owers' seats, well-furnished with* ήρετμος, * Od. 13, 116. 17, 288; pret, *well-constructed, firm* (only rm).

ον, ep. ἐΰζωνος (ζώνη), *having a beautiful girdle, well-girded*, epith. of noble women, because the girdle about the breast gave a graceful form to the robe, Il. 1, 429, and h. Cer.

εὐηγενής, ές, ep. for εὐγενής, q. v.

εὐηγεσίη, ἡ (ἡγέομαι), *happy rule, good government*, Od. 19, 114. †

εὐηκής, ές (ἀκή), *well-pointed, very sharp*, αἰχμή, Il. 22, 319. †

Εὐηνίνη, ἡ, daughter of Evenus = *Marpessa*, Il. 9, 557.

Εὐηνορίδης, ου, ὁ, son of Evenor = *Leocritus*, Od. 22, 294.

Εὔηνος, ὁ (= εὐήνιος, gentle), *Evenus*, 1) son of Mars and Demonice, king of Ætolia, father of Marpessa. When Idas, son of Aphareus, bore off his daughter, he pursued him to the river Lycormas, and as he could not overtake them, he plunged into it, and it received from him the name Evenus. Apollo likewise loved Marpessa, and wrested her from Idas, in the city Arene in Messenia. Idas fought with him for her; Jupiter at length separated them; and upon the free choice which he granted her, Marpessa chose Idas, Il. 9, 557. 2) son of Selepius, king of Lyrnessus, father of Mynes and Epistrophus, Il. 2, 693.

εὐήνωρ, ορος, ὁ, ἡ (ἀνήρ), prop. *manly*, in Hom. an epithet of wine and of iron; *strengthening the courage*, or *invigorating men*, * Od. 4, 622. 13, 19; or *befitting a man, man-ennobling* (Voss, 'the spirit-strengthening wine and the man-ennobling brass').

Εὐήνωρ, ορος, ὁ, father of Leocritus, Od. q. v.

εὐήρης, ες (ἄρω), *well-joined, well-fitted, easy to handle* or *use*, epith. of an oar, * Od. 11, 121 (Voss, 'well-smoothed'). (The derivation from ἐρέσσω is incorrect.)

* εὐήρυτος, ον (ἀρύω), *easy to draw*, ὕδωρ, h. in Cer. 106.

* εὐθαρσής, ές (θάρσος), *of good courage, resolute, bold*, h. 7, 9.

* εὐθέμεθλος, ον, ep. ἠϋθέμεθλος, *well-founded*, γαῖα, h. 30, 1. †

* εὐθηνέω, *to be in a flourishing condition*, vigere; *to abound in, to be rich*, with dat. κτήνεσιν, h. 30, 10 (akin to τιθήνη).

εὔθριξ, τριχος, ὁ, ἡ (θρίξ), *having beautiful hair, having beautiful mane*, epith. of steeds; only in the ep. form ἐΰτριχας, * Il. 23, 13. 301. 351.

εὔθρονος, ον, ep. ἐΰθρονος (θρόνος), *having a beautiful seat, well-throned*, epith. of Eos; always ep. form, Il. 8, 565. Od. 6, 48.

εὔθῡμος, ον (θυμός), 1) *having good courage.* 2) In Hom. *benevolent, kind*, Od. 14, 63. † Adv. εὐθυμῶς, *courageously*, Batr.

*εὐθύς and εὐθύ, adv. of place, *straight, directly*, εὐθὺ Πύλονδε, h. Merc. 342; εὐθύς. 355. In the Il. and Od. only the older form ἰθύς, ἰθύ.

*εὔιππος, ον (ἵππος), *having good steeds*, epith. of Ischys, h. Ap. 210.

Εὔιππος, ὁ, a Trojan, slain by Patroclus, Il. 16, 417.

εὐκαμπής, ές, (κάμπτω), *well-bent, beautifully curved*, δρέπανον, κληῖς, * Od. 18, 368. 21, 6; τόξον, h. 27, 12.

*εὔκαρπος, ον (καρπός), *fruitful, abounding in fruits*, γαῖα, h. 30, 5.

εὐκέατος, ον, poet. for εὐκέαστος (κεάζω), *easy to split, easily cleaved*, κέδρος, Od. 5, 60. †

εὔκηλος, ον, Æol. lengthened from ἔκηλος, prop. ἐϜκηλος (see ἔκηλος), *quiet*, Il. 1, 554. 2) *undisturbed*, Il. 11, 371. Od. 14, 479.

εὐκλεής, ές (κλέος), ep. εὐκλειής, accus. plur. ἐϋκλεῖας, Il. 10, 281. Od. 21, 331. εὐκλεῖς, Il. 12, 318; *glorious, famous.* οὐ μὰν ἥμιν ἔϋκλεές, it is not glorious for us, Il. 17, 415; whence adv. εὐκλεῶς, ep. ἐϋκλειῶς, *gloriously*, Il. 22, 110.

εὐκλείη, ἡ, ep. for εὐκλεία, *fame, glory*, Od. 14, 402. τινὰ ἐϋκλείης ἐπιβῆσαι, to elevate any one to fame, Voss, Il. 8, 285.

εὐκλειής, ές and adv. εὐκλειῶς, poet. for εὐκλεής and εὐκλεῶς.

εὐκλῄϊς, ῐδος, ἡ (κλείς), *well-locked*, θύρη, Il. 24, 318. †

*εὐκλωστος, ον (κλώθω), *well-spun, well-woven*, χιτών, h. Ap. 203.

εὐκνήμῑς, ῖδος, ὁ, ἡ, ep. ἐϋκνήμις (κνημίς), *having beautiful greaves*, in the Il. epith. of the Achæans; in the Od. also of ἑταῖροι, Od. 2, 402; always in the plur. and ep. form, Il. 1, 17.

εὔκομος, ep. ἠΰκομος, *having beautiful hair, fair-haired*, epith. of noble women, Il. Od. h. Cer. 1.

*εὐκόσμητος, ον (κοσμέω), *beautifully adorned*, h. Merc. 384.

εὔκοσμος, ον (κοσμός), *well-arranged*; only adv. εὐκόσμως, *in a becoming manner*, Od. 21, 123. †

*εὔκραιρος, ον (κραῖρα), *beautifully horned*, spoken of cattle, h. Merc. 209.

εὔκτίμενος, η, ον (κτίμενος), *well-built, well-inhabited, well-situated*, comm. an epith. of towns, islands, regions; spoken of houses, streets, and gardens, Od. 4, 476. Il. 6, 391. 20, 496. The common form εὐκτιμένη, h. Ap. 36, Herm. has rejected.

ἐΰκτιτος, ον, ep. and Ion. for εὔκτιτος (κτίζω), *handsomely built*, Αἶπυ, Il. 2, 592. † h. Ap. 423.

εὐκτός, ή, όν (εὔχομαι), *wished, desired*, Il. 14, 98. †

εὔκυκλος, ον (κύκλος), *well-rounded*, in the Il. epith. of the shield, Il. 5, 797; in the Od. of the chariot, Od. 6, 58. 70; according to Eustath. to be referred to the wheels: *having beautiful wheels*, Voss; κάνεον, Batr. 35.

εὐλείμων, ον, gen. ονος (λειμών), *having good meadows, abounding in meadows* (convenient for pasturing, Voss), νῆσος, Od. 4, 607. †

εὐλή, ἡ (εἰλέω), *a worm, a maggot*, produced in dead bodies, etc., plur., *Il. 19, 26. 22, 509. 24, 414.

εὔληρα, τά, ep. for the comm. ἥνία, *rein, check*, Il. 23, 481; † (prob. from εἰλέω, Schol. οἱονεὶ εἴληρα, ἀπὸ τοῦ περιειλεῖσθαι τοὺς ἡμάντας χερσὶ τῶν ἡνιόχων).

Εὔμαιος, the faithful swine-herd of Ulysses, son of Ctesius, king of the island Syria; he was stolen by a female Phœnician slave of his father, and by the Phœnician sailors sold to Laertes, Od. 15, 402 seq. Ulysses comes to him clad like a beggar, Od. 14, 1 seq. Telemachus lodged with him when he returned from Sparta. He conducted Ulysses to the town, Od. 17, 201; and aided him in slaying the suitors, Od. 22, 267 seq. (prob. from εὖ and ΜΑΩ, the well-disposed).

*εὐμελίη, ἡ, poet. for εὐμέλεια, *good singing*, the reading preferred by Herm. for εὐμυλίη, in h. Merc. 325.

εὐμελίης, ον, ὁ, ep. ἐϋμμελίης, q. v.

εὐμενέτης, ου, ὁ, poet. for εὐμενής, *well-disposed, kind, affectionate* (in opposition to δυσμενής), Od. 6, 185. †

εὐμενής, ές (μένος), *well-disposed, benevolent, kind*, ἦτορ, h. 21, 7. †

Εὐμήδης, εος, ὁ (very wise), father of Dolon, the rich herald of the Trojans, Il. 10, 314.

ες (μῆκος), *very long*, Batr. 130.
ν (μῆλος), *having good* or *many ling in sheep*, Ὀρτυγίη, Od. 15, ood for sheep').
, son of Admetus and Alcestis, ı ships led the Thessalians from , and Iolcus, Il. 2, 711. He pos- ınt horses, and would have won ıe funeral games of Patroclus, chariot been broken, Il. 23, 288 ıe, daughter of Icarius, is men- wife, Od. 4, 798.
ὁ, ep. for εὐμελίης, ep. gen. ἐϋμμελίαο (μελία), *having a pear, skilled in the use of the* of brave warriors, Il. 17, 9; and ιη, Il. 4, 165. (The common does not occur in Hom.)
(εὔμολπος), *to sing sweetly*, h.

, *Eumolpus*, a masc. proper 154. 475.]
ή, h. Merc. 325, an unknown ch Herm. would read εὐμελίη,

εὐνάω (εὐνή), fut. ἀσω, *to cause lay down*, Od. 4, 408. Mid. *to to sleep*, Od. 20, 1; παρά τινι, alone, Od. 5, 119. h. Ven. 191; brutes, * Od. 5, 65.
, ωσα, ον, *well-inhabited, pleas- well-furnished*; always in pass. όλις, δόμοι, and μέγαρα, Il. 2, 0 (used only in the part.).
ς, η, ον (ναίω), *well-inhabited*, ε εὐναιετάων with πόλις, πτολι- οἰόδειον, Il. 16, 572; Σιδονίη, There is no verb εὐναίω.
εὐνάζω (εὐνή), fut. εὐνήσω, aor. ν, 1) Act. *to place in ambush*, 0; comm. *to put to rest, to put* ιε metaph. *to quiet, to soothe* = ιd. 4, 758. 2) Mid. with aor. ιed, *to go to sleep, to sleep*, εὐνη- th any one, Il. 2, 821. 16, 176; ιι εὐνηθῆναι, Il. 14, 360; me- of storms: *to be hushed, to be* 384.
. gen. εὐνῆφι, 1) *a couch, a* ιν, Il. 15, 580. Od. 2, 2 seq.; *e of rest*, of the army, Il. 10, f a wild beast, Il. 11, 115; of ι, 14; in the plur. εὐναί, the couches of Typhœus, which some explain as the grave, Il. 2, 783. *b*) a bed, i. e. *a bed-stead*, the cushion for a bed, Od. 16, 34. *c*) *the nuptial couch*. εὐνῆς ἐπιβήμεναι, Il. 9, 133; hence *marriage, cohabitation*. φιλότητι καὶ εὐνῇ μιγῆναι, to indulge in the pleasures of love, Il. 3, 445. 2) Plur. εὐναί, *anchor-stones*, i. e. stones used for anchors, which were either let down to hold the ship, or, as Nitzsch ad Od. 2, 418, p. 120, thinks, stones or masses of matter, with which the ship was attached to the strand when the water at the shore was too deep, see Il. 14, 77; again, Il. 1, 436. Od. 15, 498. 9, 137 [the above view is, however, retracted by Nitzsch, tom. III. p. 35].

εὐνῆθεν, adv. *from the bed*, Od. 20, 124.

Εὔνηος, ὁ, Ion. for Εὔνεως, son of Jason and Hypsipyle, in Lemnos, who sent wine to the Greeks in Troy, Il. 7, 468; and exchanged a mixing-cup for Lycaon, Il. 23, 747 (from νηῦς, the good sailor, so named from his father).

εὔνητος, ον, ep. ἔϋννητος (νέω), *well-spun, beautifully woven*, χίτων, πέπλος, Il. 18, 596. Od. 7, 97; always in the ep. form.

εὐνῆφι, εὐνῆφιν, see εὐνή.

εὔνις, ιος, ὁ, ἡ, *bereft, deprived*, with gen. υἱῶν, Il. 22, 44; ψυχῆς, Od. 9, 524. (According to Eustath. from εἶς, ἑνός, whence ἔνις, εὔνις, cf. εὔκηλος.)

ἐὔννητος, ον, ep. for εὔνητος, q. v.

εὐνομίη, ἡ (νόμος), *good observance of law, good morals, loyalty*, Od. 17, 487; † in plur. *good laws*, h. 30, 11.

εὔξεστος, ον, ep. ἐΰξεστος, η, ον (ξέω), *well-smoothed, well-polished*; spoken of any thing made of stone or wood, and smoothed with a plane or any similar tool, especially of chariots, tables, bathing-tubs, oars, etc., Il. 7, 5. Od. 4, 48; sometimes with two and sometimes with three endings, see Thiersch Gram. § 201, 16. [The word is used only of wood-work. In Od. 14, 25, ἄκοντες ἐΰξεστοι, it refers to the shaft, not, as Bothe supposes, to the point, Jahrb. J. und Klotz, p. 264.]

εὔξοος, ον, ep. ἐΰξοος (ξέω), *well-smoothed*; like εὔξεστος, spoken of chariots, tables, and spear-shafts, Il. 2, 390. 10, 373; but Od. 5, 237, σκέπαρνον ἐΰξοον, the well-whetted axe, which is explained by some as act. 'that hews well.'

εὔορμος, ον (ὅρμος), *having good anchor-*

age, or, with Nitzsch, 'having level shores,' λμήν, Il. 21, 23. Od. 4, 358.

*εὔοχθος, ον (perhaps from ὀχή), *fertile, fruitful*, γῆ, Ep. 7, 2.

*εὔπαις, δος, ὁ, ἡ (παῖς), *abounding in children, blest with offspring*, h. 30, 5.

εὐπατέρεια, ἡ (πατήρ), *the daughter of a noble father* (V. 'of noble descent'), epith. of Helen and Tyro, Il. 6, 292. Od. 11, 235.

Εὐπείθης, εος, ὁ (adj. εὐπειθής), father of the suitor Antinous of Ithaca; he wished to avenge the death of his son, whom Ulysses had slain among the suitors, by a combat against him, but was slain by Laertes, Od. 1, 383. 24, 469 seq.

εὔπεπλος, ον (πέπλος), *having a beautiful mantle, handsomely clad*, epith. of noble women, Il. 5, 424; *Ναυσικάα*, Od. 6, 49.

εὐπηγής, ές (πήγνυμι), ep. for εὐπαγής, prop. pressed together; spoken of the physical frame, *well-knit, strong, firm*. ξεῖνος μέγας ἠδ' εὐπηγής, Od. 21, 334. †

εὔπηκτος, ον (πήγνυμι), *well-joined, firmly built*, epith. of buildings and tents, Il. 2, 661. 9, 663. Od. 23, 41.

εὔπλειος, η, ον, ep. ἔϋπλειος (πλεῖος), *well-filled, entirely full*, πήρη, Od. 17, 467. †

εὐπλεκής, ές, ep. ἐϋπλεκής (πλέκω), *well-interwoven, beautifully entwined*, = εὔπλεκτος; θύσανοι, δίφροι, *Il. 2, 449. 23, 436; only in the ep. form.

εὔπλεκτος, ον, ep. ἔϋπλεκτος (πλέκω), *well, beautifully interwoven; well-twisted*, δίφρος, Il. 23, 335, ep. form; σειραί, strongly twisted cords, Il. 23, 115, comm. form.

εὐπλοίη, ἡ, ep. for εὔπλοια (πλέω), *a prosperous voyage* or *navigation*, Il. 9, 362. †

εὐπλοκαμίς, ίδος, ἡ, ep. form from ἐϋπλόκαμος, *having beautiful tresses*; only ἐϋπλοκαμῖδες Ἀχαιαί, *Od. 2, 119. 19, 542.

εὐπλόκαμος, ον, ep. ἐϋπλόκαμος (πλόκαμος), *having beautiful tresses, with beautiful locks*, epith. of goddesses and of women, Il. 6, 380. Od. 5, 125 seq.; only ep. form.

εὐπλυνής, ές, ep. ἐϋπλυνής (πλύνω), *well-washed, clean*, φᾶρος, Od. 8, 392. 425; only ep. form.

εὐποίητος, ον and η, ον (ποιέω), *well-made, beautifully wrought*, spoken of works of every kind: *well-built*, πύλη, κλισίη; the fem. εὐποιήτη, Il. 5, 466. 16, 636; but εὐποίητος πυράγρη, Od. 3, 434; (Thiersch § 201, 16.)

*εὐπόλεμος, ον (πόλεμος), *good in war, warlike*, h. 7, 4.

εὐπρήσσω (πρήσσω), *to make well, to arrange well*; whence ἔϋπρήσσεσκον, Od. 8, 259. † Eustath. reads, more correctly, ἐπρήσσεσκον, see Thiersch Gram. § 170, 7.

εὔπρηστος, ον (πρήθω), *strongly kindling, vehemently excited*, ἄϋτμή, from the bellows (V. 'the glow-enkindling blast'), Il. 18, 471. †

εὔπρυμνος, ον (πρύμνα), *having a well-built* or *beautifully adorned stern*, νῆες, Il. 4, 248. †

εὔπυργος, ον (πύργος), *furnished with good towers*, epith. of fortified towns, Il. 7, 71. †

εὔπωλος, ον (πῶλος), *having beautiful horses, abounding in horses*, epith. of Ilium, Il. 5, 551. Od. 2, 18, often.

εὐράξ, adv. (εἶρος), *sidewise*, *Il. 11, 251. 15, 541.

εὐραφής, ές, ep. ἐϋῤῥαφής (ῥάπτω), *well-sewed, sewed fast*, δοροί, *Od. 2, 354. 390; only ep. form.

εὐρεής, ές, ep. ἐϋῤῥεής, ep. form of εὐρείης; only in the gen. ἐϋῤῥεῖος ποταμοῖο, contr. from ἐϋῤῥεέος, in *Il. 6, 508. 15, 265, and elsewhere; see the following.

εὐρείτης, ου, ὁ, ep. ἐϋῤῥείτης, ao (ῥέω), *beautifully flowing, nobly flowing*, epith. of rivers, Il. 6, 34. Od. 14, 257.

*Εὔριπος, ὁ, the *Euripus*, the strait between Eubœa, Bœotia and Attica; now the strait of *Egribos*, h. Ap. 222. (Prob. from εὖ and ῥίπτω.)

εὑρίσκω, fut. εὑρήσω, h. Merc. 302; aor. act. εὗρον, and aor. mid. εὑρόμην, 1) *to find* what one seeks, *to invent, to discover, to devise*; with accus. μῆχος, to devise a means, Il. 2, 343; κακοῦ ἄκος, Il. 9, 250 (see ἄκος); τέκμωρ' Ἰλίου, to find the end of Ilium, i. e. accomplish its destruction, Il. 7, 31. 9, 49; but τέκμωρ τι, to find an expedient, a remedy, Od. 4, 374. 2) *to find by chance, to light upon, to fall in with*, spoken of persons and things very often; with part. αὐτὸν ἥμενον, Il. 5, 752. Mid. *to find out for oneself, to devise*, τέκμωρ, Il. 16, 472; ὄνομα, Od. 19, 403; θανάτου λύσιν ἑταίροισιν, to find deliverance from death for his companions, Od. 9, 421. 2) *to find by chance* or *unawares*. οἱ τ' αὐτῷ κακὸν εὕρετο, he drew evil upon himself, Od. 21, 304.

εὔροος, ον, ep. ἐϋῤῥοος, *beautifully flowing*,

lowing, epith. of rivers, *Il. 7, 329; always in the ep. form.

ὁ, the *Eurus*, or *south-east* wind, : four main winds of Homer, Od. 5, It is stormy, Il. 2, 145. 16, 765; warm wind it melts the snow, Od. (According to some, from αὖρα, ; to others, kindred to ἠῶς, conf. exil. I. p. 121.)

εος, τό (εὐρύς), *breadth, width*, Od.

ής, poet. for εὐραφής, q. v.

ς, ep. gen. see εὐρεής.

ης, ὁ, ep. for εὐρείτης, q. v.

ς, ep. for εὔροος, q. v.

νιος, νια, νιον, (ἀγυιά), *having eets, with spacious streets*, epith. of es, Il. 2, 329. Od. 4, 246. 22, 230; ὼν εὐρυαγυία, h. Cer. 16.] occur- in the fem.

ῆς, ου, ὁ, a suitor of Penelope, slain ιachus, Od. 22, 267.

ος, ὁ, 1) son of Mecisteus; he ι his kinsman Diomedes to Troy, was one of the bravest heroes, Il. was also a powerful wrestler, but ιuered by Epeus, Il. 23, 680. 2) a a victor in wrestling, who present- s with a sword, Od. 8, 115.

έτης, ου, ὁ, 1) a herald of Aga- Il. 1, 320. 9, 170. 2) a herald of who followed him to Troy, Il. 2, 19, 247.

ίης, αο, ὁ, Ion. and ep. for εὐριβίας *ide-ruling, having a wide sway*, . Cer. 295.

έμας, αντος, ὁ, 1) a Trojan, fa- bas and Polyidus, who knew how et dreams, Il. 5, 149. 2) a suitor of of Ithaca, slain by Ulysses, Od. 18, 83.

κη, ἡ, daughter of Clymenus, wife , Od. 3, 452.

ειεια, ἡ, daughter of Ops son of Laertes had purchased her at : of twenty cattle, Od. 1, 429. 430. ιght up Ulysses, Od. 19, 482; then rynome discharged the office of eper and had the charge of the laves, Od. 22, 396. 23, 289. Her ιttachment and activity are often

εἴων, οντος, ὁ (κρείων), *wide-ruling*, epith. of Agamemnon and of Neptune, *Il. 1, 102. 355.

Εὐρύλοχος, ὁ, a companion and fellow-wanderer of Ulysses; he conducted a part of the crew to Circe, accompanied Ulysses to the nether world, occasioned the slaughter of the sacred oxen of Helius, by which he drew death upon himself and his companions, Od. 10, 205. 11, 23.

Εὐρύμαχος, ὁ, son of Polybus, according to Od. 4, 629; he and Antinous were the most respectable amongst the suitors of Penelope; he was crafty and subtle, Od. 1, 399. 2, 177. He was slain by Ulysses, Od. 22, 69.

Εὐρυμέδουσα, ἡ, a female slave of Alcinous, king of Phæacia, who brought up Nausicaa, Od. 7, 8.

Εὐρυμέδων, οντος, ὁ, 1) father of Peribœa, leader of the giants in Epirus, Od. 7, 58; cf. Pind. Pyth. VIII. 15–19. 2) son of Ptolemæus, the noble charioteer of Agamemnon, Il. 4, 228. 3) a servant of Nestor, Il. 8, 114. 11, 620.

εὐρυμέτωπος, ον (μέτωπον), *broad-browed*, always an epith. of cattle, Il. 10, 292. Od. 3, 282.

Εὐρυμίδης, ου, ὁ, son of Eurymus = *Telemus*, a Cyclops, Od. 9, 509.

Εὐρυνόμη, ἡ, 1) daughter of Oceanus and Thetis, who received Vulcan when hurled from heaven into the sea, Il. 18, 398 seq. According to Hes. Th. 98, she was the mother of the graces; before Saturn, she with Ophion had the dominion of Olympus, Ap. Rh. 1, 503. 2) the trusty stewardess of Ulysses, Od. 17, 490 seq. 19, 96.

Εὐρύνομος, ὁ, son of Ægyptius in Ithaca, a suitor of Penelope, Od. 2, 22. He is also mentioned in the contest with Ulysses, Od. 22, 242.

εὐρύνω (εὐρύς), aor. 1 εὔρῡνα, *to make broad, to widen*, with ἀγῶνα, to enlarge the arena of combat, Od. 8, 260. †

εὐρυόδειος, α, ον (ὁδός), *having broad roads, with wide ways* (widely roamed over V.), epith. of the earth, since it can be travelled over in all directions, only in fem. Il. 16, 635. Od. 3, 453; and often.

εὐρύοπα, ὁ, ep. for εὐρυόπης, as nom. Il. 5, 265; as voc. Il. 16, 241; a form of εὐρύοψ, whence the accus. εὐρύοπα, Il. 1, 498. 8, 206; either (from ὤψ), *wide-seeing, far-seeing*, or (from ὄψ), *wide-thundering*, epith. of Jupiter.

The last signif. seems to contravene the Hom. *usus loquendi*, since ὄψ, though used to indicate the voices of men and beasts is not applied to every loud noise. Eustath. and Hesych. give both explanations; Heyne, Wolf, Thiersch, § 181. 47. Anm. 2, decide in favor of the first signif. and Voss, ad. h. Cer. 3, translates it the *ruler of the world*, see Il. 13, 732. In h. Cer. 441, connected with βαρύκτυπος. [See Jahrb. von Jahn und Klötz, März 1843, p. 264.]

εὐρύπορος, ον (πόρος), prop. *having broad ways, widely navigated*, always an epith. of the sea, Il. 15, 381. Od. 4, 432. 12, 2.

εὐρυπυλής, ές (πυλή), *having wide gates, wide-gated*, Ἄϊδος δῶ, Il. 23, 71. Od. 11, 571.

Εὐρύπυλος, ὁ, son of Euæmon, grandson of Ormenus, ruler of Ormenion in Thessaly, who sailed to Troy with forty ships, Il. 2, 736; a brave warrior; he slew many Trojans, was wounded by Paris, and healed by Patroclus, Il. 11, 841. In Pindar he is represented as the son of Neptune, king of Cyrene, and received the Argonauts in Lybia, cf. Müller, Orchom, p. 466. 2) son of Neptune and Astypalæa, father of Chalciope, king of Cos, Il. 2, 676. 3) son of Telephus and Astyoche, sister of Priam, king of Mysia. He was induced by presents, which Priam sent to his mother or wife, to go to the aid of Troy. He was slain by Neoptolemus, Od. 11, 520 seq. cf. Strab. p. 587.

εὐρυρρέεθρος, ον (ῥέεθρον), flowing in a broad channel, *wide-flowing*, epith. of the Axius, Il. 21, 141. †

εὐρυρρείων, ουσα, ον (ῥέω), *wide-flowing*, epith. of the Axius, Il. 2, 849. 16, 288; of the Xanthus, * Il. 21, 304.

εὐρύς, εῖα, ύ, gen. έος, είης, έος (ep. accus. εὐρέα for εὐρύν, Il. 6, 291. 18, 140); *broad, wide, spacious*, chiefly epith. of the heavens, the sea, countries, etc. [twice of cities, Il. 2, 575. 18, 591.] εὐρέα νῶτα θαλάσσης, Il. 2, 159. εὐρέες ὦμοι, Il. 3, 227. τεῖχος εὐρύ, a thick wall, Il. 12, 5. κλέος εὐρύ, a wide-spread report, Od. 23, 137. Compar. εὐρύτερος, Il. 3, 194.

εὐρυσθενής, ές (σθένος), *having a wide dominion, wide-ruling*, epith. of Neptune, Il. 7, 455. Od. 13, 140.

Εὐρυσθεύς, ῆος, ὁ, son of Sthenelus, and grandson of Perseus, king of Mycenæ; he was prematurely born, for Juno accelerated his birth, that he, and not Hercules might reign, according to an oath of Jupiter in relation to the descendants of Perseus, Il. 19, 100. 123 seq. Thus Eurystheus became master of Hercules and imposed upon him the well-known twelve labors, Il. 15, 639. The last of these labors was to bring up the dog from hell, Il. 8, 363. Od. 11, 617 seq.

Εὐρυτίδης, ου, ὁ, son of Eurytus = *Iphitus*, Od. 21, 14.

Εὐρυτίων, ωνος, ὁ, a Centaur, Od. 21, 295. cf. Apd. 2, 5. 4.

Εὔρυτος, ὁ, 1) son of Actor and Molione, brother of Cteatus, by tradition son of Neptune. Both marched to aid Augeas, against the Pylians and Nestor, Il. 11, 709 seq., and also against Hercules, who slew him in ambush, Il. 2, 621. They were called Ἀκτορίωνε and Μολίονε, Il. 11, 709. According to Apd. 2, 7. 2, they had together only one body, but two heads, four hands, as many feet, and possessed great strength. 2) son of Melaneus and Stratonice, king of Œchalia (in Thessaly, Il. 2, 730; or in Messenia, Od. see Οἰχαλίη), father of Iole, of Iphitus, of Molion, etc. a famous archer. According to Hom. Apollo slew him, because he had challenged him to a contest in archery, Od. 8, 226 seq. Ulysses received from his son Iphitus the bow of Eurytus, Od. 21, 32 seq. According to a late tradition Hercules slew him because he would not give him Iole, Apd. 2, 4. 8 (the bow-drawer, from ἐρύω).

***Εὐρυφάεσσα, ἡ** (the far-seeing), sister and wife of Hyperion, mother of Helius, of Selene and Eos, h. 31, 4.

εὐρυφυής, ές (φύω), *wide-growing*, epith. of barley, Od. 4, 604. †

εὐρύχορος, ον (χῶρος), having a broad space, *roomy, spacious, extensive*, epith. of cities and countries, Il. 2, 498 (according to the Schol. ep. shortened for εὐρύχωρος, see Thiersch § 168, 10, and Nitzsch ad Od. 6, 4; with Passow we may derive it more simply from χορός, *having broad dancing-places*; hence, generally, *having broad plains*).

εὐρύωψ, οπος, ὁ, see εὐρύοπα.

εὐρώεις, εσσα, εν (εὐρώς), *mouldy, musty*; and since mould is generated only in dark, confined places, it signif. generally, *dark, gloomy*, epith. of the nether world, Il. 20, 65. Od. 10, 512. 23, 322. 24, 10 (improb. with Apoll. Hesych. poet. for εὐρύς).

η, ἡ, *Europa.* 1) daughter of the
ı Agenor and of Telephassa, ac-
ɔ Apd. 3, 1. 1; Hom. calls her the
of Phœnix (if this is not an appel.),
f Sarpedon and Minos by Jupiter,
her off to Crete, in the form of a
, 321. Batr. 79. Homer does not
ıer name; it occurs first in Hdt. 1,
e name of a division of the world,
ioned in h. Ap. 251; in which place
ıern Greece seems to be intended.
ὐρωπός = εὐρύς; hence εὐρώπη sc.
extended, the far-stretching land;
ad h. Ap. l. c.)

ep. ἠΰς, ἠΰ, gen. ἐῆος, accus. ἑῆν, Il.
d. 18, 127; ἠῦν, Il. 5, 628; neut. ἠΰ,
. 20, 80; the form ἑΰ and εὖ in neut.
1) *good, excellent, beautiful, glo-*
ɔken of persons and things, Il. 2,
ɔς ἠΰ, Il. 17, 456. The gen. sing.
he signif. of φίλος stands now cor-
tead of ἑῆος, *his*, Il. 1, 393, and 15,
122. 550, where it should even sig-
. 2) Gen. plur. neut. ἐάων, as if
m. τὰ ἐά, *good things, good*, Il. 24,
nly neut. except θεοὶ δωτῆρες ἐάων,
5. 335. h. 17, 12; (see Buttm. § 35,
ɛrsch Gram. § 183, 10; on the other
ɛderlein supplies from δώρων the
ubst. δόσεων, cf. Kühner § 243, 3.)
. Jahn und Klotz, März 1843, pp.

see εἴω.

ος, ον, ep. ἐΰσσελμος (σέλμα), *well-*
with oar-benches, or *rowers*, epith.
Il. 2, 170, and often. (It does not
he nom., cf. Spitzner ad Il. 16, 1.)
θμος, ον, ep. ἐΰσκαφθμος (σκαίρω),
nding, easily leaping, epith. of hors-
31. †

ος, ον, ep. ἐΰσκοπος (σκοπός), *that*
d aim, good to hit, Ἄρτεμις, Od. 11,
(fr. σκοπέω,) *seeing well, looking*
ly, epith. of Mercury, Il. 24, 24. Od.
ly in the ep. form.

ιος, ον, ep. for εὔσελμος, q. v.

ρος, ὁ, ep. Εὔσωρος, father of Aca-
hrace, Il. 6, 8.

ής, ές, ep. ἐϋσταθής (ἵστημι), *stand-*
well-founded, μέγαρον, Il. 18, 374;
Od. 23, 178; always in the ep. form.

ανος, ον, ep. ἐϋστέφανος (στέφανος),
fully crowned, Voss; epith. of Dia-
na, Il. 21, 511; of Venus and Mycene, Od. 8, 267. 2, 120; of Ceres, h. Cer. 224; accord. to Apoll. ad Il. 21, 511, from στεφάνη, περικεφαλαίας εἶδος. The back hair, to wit, was enclosed in a net, see ἀναδέσμη, and then fastened with a band (στεφάνη) before. According to others it is to be interpreted of the girdle and = εὔζωνος. 2) *strongly fortified, strongly walled*, an epith. of the city Thebe, Il. 19, 99; see στεφάνη (only in the ep. form).

ἐΰστρεπτος, ον, ep. ἐΰστρεπτος (στρέφω), *well-twined, well-twisted*, spoken of leathern thongs, * Od. 2, 426. 15, 291.

εὐστρεφής, ές, ep. ἐΰστρεφής, *well-wound, well-twisted*, spoken of cords, etc., Od. 9, 425. 10, 167; of a bow-string, Il. 15, 463; of a gut-string, Od. 21, 408; always in the ep. form.

ἐΰστροφος, ον, ep. ἐύστροφος (στρέφω), *well-wound, well-twisted*; οἰὸς ἄωτος, the well-twisted wool of the sheep, i. e. the string of the sling, * Il. 13, 599. 716; in the ep. form.

* εὔστρωτος, ον (στρώννυμι), *well-spread, well-made*, λέχος, h. Ven. 158. Cer. 286.

εὖτε, ep. 1) Conj. of time, for ὅτε (which arises from this by a rejection of the digamma), *at the time, when, as.* a) With indic. Il. 11, 735. The apodosis begins with ἔνθα, τῆμος, δὴ τότε, καὶ τότε, etc., Il. 6, 392. Od. 13, 93. b) In connection with ἄν, εὖτ' ἄν (see ὅτ' ἄν), *in case that, as soon as, as often as*, Il. 1, 242. Od. 1, 192; once without ἄν, Od. 7, 202. c) With optat. h. 17, 8. 2) Adv. of comparison, for ἠΰτε, *as when*, only once, Il. 3, 10; and according to Aristarch. Il. 19, 386; where Wolf and Spitzner write αὖτε; Buttm. Lexil. II. p. 229, would read ηὖτε, and Bothe has adopted the reading.

εὐτειχής, ές = εὐτείχεος.

εὐτείχεος, ον (τεῖχος), *having strong walls, well-walled*, Τροίη, Ἴλιος, Il. 1, 129. A metaplast. accus. πόλιν εὐτείχεα, is found in Il. 16, 57; which on account of the accent cannot be assigned to εὐτειχής (see however Thiersch § 200, 20).

* εὐτείχητος, ον (τεῖχος) = εὐτείχεος, h. Ven. 112.

εὔτμητος, ον, ep. ἔϋτμητος (τέμνω), *beautifully cut, well-cut*, always spoken of leathern articles, * Il. 7, 304. 10, 567; always in the ep. form.

εὐτρεφής, ές, ep. ἔϋτρεφής (τρέφω), *well-fed, fat*, * Od. 9, 425. 14, 530.

εὔτρητος, ον, ep. ἔϋτρητος, *well-bored, well-pierced*, λοβοί, Il. 14, 182; † ep. form.

Εὔτρησις, ιος, ἡ, a village in Thespiæ in Bœotia, with a temple of Apollo, who had an oracle there, Il. 2, 502. According to Steph. it received its name from the many roads which traversed it.

ἐΰτριχας, see ἐΰθριξ.

εὔτροχος, ον, ep. ἔϋτροχος (τροχός), *having good wheels, with beautiful wheels*, ἅρμα, ἅμαξα, Il. 8, 438. Od. 6, 72; always in the ep. form.

εὔτυκτος, ον (τεύχω), *well-made, handsomely wrought, well-built*, κλισίη, Il. 10, 566. Od. 4, 123; κυνέη, Il. 3, 336; ἶμάσθλη, Il. 8, 44.

* εὔϋμνος, ον (ὕμνος), *abounding in hymns, much-praised*, h. Ap. 19, 207.

εὐφημέω (εὔφημος), fut. ήσω, *to use propitious words* or *words of good omen*, or, *to refrain from all words of bad omen*, especially in sacrifices and religious matters; hence generally, *to be still, to be silent*, like *favete linguis*. εὐφημῆσαι κέλεσθε, command to be silent, Il. 9, 171. †

Εὔφημος, ὁ, son of Trœzenus, an ally of the Trojans, leader of the Cicones, Il. 2, 846.

* εὐφήμως, adv. (φήμη), *of good omen, propitiously; piously, religiously*, h. Ap. 171.

Εὐφήτης, ου, ὁ, king of Ephyræ, on the Selleis in Elis, Il. 15, 532.

Εὔφορβος, ὁ, son of Panthous, one of the bravest Trojans; he wounded Patroclus, and was slain by Menelaus, Il. 16, 806 seq. 17, 59. (Pythagoras affirmed that he was once this Euphorbus, cf. Diog. Laert. 8, 1. 4.) [cf. also Horat. Carm. I. 28, 10.]

εὐφραδής, ές (φράζω), *speaking well, eloquent*. 2) *clear*, only adv. εὐφραδέως, *distinctly, eloquently; πεπνυμένα ἀγορεύειν*, Od. 19, 352. †

εὐφραίνω, ep. ἔϋφραινω (φρήν), fut. εὐφρανέω, aor. εὔφρηνα, 1) Act. *to delight, to gladden, to please*, τινά, Il. 5, 688; τινὰ ἐπέεσσι, Il. 24, 102; νόημα ἀνδρός, Od. 20, 82. 2) Mid. *to be delighted, to enjoy oneself*, Od. 2, 311 (both in the comm. and in the ep. form, Il. 7, 297.

εὐφρονέων, ουσα, ον, ep. ἐϋφρονέων (φρονέω), *well-disposed, benevolent;* it denotes at once a kind disposition and intelligence, cf. Nitzsch, Od. 2, 160; only as part. in the often repeated verse: ὅ σφιν ἐϋφρονέων ἀγορήσατο, etc. Il. 1, 73 seq.

εὐφροσύνη, ἡ, ep. ἐϋφροσύνη (εὐφρων), *gladness, joy, cheerfulness*, Od. 9, 6. 20, 8; in the plur. Od. 6, 156. * Od.

εὔφρων, ον, ep. ἔϋφρων (φρήν), *joyful, glad, some, gay*, Il. 15, 99; θυμός, Od. 17, 531. 2) Act. *gladdening, cheering*, οἶνος, Il. 3, 246; in both forms.

εὐφυής, ές (φύω), *of beautiful growth, growing well*, πτελέη, Il. 15, 243; μηροί, beautiful thighs, * Il. 4, 147.

εὔχαλκος, ον (χαλκός), *made of beautiful brass*, or, *beautifully wrought of brass*, as στεφάνη, ἀξίνη, Il.; λέβης, Od., handsomely adorned with brass, μελίη, κυνέη, Il. 13, 612.

* εὐχερής, ές (χείρ), *managing any thing easily, dexterous*, Batr. 62.

εὐχετάομαι, poet. form for εὔχομαι, infin. εὐχετάασθαι ep. for εὐχετᾶσθαι, imperf. εὐχετόωντο ep. for εὐχετῶντο, 1) *to affirm any thing of oneself with confidence*, as τίνες ἔμμεναι εὐχετόωνται, Od. 1, 172; hence, 1) *to vaunt oneself, to boast*, ἐπέεσσι, Il. 12, 391. 17, 19; ἐπί τινι, about any thing, Od. 22, 412. 2) In reference to the gods: *to pray, to supplicate*, with dat. Κρονίωνι, to Jupiter, Il. 9, 268; θεοῖσιν, 15, 369. Od. 12, 356; and generally, to show reverence, *to thank* any one, spoken of men only in reference to a god, Il. 11, 761. τῷ κέν τοι —, θεῷ ὣς, εὐχετοώμην, Od. 8, 467; see εὔχομαι.

εὐχή, ἡ, *a vow, a petition, a prayer*, only Od. 10, 526. †

Εὐχήνωρ, ορος, ὁ, son of the prophet Polyidus of Corinth, Il. 13, 663; according to Paus. 1, 43, grandson of Polyidus (from εὐχος and ἀνήρ).

εὔχομαι, depon. mid. fut. εὔξομαι, aor. εὐξάμην; ground meaning, *to declare aloud, to affirm confidently;* hence, 1) *boastingly to affirm of oneself, to announce oneself*, often with infin. espec. in reference to family: πατρὸς ἐξ ἀγαθοῦ γένος εὔχομαι εἶναι, Il. 14, 113. Od. 1, 180 (in this there is contained not exactly the idea of boasting, but merely the declaration with a certain degree of complacency; since in that time every one boasted of that which he believed himself to be, see Nitzsch ad Od.); it stands elliptically: ἐκ Κρητάων γένος εὔχομαι, viz. εἶναι, I boast descent from the Cretans, Od. 14, 199; often, *to boast, to vaunt, to brag*, Il. 1, 91. 2, 597; αὔτως, Il. 11, 388. 2) *to vow, to promise*, with infin. Il. 18, 499; *to vow*, especially to

ie gods, τινί, and infin. εὔχετο Ἀπόλλωνι ῥέ-ειν ἑκατόμβην, Il. 4, 119; and because bene-a were in this way expected from the gods,) Gener. *to implore, to supplicate*, θεῷ, a od; and absol., Il. 1, 87. 6, 240; also with it. commod. αἴτε μοι εὐχόμεναι, praying for e, Il. 7, 298. (Homer never uses the aug-ent.)

εὖχος, εος, τό, *glory, honor*, espec. *military ory, victory*; often διδόναι εὖκός τινι, to ve glory to any one, spoken both of the nquered, Il. 5, 285. 654. 11, 445; and of e gods, Il. 7, 81. 203; often in connection ith κλέος, νίκην; εὖχος ὀρέγειν, πορεῖν τινι, . 13, 327. Od. 22, 7; cf. Spitzner ad Il. 15, 2; ἀρέσθαι, Il. 11, 290. Passow explains *the object of supplication*, but most of the cients *fame*, and this signif. is required in e Hom. use.

εὐχροής, ές, a rare poet. form for εὔχροος ρόα), *of a beautiful color*, Od. 14, 24. †

εὐχολή, ἡ (εὔχομαι), 1) *boasting, vaunt-g*, Il. 8, 229; *exultation, the shout of vic-ry*, in opposition to οἰμωγή, Il. 4, 450. 864. the object on account of which one vaunts mself (cf. Wolf Vorles.). εὐχωλήν τινι κα-λείπειν, Il. 2, 160. 4, 173. 22, 433. 2) *a vow* ade to the gods, Il. 1, 65. 93; *prayer, sup-ication*, Il. 9, 499. Od. 13, 357.

εὔω (kindred with αὔω), *to singe, to burn F*; mostly used of swine, from which the istles were singed before roasting, Od. 2, 0. 14, 75. 426. σύες εὑόμενοι τανύοντο διὰ λογός, the swine were stretched for singing er the fire, Il. 9, 468; and spoken also of e singing of the eyebrows of the Cyclops, d. 9, 389. (εὔω deserves the preference over ίω, cf. Buttm. Gram. II. p. 140).

εὐώδης, ες (ὄζω, ὄδωδα), *odoriferous, veet-scented, fragrant*, θάλαμος, Il. 3, 382; *aιον*, Od. 2, 339.

εὐῶπις, ιδος, ἡ, *having beautiful eyes, rving a lovely countenance*, κούρη, * Od. 6, 13. 142. h. Cer. 334.

ἔφαγον, see ἐσθίω, ἔδω.

ἐφάλλομαι, depon. mid. (ἅλλομαι), aor. nc. 2 ἐπᾶλτο, part. ἐπάλμενος and ἐπιάλμε-ς, 1) *to spring upon, to leap upon*; ἵππων, e chariot, Il. 7, 15; absol. κύσσε μιν ἐπιάλ-μενος, Od. 24, 320; espec. 2) *to leap upon*, a hostile signif., *to rush upon*, τινί, any one, . 13, 643. 21, 140; and often absol. in the art., Il. 7, 260. (Hom. uses only 3 sing. aor. ἐπᾶλτο and the part. aor. sync. ἐπάλμενος and ἐπιάλμενος, Passow.)

ἔφαλος, ον (ἅλς), *situated on the sea, maritime*, epith. of sea-board towns, * Il. 2, 538. 584.

ἔφαν, see φημί.

ἐφανδάνω, poet. ἐπιανδάνω (ἀνδάνω), *to please, to be agreeable*. ἡ βουλὴ θεοῖσιν ἐφήνδανε, Il. 7, 45; also pres. ἐπιανδάνει, Il. 7, 407; and imperf. ἐπιήνδανε in the Od. often.

ἐφάνη, see φαίνω.

ἐφάπτω (ἅπτω), fut. ἐφάψω; only 3 sing. perf. pass. ἐφῆπται, and 3 pluperf. pass. ἐφῆπτο, and aor. 1 mid. ἐφηψάμην. I) Act. *to attach to, to fasten to*; hence pass. *to be attached to*; only in a metaph. signif. with dat. of pers. Τρώεσσι κήδε' ἐφῆπται, woes are attached to the Trojans, threaten them, Il. 2, 15. 69; ὀλέθρου πείρατα, Il. 12, 79. Od. 22, 33 (see πεῖραρ); ἀθανάτοισιν ἔρις καὶ νεῖκος, Il. 21, 513. II) Mid. *to touch, to lay hold of, to attain*; with gen. ἐπὴν χείρεσσιν ἐφάψεαι (i. e. ἐφάψῃ) ἠπείροιο, as soon as thou shalt touch the land with thine hands, Od. 5, 348.

ἐφαρμόζω (ἁρμόζω), fut. όσω, intrans. *to fit, to be suitable, to suit*, τινί, Il. 19, 385. †

ἐφέζομαι, depon. mid. (ἕζομαι), *to sit upon, to seat oneself upon*, with dat. δίφρῳ, δενδρέῳ, Il. 3, 152; πατρὸς γούνασι, Il. 21, 506. 2) *to seat oneself by*, Od. 17, 334 (only pres. and imperf.).

ἐφέηκα, see ἐφίημι.

ἐφείην, see ἐφίημι.

ἐφεῖσα (εἶσα), defect. aor. 1 infin. ἐφέσσαι, ep. for ἐφέσαι, mid. ἐφεισάμην, imperat. ἔφεσ-σαι, ep. for ἔφεσαι, part. ἐφεσσάμενος, ep. for ἐφεσάμενος, infin. fut. ἐφέσσεσθαι, Il. 9, 455; I) Act. *to put upon, to lay* or *place upon*. καταστῆσαι καὶ ἐφέσσαι τινά, to convey to and put ashore, Od. 13, 274. II) Mid. *to place any thing for oneself upon, to lay upon*. μήποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱόν, Il. 9, 455. ἐμὲ—γούνασιν οἷσιν ἐφεσ-σάμενος, Od. 16, 443. *b*) With gen. ἔφεσσαί με νηός, put me on board thy ship, Od. 15, 277. cf. 14, 295.

ἐφέλκω (ἕλκω), I) Act. *to draw towards, to entice, to allure*, hence pass. *to be enticed*, φρεὶ θροισιν ἐφελκόμενος, h. 18, 9. II) Mid. *to draw* or *drag to* or *after oneself*; with ac-cus. ἐφέλκετο ἔγχος, he drew the spear along with him, Il. 13, 597; metaph. ἐφέλκεται ἄν-

ὄρα σίδηρος, the sword attracts (excites) the hero, Od. 16, 294. 2) *to trail, to drag.* πόδες ἑλκόμενοι, dragging feet, Il. 23, 696.

ἐφέννυμι, poet. ἐπιέννυμι, q. v.

ἐφέπω (poet. (ἕπω), imperf. ἔφεπον, ep. for ἐφεῖπον, fut. ἐφέψω, aor. ἐπέσπον, infin. ἐπισπεῖν, part. ἐπισπών, I) Act. primary signif. *to be behind*, hence 1) *to follow, to pursue, to drive*, τινά, Il. 11, 177; absol., Il. 15, 742; to attack, to assault, Il. 20, 357. 494. *b) to drive before oneself*, ἵππους, Il. 24, 326; and ἵππους τινί, to drive one's horses upon any one, Il. 16, 724. 732. *c) to wander over* a place, *to go through, to run through*, κορυφὰς ὀρέων, Od. 9, 121; πεδίον, the plain, Il. 11, 496; ἰσμίνης στόμα, to pass through the gorge of battle ['to urge the battle in the foremost ranks,' Passow], Il. 20, 359. 2) *to follow any thing zealously, to prosecute, to pursue*, frequently: πότμον, θάνατον ἐπισπεῖν, to overtake or meet with death, i. e. to bring it on by one's own fault, Il. 2, 359; in like manner οἶτον, ὀλέθριον ἦμαρ, Od. 3, 134. Il. 19, 294. II) Mid. ἐφέπομαι, aor. ἐφεσπόμην, infin. ἐπισπέσθαι, 1) *to follow, to pursue*, τινί, any one, Il. 13, 495; ἐπισπέσθαι ποσίν, with the feet, i. e. to follow running, Il. 14, 521. 2) *to obey, to hearken to*, θεοῦ ὀμφῇ, Od. 3, 215; ἐπισπόμενοι μένεϊ σφῷ, yielding to their impulse, Od. 14, 262. (Hom. uses of the mid. only the aor.)

ἐφέσσαι, see ἐφεῖσα.

ἔφεσσαι, see ἐφεῖσα.

ἐφέστιος, ον (ἑστία), *that is upon* or *at the hearth.* ἐφέστιοι ὅσσοι ἔασιν, whatsoever sit about the fireplaces (in the camp), Il. 2, 125. (According to others, *settled, native.*) Especc. 1) Spoken of a suppliant who sits at the hearth. ἐμὲ ἐφέστιον ἦγαγε δαίμων, a god led me to the hearth, Od. 7, 248. 2) *at one's own hearth, at home, home*, Od. 3, 324. ἦλθε — ἐφέστιος, Od. 23, 55. [In Il. 2, 125, the reference is not to the Trojan camp, but to the domestic hearth. Thus the Schol. ὅσοι ἑστίας (τουτέστιν, οἰκίας) αὐτόθι (i. e. in the city of Troy) διανέμουσι. So also Eustath. and Hesych. Cf. v. 130, and the other Hom. passages, in which ἐφέστιος never refers to military life. See Jahrb. J. und Klotz, p. 265.]

ἐφετμή, ἡ (ἐφίημι), *command, commission, order, injunction*, Il. 1, 484; espec. in the plur., Il. In οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων, Od. 4, 353, supply ἡμᾶς: the gods would that we should always remember their commands; but the preterite is unsuitable, should we even, with the Schol. render ἐφετμαί prayers. Hence Wolf has included this verse in brackets, see Nitzsch ad loc.

ἐφευρίσκω (εὑρίσκω), aor. ἐφεῦρον, 1) *to find, to meet with*, τινά, Il. 2, 198 seq. 2) *to devise, to invent*, μῆτιν, Od. 19, 158 (where Wolf ἔϑ' εὑρίσκω).

ἐφεψιάομαι, depon. mid. (ἐψιάομαι), *to insult, to deride, to mock at*, τινί, *Od. 19, 331. 370.

ἐφηγέομαι, depon. mid. (ἡγέομαι), aor. ἐφηγησάμην, *to conduct any one anywhere, to lead on.* ἐπὶ στίχας ἡγήσατο, he led on the ranks, Il. 2, 687. † In tmesis.

ἔφημαι, depon. (ἧμαι), *to sit upon, to sit by*, with dat. θρόνῳ, Od. 6, 309; κληῖδεσσιν, * Od. 12, 215.

ἐφημέριος, η, ον (ἦμερα), *at a day, for a day, during the day.* οὔ κεν ἐφημέριός γε βέλοι δάκρυ, he could not shed a tear on the (whole) day, Od. 4, 223. Comm. at or for a day. ἐφημέρια φρονεῖν, to care only for the present day, not to trouble oneself about the future, * Od. 21, 85.

ἐφημοσύνη, ἡ = ἐφετμή, *commission, command*, Il. 17, 697. Od. 16, 340.

ἕφησθα, see φημί.

ἔφθην, see φθάνω.

ἐφθίαθ' for ἐφθίατο, see φθίω.

Ἐφιάλτης (who leaps upon, Alp), son of Aloeus and Iphimedia, brother of Otus, and by tradition son of Neptune. They were giants, of enormous size and strength; they heaped the mountains Ossa and Pelion the one upon the other, and attempted to storm heaven; Apollo slew them, Od. 11, 304–319. They held, Il. 5, 385, Mars for thirteen months a prisoner; Mercury, however, delivered him, their stepmother Eriboea betraying the fact.

ἐφιζάνω (ἰζάνω) = ἐφίζω, *to sit upon, to sit at, δείπνῳ*, Il. 10, 578; metaph. spoken of sleep, * Il. 10, 26.

ἐφίζω (ἵζω), only imperf. *to sit at*, especc. *to sit upon*, * Od. 3, 411. 19, 55.

ἐφίημι (ἵημι), fut. ἐφήσω, aor. sing. ἐφέηκα and ἐφῆκα, of the aor. 2., the subj. ἐφείω, ep. for ἐφῶ, optat. ἐφείην, imperat. ἔφες, fut. mid. ἐφήσομαι, I) Act. 1) *to send to, to despatch to*, spoken of persons, τινά τινι

ριν Πριάμῳ, Il. 24, 117; espec. in a hostile gnif. *to incite, to provoke, to instigate,* τινά, ways with infin. ἐχθοδοπῆσαι, Il. 1, 518; ἴσαι, Od. 14, 464. 2) Spoken of inanimate ings: *to cast against, to let fly at, to shoot ainst, to hurl,* of missiles, βέλεά τινι, Il. 1, ; λᾶαν, μελίην, Il. 3, 12. 21, 170; hence so χεῖράς τινι, to lay hands on any one, Il. 567 seq. *b*) Metaph. κήδεά τινι, to send sasters upon any one, Il. 1, 445; πότμον, 4, 396; νόστον τινί, to allot a [disastrous] turn voyage to any one, Od. 9, 38; spoken Jupiter. II) Mid. only *to commission, to mmand, to direct,* τινί τι, only fut. Il. 23, ; absol. Il. 24, 300. Od. 13, 7. (ι is poet. ng; only ἐφίει has ῐ, Od. 24, 180.)

ἐφικνέομαι, depon. mid. (ἱκνέομαι), aor. κόμην, *to attain, to arrive at, to hit* or *strike,* 13, 613. †

ἐφίστημι (ἵστημι), perf. (ἐφέστηκα), 3 plur. εστᾶσι, infin. ἐφεστάμεν, part. (ἐφεστηκώς) εσταότος, pluperf. ἐφεστήκειν, 3 plur. ἐφέ ᾶσαν, aor. 2 ἐφέστην, I) Trans. *to put* or *ce upon,* Hom. only II) Intrans. in the rf. pluperf. aor. 2. and mid. *to stand upon in,* with dat. πύργῳ, Il. 6, 373; δίφρῳ, Il. , 609. 2) *to stand at* or *by,* κεφαλῇφιν, to and at one's head, Il. 10, 496; θύρῃσιν, at e doors, Od. 1, 120; ἐφέστασαν ἀλλήλοισι, gether, Il. 13, 133; also παρὰ and ἐπί τινι, 12, 199; ἐπὶ χείλει, 12, 52; absol. Od. 22, 3. *b*) In a hostile signif. *to press upon, tare,* ἀλλήλοισιν, Il. 15, 703. Batr. 284. etaph.: Κῆρες ἐφεστᾶσιν θανάτοιο μυρίαι, numerable fates threaten, Il. 12, 326. *c*) *direct one's attention, to observe, to be busy* . ἐπιστάντες κατέτρωξαν, Batr. 126. The es. mid. *to place oneself at,* only once: ύρῃσιν ἐφίστατο, at the doors, Il. 11, 644.

ἐφόλκαιον, τό (ἐφέλκω), πηδάλιον, Eust. *helm, a rudder.* Thus Voss, Od. 14, 350; cording to others, *a boat* = ἐφόλκιον.

ἐφομαρτέω (ὁμαρτέω), *to follow, to pursue,* sol. * Il. 8, 191. 12, 412. 23, 414; only imperf.

ἐφοπλίζω (ὁπλίζω), fut. ἐφοπλίσω, aor. πλισα, part. ἐφοπλίσας, ep. σσ, fut. mid. πλίσομαι, 1) Act. *to prepare, to make ady,* with accus. δαῖτά τινι, a meal, Il. 4, 4; ἅμαξαν καὶ ἡμιόνους, to harness the ules and carriage, Od. 6, 37; νῆα, to fur h out a ship, Od. 2, 295. 2) Mid. *to pre re any thing for oneself,* δόρπα, Il. 8, 503. 66.

ἐφοράω (ὁράω), fut. ἐπόψομαι, and ep. ἐπιόψομαι, aor. ἐπεῖδον, 1) *to inspect closely, to look at, to survey,* with accus. spoken of the gods: ἀνθρώπους, to look upon men, Od. 13, 214; of Helius: πάντ' ἐφορᾷ καὶ ἐπακούει, Il. 3, 277. Od. 11, 109. 12, 323; to visit, Κακοΐλιον, Od. 23, 19. 2) *to view,* in order to choose, *to look out, to select,* with accus. only in fut. in the ep. form: ἐπιόψομαι Il. 9, 167. τάων (νεῶν) ἐγὼν ἐπιόψομαι, ἥτις ἀρίστη, from these I will select that which is best, Od. 2, 294.

ἐφορμάω (ὁρμάω), aor. ἐφώρμησα, aor. 1 pass. ἐφωρμήθην, I) Act. *to urge against, to excite, to provoke against,* τί τινι, πόλεμόν τινι, war against any one, Il. 3, 165; ἀνέμους, Od. 7, 272. II) Mid. with aor. pass. *to be urged on, to be excited* or *impelled,* espec. with infin. ἐμοὶ αὐτῷ θυμός ἐφορμᾶται πολεμίζειν, my mind feels impelled (desires) to fight, Il. 13, 74. Od. 1, 275. 4, 713; and without θυμός, Od. 21, 399; hence, 2) *to run to, to rush forth,* Od. 11, 206; espec. in a hostile signif. *to rush upon, to attack, to assail,* ἔγχεϊ, Il. 17, 465; often absol. Il. 20, 461. Od. 22, 300. *b*) *to make an attack upon, to assault,* trans. with an accus. ἔθνος ὀρνίθων, Il. 15, 691. conf. 20, 461.

ἐφορμή, ἡ (ἐφορμάω), *a place for attacking a passage, an entrance,* Od. 22, 130. †

ἐφυβρίζω (ὑβρίζω), *to treat with insolence, to insult about,* in the part. Il. 9, 368. †

ἔφυδρος, ον (ὕδωρ), prop. *at* or *near the water.* 2) *moist, bringing rain,* epith. of Zephyr, Od. 14, 458. †

ἐφύπερθε and **ἐφύπερθεν,** adv. (ὕπερθε), *upon, above,* Il. and Od. 2) *from above,* Od. 9, 383.

Ἔφυρη, ἡ, Att. **Ἐφύρα,** *Ephyra,* 1) the ancient name of Corinth, accord. to Paus. so called from Ephyra the daughter of Oceanus, see Κόρινθος, Il. 6, 152. 2) an old Pelasgic town on the river Selleis in Elis, in the land of the Epeans, the abode of Augias where (Il. 11, 741) many poisonous herbs grew, Il. 2, 659; conf. Strab. VIII. p. 338, who also takes Il. 15, 531. Od. 1, 259. 2, 328, of Ephyra in Elis, cf. Ottf. Müllers Geschr. Hell. Stämme I. p. 273. 3) a very ancient town in Thesprotia, i. e. on the main-land opposite the Phæaces; later *Cichyrus.* Mannert, Sickler, p. 421; and Nitzsch ad Od. I. p. 45, explain Od. 1, 259. 2, 328, of the Thesprotian

Ephyra, because Ulysses on his return from Ephyra to Ithaca came to the Taphians who dwelt north of Ithaca. 4) a town in Thessaly, later *Crannon*, whence Ἐφύροι, q. v. (Ἐφύρα, prob. Æol. for Ἔφόρα = Ἐπωπή, a watch-tower.)

Ἔφυροι, οἱ, the *Ephyri*, according to the Ven. Schol. Steph. and Strab. IX. p. 442, the inhabitants of Crannon in Thessaly (Pelasgiotis), which at an earlier period was called Ephyra, Il. 13, 301.

ἔχαδον, see *χανδάνω*.

ἔχεα, see *χέω*.

ἐχέθῡμος, ον (*θυμός*), *possessing intelligence*, or *checking one's desires*. οὐκ ἐχέθυμος, Od. 8, 320. †

Ἐχεκλῆς, ῆος, ὁ, son of Actor, husband of Polymele, ruler of the Myrmidons, Il. 16, 189.

Ἔχεκλος, ὁ = Ἐχεκλῆς, 1) son of Agenor, slain by Achilles, Il. 20, 474. 2) a Trojan, slain by Patroclus, Il. 16, 694.

Ἐχέμων, ονος, ὁ, ep. Ἐχέμμων (Ἐχήμων, ed. Heyne), son of Priam, slain by Diomede, Il. 5, 160. seq.

Ἐχένηος, ὁ, one of the noble Phæaces, Od. 7, 155. 11, 342.

ἐχεπευκής, ές (*πεύκη*), *sharp, severe, painful*, epith. of the arrow, Il. 1, 51. 4, 129. (Accord. to Buttm. Lexil. I, p. 17, the ground signif. of *πεύκη*, is not *bitterness*, but a *point*; the first is adopted by the ancients, see Eustath.)

Ἐχέπωλος, ὁ (having steeds), 1) son of Thalysius, a Trojan, slain by Antilochus, Il. 4, 458. 2) son of Anchises from Sicyon, who presented to Agamemnon the mare Æthe, because he would not go with him to Troy, Il. 23, 296.

ἔχεσκον, see ἔχω.

Ἔχετος, ὁ, son of Euchenor and Phlogea, a cruel king of Epirus, who cut off the noses and ears of strangers and cast them to the dogs, Od. 18, 85. According to the Schol. he blinded his daughter Metope and mutilated her lover Æchmodicus. Others make him the son of Buchetus and ruler of the Sicilians, conf. Od. 21, 308.

ἔχευα, ἐχεύαμην, see *χέω*.

ἐχέφρων, ον, gen. ονος (*φρήν*), *having understanding, intelligent, prudent, wise*, Il. 9, 341; epith. of Penelope (Voss *chaste*), Od. 4, 111. 17, 390.

Ἐχέφρων, ονος, ὁ, son of Nestor and Anaxibia or Eurydice, Od. 3, 413.

ἔχῃσθα, ep. for ἔχῃς, see ἔχω.

ἐχθαίρω, poet. (ἔχθος), aor. ἤχθηρα, *to hate, to be hostile to*, with accus. opposed to *φιλεῖν*, Od. 4, 692. 15, 71. Il. 9, 452. 20, 308.

ἔχθιστος, η, ον, *most hated, most odious*, irreg. superl. of ἔχθρος, Il.

ἐχθοδοπέω (*ἐχθοδοπός*), aor. infin. *ἐχθοδοπῆσαι, to proceed to act* or *to speak in a hostile manner*, τινί, against any one, Il. 1, 518. † (The derivation from *ἐχθοδοπός* is obscure; the grammarians derive it from ἔχθος and *δοῦπος*, to rush on with hostility, or from *ΟΠΤΩ*, to look in a hostile manner; prob. it is only a lengthened form of ἔχθρος as *ἀλλοδαπός*, see Buttm. Lexil. I. p. 124.)

ἔχθομαι, poet. (ἔχθος), only pres. and imperf. *to be odious*, τινί, *Od. 4, 502. 756; ἔχθετο, Od. 14, 366. 19, 338.

ἔχθος, εος, τό, *enmity, hatred, hostility*, Od. 9, 277; plur. ἔχθεα λυγρά, *grievous enmity*, Il. 3, 416. (Kindred either with ἄχθος, or with ἔξω, ἐκτός).

ἐχθρός, ή, όν (ἔχθος), *hated, odious*, spoken both of persons and things, τινί, Il. 9, 312. Od. 14, 156; δῶρα, Il. 9, 378. (Superl. ἔχθιστος.)

Ἔχῖναι, αἱ, νῆσοι, ep. for Ἐχινάδες, the *Echinades*, a group of little islands in the Ionian sea, near the mouth of the Achelous, on the coast of Ætolia and Acarnania. The nearest lay, according to Strab. X. p. 458, only five stadia, the most remote fifteen stadia from the coast, now *Curzolari*, Il. 2, 625. Strabo reckons Dulichium amongst them. They acquired the name Porcupine-islands (from *ἐχῖνος*), from their form; because they lay about the Achelous, like the quills of a porcupine, see Buttm. Lexil. II. p. 64. According to Völcker Hom. Geog. p. 60, Homer thought them on the coast of Elis, very near Same and Zacynthus.

Ἐχίος, ὁ, 1) father of Mecisteus, a Hellenian, Il. 8, 333. 2) a Greek, slain by Polites, Il. 15, 339. 3) a Trojan, slain by Patroclus, Il. 16, 416. (Ἴχλος, with a different accent from ἔχιον, adder's-bane.)

ἔχμα, ατος, τό (ἔχω), 1) any thing that holds back or obstructs, *an obstruction, a hindrance*, ἀμάρης δ' ἐξ ἔχματα βάλλειν, to remove the rubbish from the channel, Il. 21, 259; hence *a) a bulwark, a defence*, both for any thing: ἔχματα πύργων, Il. 12, 260; and against any thing; ἔχμα ἐπηλυσίης, h.

7. *b) a prop, a support,* ἔχματα νηῶν, s, to hold firm the ships, according to hol. κρατήματα, Il. 14, 410. (The on from the sing. to the plur. is worthy) 2) that which binds together, *a chain, a fetter;* ῥηγνύναι ἔχματα to burst the bonds of the rock, i. e. ich confined the stone to its bed of . 13, 139.

imperf. εἶχον, ep. ἔχον, iterat. form im- σκον, fut. ἕξω and oftener σχήσω, aor. ον, infin. σχεῖν ep. σχέμεν, fut. mid. ind σχήσομαι, aor. mid. ἐσχόμην, 3 sing. without augm. only Il. 7, 248. 21, 345; . σχοῦ, infin. σχέσθαι, part. σχόμενος. form of the aor. is ἔσχεθον, σχέθον and ne aor. is formed a new pres. ἴσχω. l signif. *to hold* and *to have.* I) Act. ns. *to hold, to grasp, to hold fast,* a) lly, *to hold* in the hands χειρί or ἐν , Il. 1, 14. 6, 319; μετὰ χερσίν, Il. 11, ειν τινά τινος, to hold any one by any ειρός, ποδός, by the hand, the foot, Il. 11, 488. 16, 763. The direction is of- icated by an adv. or prep.: πρό τινος, , ἀντία ἀλλήλων, Il. 5, 300. 569. ἔχειν to hold any thing to any one, Il. 9, etaph. φυλακάς, to keep watch, Il. 9, σκοπιήν, Il. 13, 10; σκοπιήν, Od. 8, 302. ld erect, to bear, to carry, κάρη ὑψοῦ, 9; κάρη ὑπὲρ πασῶν, to erect the head ll, Od. 6, 107; κλονας, Od. 1, 53; hence . *to shelter, to protect, to preserve,* Il. . 24, 730. c) *to hold fast, to hold in,* ıy one (by force or kindness), ἵππους, 2; conf. 227, hence: ὀχῆες εἶχον πύλας, s held the doors fastened, Il. 12, 456. metaph. ἔχει βίλος ὀξὺ γυναῖκα, held ierced, Il. 11, 269. ἐν φρεσίν, to re- 2, 33. d) *to hold up, to check, to re- to hold off,* [always, except Il. 13, 51.] ut. σχήσειν, Il. 20, 27. 23, 720; ὀδύνας, 48; τινά τινος, to repel or restrain any m any thing, Il. 2, 275. 13, 687. e) *to t against, to withstand,* espec. an at- enemy, Il. 13, 51. Od. 1, 198 οὐδέ οἱ ητίον, nor did his bone withstand, Il. . f) *to keep towards, to direct,* comm. νῆας, Il. 3, 263; with ἐπί τινι, or adv. σθε, Πύλονδε, Il. 11, 760; and absol. *my where,* Od. 3, 182. 2) *to have.* a) ss, spoken of every thing which be- o any one as property, παράκοιτιν, Il. 3, 53. cf. 13, 173. Od. 4, 569; hence pass. τοῦπερ θυγάτηρ ἔχετ' (ἔχετο) Ἕκτορι, whose daughter was had by Hector, i. e. married to Hector, Il. 6, 398. b) Spoken of the gods, *to hold, to inhabit,* οὐρανόν, Ὄλυμπον, Od. 1, 67. 4, 756. αἴθρη ἔχει κορυφήν, Od. 12, 76; also with the idea *to have in power, to take care of,* πατρώϊα ἔργα, Od. 2, 22. ἵππους ἔχων ἀτίταλλε, Il. 24, 280. c) *to have, to seize, to apprehend,* spoken respecting any thing that appertains to soul or body; πόνον, ἄλγεα, μένος, Il. 6, 525. 5, 895. 516. Often the condition stands as subject and the person as object, in the accus. Δία οὐκ ἔχε ὕπνος, sleep held not Jupiter, Il. 2, 2. Ἀχαιοὺς ἔχε φύζα, Il. 9, 2; hence pass. ἔχεσθαι ἄσθματι, to be seized with laborious breathing, Il 15, 10; in like manner: κακότητι, ἄλγεσι, Od. 8, 182. d) *to have with oneself, to carry, to lead,* spoken of things: σάκος ὤμῳ, εἵμα ἀμφ' ὤμοισιν; and according to the subst. *to cause, to make,* spoken of a helmet; καναχὴν ἔχε, it emitted a sound, Il. 16, 105. φόρμιγγες βοὴν εἶχον, the harps sounded, Il. 18, 495; ὕβριν, to exhibit insolence, Od. 1, 368. The part. ἔχων often stands with another verb for greater exactness: τὸν ἐξαγε χειρὸς ἔχων, he led him out by the hand, Il 11, 488; conf. 24, 280. 2) Intrans. 1) *to hold oneself,* to be in a place or condition. εὖ ἔχει, it is well, Od. 24, 245; to *maintain oneself, to persist;* commonly limited by an adv. ἔχον (sc. οὕτως) ὥστε τάλαντα γυνή (sc. ἔχει), they held themselves, as a woman holds the balance (in equipoise); the first time intrans., the second trans. Il. 12, 433. (Köppen from v. 436, supplies unnecessarily μάχην: 'they made the fight equal'). ἕξω, ὡς λίθος, Od. 19, 494. ἔχον ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος, they were disposed, as at first, when Troy was odious to them, Il. 24, 27. ἔχεν ᾗ—ἐςἄλτο, he held himself where he leaped in, Il. 13, 679. οὐδ' οἱ ἔγχος ἔχ' ἀτρέμας, the spear remained not quiet, Il. 13, 557; in opposition to ἐλέλικτο. 2) *to hold oneself, to tend to, to extend;* ὑψόσε, to extend upwards, Od. 19, 38. ὀδόντες ἔχον ἔνθα καὶ ἔνθα, projected here and there, Il. 10, 263. ἔγχος ἔσχε δι' ὤμων, passed through the shoulders, Il. 14, 452. 3) *to be able, to be in a condition,* with infin. οὔπως ἔτι εἶχεν ὑποτρέσαι, he was no longer able to fly, Il. 7, 217. 16, 110; without infin. Il. 17, 354. II) Mid. *to hold oneself, to maintain oneself,* κρατερῶς,

Il. 16, 501. 17, 559; ἄντα σχομένη, holding herself opposite, i. e. opposite to him, Od. 6, 141. 2) *to hold oneself, to attach oneself, to hang on, to remain*, in a place: ἔγχος σχέτο ἐν τῇ ῥινῷ, Il. 7, 248. πρὸς ἀλλήλοισι ἔχονται, they hang to one another, Od. 5, 329; ἀνὰ δ' ἀλλήλῃσιν, up upon one another, Od. 24, 8; with gen. alone: πέτρης, upon the rock, Od. 5, 429; metaph. ἔσχετο φωνή, the voice faltered, Il. 17, 696. *b*) Espec. *to depend on* any one, τινός; σέο ἕξεται, it will depend upon thee, Il. 9, 102; with infin., h. 30, 6; and ἔκ τινος, Od. 11, 346; hence *c*) *to be in any one's power, to be in one's possession.* ἕντεα μετὰ Τρώεσσιν ἔχονται, Il. 18, 130. 197; metaph. πείρατα νίκης ἔχονται ἐν θεοῖσιν, the event of victory is in the power of the gods, Il. 7, 102. 3) *to withdraw oneself, to retire* [always aor. or fut. except Il. 14, 129], with gen. ἀϋτῆς, Il. 2, 98; μάχης, Il. 3, 84; βλης, Od. 4, 422. 4) *to hold, to bear* for oneself, or with reference to the subject; with accus. ἀσπίδα πρόσθε, the shield before oneself, Il. 12, 294; κρήδεμνα ἄντα παρειάων, Od. 1, 334. 21, 65, μένος καὶ χεῖρας σχήσεσθαι, like act. σχήσειν, Il. 17, 638. cf. Il. 12, 125. The following place is differently explained; it belongs in signif. to no. 3. mid: οὐδ' ἔτι φασὶν σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι, they purpose no longer to hold back, but to plunge into the dark ships, Il. 9, 235. cf. Il. 12, 106. 107. In both passages the Trojans are the subject. Thus Eustath. (ἤγουν ἐπέξειν ἑαυτούς, ἀλλὰ διώκοντας ἐμπεσεῖσθαι ταῖς νηυσί), and Schol. Ven. and Voss. Another explanation, which Ruhkopf in Köpp. Anm. zu Il. 12, 105, gives, supplies ἡμᾶς to σχήσεσθαι, and refers it to the Greeks. They also quote Eustath. and the Schol brev.; but the connection does not favor the interpretation. The case is different with Il. 12, 125. 17, 639. cf. πίπτω.

ἐψιάομαι, depon. mid. (ἐψία), prop. to play with small stones; but gener. *to play, to jest, to be pleased*, Od. 17, 530; *to be charmed*, with dat. μολπῇ καὶ φόρμιγγι, * Od. 21, 429.

ἔω, see εἰμί.

ἐῶ, ἐᾷ, see ἐάω.

ἔωθα, see ἔθω.

ἐῴκει, see ἔοικα.

ἐώλπει, see ἔλπω.

ἐῶμεν, Il. 19, 402; in ἐπεὶ χ' ἐῶμεν πολέμοιο, † ed. Wolf; a rare form. Eustath. and the Gramm. explain it: πληρηθῶμεν, κορεσθῶμεν, and compare it to the formula ἧς ἔρον ἔντο. They even derive it from a theme ἔω, i. e. πληρῶ, and consider it as subj. aor. 2 pass. Such an aor. pass. is contrary to all usus loquendi. Buttm. Lexil. II. p. 130, and Gram. under ἄω, justly maintains that we must write either ἔωμεν or ἔωμεν. The first is the most simple. 1) ἔωμεν, ep. for ὦμεν, 1 plur. aor. 2 subj. act. from ἵημι in the intrans. signif. *when we desist from war*, see ἵημι. 2) ἔωμεν, according to Buttm. Lexil. II. p. 132, subj. pres. from ΑΩ, *to satiate*, prop. ἄωμεν, and ep. for metre's sake ἔωμεν; and on account of the spir. len. he reads ἐπεὶ κ' ἔωμεν, when we became sated with war. Spitzner Exc. 31, ad Il. defends the common deriv. and with the ancients adopts the forms ἔω, ἐάω, ἀῶ, ὦμεν and ἐῶμεν, remarking that it is distinguished by the spir. asp. from ἐάω, ἐῶ.

ἐών, see εἰμί.

ἐφνοχόει, see οἰνοχοέω.

ἐώργει, see ἔρδω.

ἕως, ep. also εἷως, conj. of time. 1) To express simultaneous action, *as long as, whilst*, with indic. when the affirmation respects a reality; in the apodosis prop. τόφρα, often simply ὅτε or τότε, Il. 18, 15. 1, 193. 10, 507. Od. 12, 327. 2) In introducing a consequent, *up to, until*; *a*) With indicat. Il. 11, 342. Od. 5, 123. *b*) With subj. and ἄν, when a contemplated end is expressed, Il. 3, 291. 24, 183. *c*) With optat. after a historical tense, Od. 5, 386. 9, 376; and with ἄν, Od. 2, 78. 3) *in order that, that*, like ὅφρα, with optat., Od. 4, 800. 6, 80. 4) As adv. for τέως, *for a time, sometime, in the mean time*, Il. 12, 141. 13, 143. Od. 3, 126; prop. it then stands with an omission of the clause belonging to it, cf. Nitzsch ad Od. 3, 126. ἕως and εἷως change with the necessities of the metre; ἕως has its natural quantity only once, Od. 2, 78; elsewhere it is either monosyllabic, as Il. 17, 727; or to be pronounced as a trochee, like εἷος, as Thiersch § 168. 10, would write it, Il. 1, 193. 10, 507, and often.)

ἕωσι, see εἰμί.

ἐῶσι, see ἐάω.

ἐωςφόρος, ον (ἕως, φέρω), *bringing the morning*; as a pr. n. Ἐωςφόρος, the morning star, Il. 23, 226; † according to Hes. Th. 381, son of Astræus and Eos (in Hom. to be read as a trisyllable).

Z.

h letter of the Greek alphabet; e index of the sixth rhapsody.

ıseparable particle, a dialectic which in composition strengthof the simple word, as *ζάθεος*, is commonly derived from *διά*; ly, Hartung considers it a form).

ɐn. *ἐος* (*ἄημι*), *blowing violently*, ος, Il. 12, 157. Od. 5, 368. The cus. *ζαῆν* for *ζαῆ* (as *Σωκράτην*) is found in Od. 12, 313; see ım. § 193, 35.

', *εον* (*θεός*), *divine, very sacred*, ɔken of countries and places, inıey were supposed to be inhabitɔds, *Κίλλα, Νῖσα, Κρῖσα*, * Il. 1,

ɴ (*κότος*), *very angry, furious*, ıged, Il. 3, 220. †

, *ἡ*, an island in the Ionian sea, e, which, with Ithaca, Same, and ɪnown islands, Ægilips and Croıted the Cephallenian kingdom, ıbject to Ulysses; now *Zante*, Il. ause in this place the position ıglected, Payne-Knight, in Pro-79, would read *Δάκυνθος*, see 16. 8. *ὑλήεσσα Ζάκυνθος*, Od. 9, ɴτι, agreeing with *Ζάκυνθος*, is e *ὑλήεις*], Od. 1, 246. 16, 123. syllable can stand nowhere in but at the close of a dactyl; ic poets could not prolong the ıwel.]

ές (*μένος*), *very powerful, very* in the superl. *ζαμενέστατος*, h. s epith. of Apollo.

ές (*τρέφω*), gen. *έος*, *well-fed*, τῦροι, Il. 7, 223; *αἶγες*, Od. 14, Od. 4, 451.

ές (*φλέγω*), gen. *έος*, prop. ıing; only metaph. *very ardent*, ıly, spoken of men, Il. 21, 465; s, h. 7, 8.

ές, gen. *έος*, *pressing on ar*ing violently, impetuous, spoken of winds, Il. 5, 525; and of warriors, * Il. 12, 347. 13, 684. In the last passage, it is, with Heyne, Voss, and Spitzner, to be referred to the Greeks. (Undoubtedly Ion. for *ζαχραής* from *ζά* and *χράω*; the reading *ζαχρεής*, as well as the derivation from *χρειά*, is unsuitable, see Thiersch Gram. § 193. 35.)

ζάω, contract. *ζῶ*, *I live*; only particip. pres. *ζῶντος*, Il. 1, 88; † see *ζώω*.

ζειά, *ἡ*, *spelt*, farra, according to Voss a species of wheat, cultivated like wheat, and better suited to the south than the north. It occurs only in the plur. and is spoken of as food for horses, Od. 4, 41. 604. This same spelt seems to be called *ὄλυρα*, Il. 5, 196. Still Sprengel Hist. rei Herbar. makes a distinction between *ὄλυρα, triticum Spelta*, and *ζειά, triticum Zea*, the last having grains like barley and larger ears.

ζείδωρος, *ον* (*ζειά*, *δῶρον*), *grain-giving, producing nourishment*, epith. of the earth, Il. 2, 548. Od. 3, 3. (The deriv. from *ζάω*, *life-giving*, according to Hesych. contravenes analogy.)

Ζέλεια, *ἡ*, *Zelea*, a town in Troas, at the foot of Ida, later belonging to Cyzicus, Il. 2, 824. (On account of the neglected position before this word, Payne-Knight, Proleg. Hom. p. 19, would read *Δέλεια*.)

ζέσσεν, see *ζέω*.

ζεύγλη, *ἡ* (*ζεύγνυμι*), in Hom. distinguished from *ζυγόν*; the part of the yoke into which the heads of the harnessed animals were introduced; each yoke had therefore two *ζεῦγλαι*; *the yoke-ring, the yoke-bow*, * Il. 17, 440. 19, 406.

ζεύγνυμι (the infin. pres. *ζευγνύμεναι*, *ζευγνύμεν*) and *ζευγνύω*, whence the imperf. *ζεύγνυον* for *ἐζεύγ.*, Il. 19, 343; aor. 1 *ἔζευξα*, ep. *ζεῦξα*, aor. mid. *ἐζευξάμην*, perf. pass. *ἔζευγμαι*. I) Act. 1) *to yoke together, to yoke up, to harness*, with accus. *ἵππους, βόας*; sometimes with *ὑφ' ἅρματι, ὑπ' ἀμάξῃσιν, ὑπ' ἀπήνῃ* or *ὄχεσφιν*, Il. 23, 130. Od. 3, 478. 6, 73. 2) *to join, to unite, σανίδες ἐζευγμέναι*, Il. 18, 276. II) Mid. *to yoke* or *harness for oneself*, *ἵππους*, Od. 3, 492. 15, 145. Il. 24, 281. (The

form ζευγνῦμεν, Il. 16, 145, is worthy of note, with ῡ as infin. pres. but having everywhere else ŭ. Buttm. Herm. and Becker would write ζευγνύμμεν, which the analogy ἔμεν, ἔμμεναι favors. Spitzner, on the other hand, after the ancients, writes ζευγνύμεν', see Thiersch § 231. 102. Buttm. Ausf. Gram. § 107. Anm. 30. p. 535. Rost Gram. ζεύγνυμι.)

ζεῦγος, τό (ζεύγνυμι), *a yoke, a pair*, spoken of draught animals, Il. 18, 543. †

Ζεύς, ὁ, vocat. Ζεῦ; the oblique cases are sometimes formed from ΔΙΣ, gen. Διός, dat. Διΐ, accus. Δία; sometimes from ΖΙΗΝ, gen. Ζηνός, dat. Ζηνί, accus. Ζῆνα (Ζῆν', Il. 14, 265); *Zeus, Jupiter*, son of Saturn and Rhea, Il. 15, 187; the most powerful amongst the gods, the father of gods and men. 1) He is the ruler of the gods, who stand far below him in power and dignity. He convokes the assemblies of the gods, to deliberate on the concerns of his kingdom; yet durst no one of the gods oppose his settled resolution, Il. 8, 12 seq. 19, 258. 2) He is, as god of the heavens, the governor of all natural phenomena. As such, he is throned in ether (αἰθέρι ναίων, ὑψίζυγος); he collects the clouds; hence, νεφεληγερέτης, κελαινεφής, gives rain and sunshine, and excites tempests. Thunder and lightning are the signs of his anger; by these he terrifies men, and gives them omens (hence, τερπικέραυνος, ἀστεροπητής, ἀργικέραυνος, ἐρίγδουπος, ἐριβρεμέτης, etc.). 3) He governs also the fates of men (ταμίας); yet is he himself subject to the laws of fate, Il. 10, 71. Od. 6, 188. He is the author of royalty, the protector of magistrates, directs the assemblies of men, Od. 2, 69; the defender of house and hearth (ἑρκεῖος), Od. 22, 335; he is the patron of hospitality, protects guests and suppliants, hence ξείνιος, Od. 9, 270. 6, 207; and ἱκετήσιος, Od. 13, 213. 4) His sister and wife is Juno, who often so opposes his will, that he threatens her with punishments, and even executes them, Il. 15, 17 seq. 19, 95 seq. Not unfrequently he excites her just displeasure by the violation of nuptial fidelity, Il. 14, 317 seq. 5) The form of Jupiter is sublime, and inspires awe. With his head, which is surrounded with ambrosial locks, he gives assent or expresses his anger. The tokens of his power are thunderbolts and the ægis (αἰγίοχος). As the tutelary deity of the Pelasgians he is called Πελασγικός, and Δωδωναῖος, because he had an oracle at Dodona, see Δωδώνη. (In signif. Ζεύς is related to ζάω and ζάω, according to Herm. *Fervitus*, life-giver, and Διός fr. ΔΙΣ, prob. the upper air.)

Ζεφυρίη, ἡ, subaud. πνοή, *the west wind, the western breeze*, prop. a fem. from ζεφύριος, Od. 7, 119. † (The first syllable is here long by the arsis.)

Ζέφυρος, ὁ, 1) *the Zephyr, the evening* or *west wind*, one of the four main winds which Hom. mentions. It comes from the western ocean, Od. 4, 567; is opposed to Εὖρος, Od. 5, 332; still it blows with Boreas from Thrace, Il. 9, 5; and unites with Notus on the Trojan plain. These apparent contradictions are most probably to be explained by the circumstance, that Homer in the four main winds includes also the intermediate ones, cf. Nitzsch ad Od. 2, 419. It is often rough and violent (Od. 5, 295); brings snow, Od 19, 206; and rain, Od. 14, 458; still its breath is also soft, Od. 7, 119; and breathes coolness upon the blessed in the Elysian fields. 2) It appears personified, Il. 23, 200; and, as a deity, the wind-gods feast with him. To him the harpy Podarge bore the studs of Achilles, Il. 16, 150. According to Hes. Th. 379, he is the son of Astræus and Podarge.

ζέω, imperf. ep. ζέε for ἔζεε, Il. 21, 365; aor. 1 ἔζεσα, ep. σσ, *to seethe, to boil, to bubble up, to be boiling hot*, spoken of water, Il. 18, 349. 21, 365. Od. 10, 360; and λέβης ζεῖ, the caldron boils, Il. 21, 362.

Ζῆθος, ὁ, son of Jupiter and Antiope, brother of Amphion, husband of Ædon, Od. 11, 262. 19, 523.

ζηλήμων, ον (ζηλέω), gen. ονος, *jealous, envious, unfavourable, φθοί*, Od. 5, 118. †

*ζηλοσύνη, ἡ, poet. for ζῆλος, *zeal*. 2) *jealousy, envy*. h. Ap. 100. †

*ζηλόω (ζῆλος), fut. ώσω, aor. 3 sing. optat. ζηλώσαι, 1) *to emulate, to imitate*. 2) *to be jealous, to envy*, absol. h. Cer. 168. 223.

(Ζήν), gen. Ζηνός, see Ζεύς.

*ζητεύω, poet. for ζητέω, *to seek*, with accus. h. Ap. 215. Merc. 392.

ζητέω, fut. ήσω, *to seek, to seek out, to search for, to trace*, τινά, Il. 14, 258; † βόας, h. Merc. 22. 2) *to inquire, to ask for* any thing; with γένος, Batr. 25.

ζόφος, ὁ, *darkness, obscurity*, hence 1) the *obscurity* of the lower world. Ἐρεβόσδε ὑπὸ ζόφον, Od. 20, 356. *b*) *the realm of shades* itself, Il. 15, 191. Od. 11, 57. h. Cer. 482. 2) the dark shaded side of the earth, *the evening-darkness, the west, evening*, in opposition to ἠώς, Od. 10, 190 seq. cf. 8, 29; πρὸς ζόφον, in antithesis to πρὸς ἠῶ τ' ἠελίου τε, Od. 13, 241. Il. 12, 339. Thus correctly explain it Heyne, Uckert, Grotofend, Nitzsch ad Od. 2, 146. Strabo and Voss interpret it incorrectly *midnight* (see Völckers Hom. Geogr. § 27, p. 42). According to Buttm. Lexil. 2, p. 266, kindr. with δνόφος, νέφος.

ζυγόδεσμον, τό (δεσμός), *the yoke-band*, the leathern thong with which the yoke was bound to the pole, so that the animals did not draw upon traces, but upon the pole, Il. 24, 270. † It is called ἐννεάπηχυ, nine cubits long, it being bound thrice around; conf. Köpke Kriegswesen der Griech. p. 137. (In Hom. it is neut., later also ὁ ζυγόδεσμος.)

ζυγόν, τό (ζεύγνυμι), ep. gen. sing. ζυγόφιν, Il. 24, 576. 1) *a yoke*, a transverse piece of wood attached to the pole, upon the two sides of which were two wooden bows or yokes (ζεύγλη and sometimes ζυγόν), into which the necks of the draught animals were introduced. In the middle, where it was attached to the tongue, it had an elevation (ὀμφαλός), Il. 24, 269. 273. 5, 730. Od. 3, 486. It was furnished with rings (οἰήκεσσιν ἀρηρός), Il. 24, 269, for the reins, to prevent them from slipping, cf. λέπαδνον, ἔστωρ, κρίκος, espec. as ζυγὸν ἵππειον or ἵππων, mentioned Il. 5, 799. 851. 2) *the bridge*, or cross-bar, by which the two arms of the lyre were connected, and in which the pegs were inserted, Il. 9, 187. h. Merc. 50. 3) Plur. *the rowers' seats*, the transverse beams in the middle space of vessels, which bound together the sides and formed seats for the rowers, Od. 9, 99. 13, 21. (The ground signification of ζυγόν is *uniting*, and especially a body which unites two others. In Homer only neut.)

ζυγός, ὁ = ζυγόν, h. Cer. 217; in a metaph. signif. *a burden*.

ζωάγρια, τά (ζωός, ἀγρεύω), *a reward for the preservation of life*, prop. the present which the prisoner gives the victor for his life: ζωάγρια τίνειν, to pay this reward, Il. 18, 407. ζωάγρια ὀφείλειν τινί, to owe to any one the reward for saving life, i. e. to owe to him life, Od. 8, 462.

ζωγρέω (ζωός, ἀγρεύω), 1) *to take alive, to grant one's life*, with accus. (to a prisoner in war), Il. 6, 46. 10, 378. 2) *to preserve in life, to reanimate*, θυμόν, Il. 5, 698.

ζωή, ἡ (ζάω), *life*. 2) In Hom. *the support of life, sustenance, property*, like βίος, * Od. 14, 96. 16, 429.

ζῶμα, τό (ζώννυμι), prop. *a broad band* or *girdle*, worn about the loins. Thus, the covering of the loins worn by wrestlers, *subligaculum*, Il. 23, 683. With the Homeric warriors this band which was under the ζωστήρ, was connected with the cuirass, and since it was, as it were, a part of the cuirass, the latter is also called ζῶμα, which is otherwise called θώρηξ, Il. 4, 187. 216. Thus Aristarchus, cf. Lehrs de Aristarch. stud. p. 125, and Voss. Others, as Heyne, understand by it, with Eustath. *the under garment* or *doublet*, of the Homeric warriors, which was confined by a girdle (ζωστήρ), Od. 14, 482 [see Heyne ad Il. 4, 132.].

ζώνη, ἡ (ζώννυμι), 1) *a girdle, a zone, a waist-band*, chiefly of females, which they wore above the hips, so that the robe might fall in ample folds, Il. 14, 181. Od. 5, 231. 10, 544; hence metaph. ζώνην λύειν, to loose the girdle, Od. 11, 245. cf. h. Ven. 256. 2) Metaph. the part of the body where the girdle was worn, between the hips and the short ribs (ὁ περὶ τὸν γαστέρα τόπος), the smaller part of the body, *the waist*. Ἀρεὶ ζώνην ἴκελος, Il. 2. 479; opposed to στέρνον; κατὰ ζώνην νύξε, he wounded him in the side or abdomen, Il. 11, 234. Others (Wolf) interpret it in both passages of the *girdle*, as ζωστήρ, but this is clearly distinguished from it, Il. 11, 236. Thus Voss, 'he wounded him in the girdle.'

ζώννῡμι, aor. ἔζωσα, aor. mid. ἐζωσάμην, iterat. imperf. ζωννύσκετο, 1) Act. *to gird*, espec. *to gird for battle, to put on armor*, Od. 18, 76. II) Mid. *to gird oneself*, ζωστῆρι, Il. 10, 78; φάκεσιν περὶ μήδεα, Od. 18, 67; absol. *to gird oneself, to equip oneself*, espec. for battle, Il. 11, 15. 23, 685. Od. 18, 30. *b*) With accus. χαλκόν, to put on the girdle, to gird on a weapon, Il. 23, 130.

ζωός, ή, όν, *living, alive*, as ζωὸν ἑλεῖν τινά, Il. 6, 50; ζώς, ep. rare form for ζωός (from ζαός), Il. 5, 887; accus. ζών, Il. 16, 445.

ζωρός, όν (akin to ζωός), prob. *strong*;

hence spoken of wine: *unmixed, undiluted, strong.* ζωρότερον κέρασε, mingle stronger wine, i. e. mix less water with it, Il. 9, 203. †

ζώς=ζωός, q. v.

[ζῶσμα=ζῶμα, but the form is rejected by Th. Magist. p. 411.]

ζωστήρ, ῆρος, ὁ (ζώννυμι), *the girdle, the waist-belt* of warriors, which was worn around the body above the μίτρη and ζῶμα, to protect the abdomen, so that it embraced the lower part of the cuirass, Il. 4, 132 seq. 186. 215. 11, 236. It was probably made of leather and variegated (παναίολος, φοίνικι φαεινός, Il. 7, 305), and covered with metal plates, Il. 11, 237. It was confined by buckles or clasps, Il. 4, 132. 2) a *girdle* with which the tunic (χιτών) was confined, Od. 14, 72.

ζῶστρον, τό, *a girdle, a belt,* Od. 6, 38. †

ζώω, ep. and Ion. for ζάω, *to live,* with acc. ζώειν ἀγαθὸν βίον, to lead a good life, Od. 15. 491; and often in connection with ὀφθ φάος Ἠελίοιο, Il. 18, 61. Homer has always, except ζῶντος Il. 1, 88, the form ζώων, arising from doubling the vowel of ζῶ, only in the pres. and imperf. ζώω, ζώεις, etc., part. ζώοντος, infin. ζώειν, ζωέμεναι, ξωέμεν, imperf. ἔζωον (see Thiersch § 220. 74; Buttm. p. 284. Rost p. 305.)

Η.

H, the seventh letter of the Greek alphabet, and therefore the sign of the seventh book.

ἤ, ep. also ἠέ, a conjunction, indicating either exclusion or diversity. I) Exclusion: 1) In disjunctive sentences: ἤ, *or;* ἤ.. ἤ, *either, or;* it not only expresses, like *aut,* the necessary, but also, like *vel,* an arbitrary exclusion, Il. 1, 27. 138. Od. 14, 330. *b*) To indicate an equal weight in the opposing clauses, τέ is added: ἤτε, ἤτε=εἴτε, Il. 11, 410. 17, 42. *c*) ἠμέν, ἠδέ, express not the disjunctive, but like τέ, τέ, the copulative signif.; prop. *as well, as,* Il. 2, 789. 5, 128. Often to ἠδέ is annexed καί, Il. 5, 128. Also ἠμέν—καί, correl. Il. 15, 664; ἠμέν—δέ, Il. 12, 428; or μέν—ἠδέ, Od. 12, 168; τέ—ἠδέ, Od. 1, 12. Often also ἠδέ is used alone, Il. 1, 334. 2) In disjunctive questions: *or, whether.* *a*) In direct questions, either double: ἤ, ἤ, utrum, an, (in which case the first is not translated,) Od. 1, 175. 6, 120; or single, Od. 1, 226. If a question has already preceded, ἤ, an serves to decide or to limit it: ἤ ἵνα ἴφθιμον ἴδῃ, peradventure to see, Il. 1, 203. 5, 466. Od. 4, 710. *b*) In indirect questions, either single: *whether,* Il. 8, 111. Od. 16, 138; or in the double question: ἤ, ἤ, *whether, or,* Il. 1, 190. Od. 6, 142. Also the first ἤ is sometimes wanting, or its place supplied by εἰ. II) Diversity: *than,* quam. 1) After a comparative, and after such words as express an idea of comparison, as ἄλλος, οὐδείς ἄλλος; after βούλομαι, Il. 1, 117. 2) It stands between two comparatives, when two qualities in one object are compared: πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι, ἢ ἀφνειότεροι χρυσοῖο, all would desire rather to be swift of foot than rich, Od. 1, 164. [ἤ is here better taken in the signif. *or:* 'to be swifter *or* richer,' viz. in order either to escape or to ransom themselves.] 3) ἤ stands sometimes after a comparative, with the gen. of a demonstrative pronoun, so that the following clause may be regarded as an apposition to the pron. Il. 15, 509. Od. 6, 182; conf. Kühner § 622 seq. Thiersch § 312. 352. note; ἤ οὐ and ἤ οὐκ are commonly to be pronounced with synizesis, Il. 5, 349.

ἦ, adv. occurs in a two-fold signif. 1) In positive clauses it serves for confirmation and assurance: *certainly, truly, surely, verily.* It stands sometimes alone, Il. 1, 229; commonly however it is fortified by other particles: ἦ δή, yea verily, Il. 1, 518; ἦ μάλα, certainly indeed, Il. 3, 204. Od. 16, 183; ἦ μάλα δή, most certainly indeed, Il. 8, 102. Od. 1, 384; ἦ που, surely indeed; ἦ τε, certainly indeed; in like manner, ἦ νυ, ἦ που, when the affirmation at the same time contains a doubt, Il. 3, 43. 22, 11; especially, ἦ μήν (μέν, μάν), a strengthened affirmation, most commonly used in an oath, *verily,* Il. 2, 291; also with an infin. in dependant discourse: καί μοι

ἦ μέν μοι—ἀρήξειν, that thou wilt protect me, Il. 1, 77. 14, 275. 2) In ations: num, where it cannot be d into English; it includes at the ne an affirmation, comm. in the fol- connections: ἦ ἄρα δή, ἦ ῥα, ἦ ῥά νυ, ὔ που. It stands without particles en the party proposing the question, estion immediately following con- y answers the first, in which case it rendered *perhaps, peradventure*: ἦτα λιλαίεαι ἠπεροπεύειν; ἦ πή με— lt thou peradventure lead me away, . Od. 9, 405. 452.

erf. of εἰμί. 2) Imperf. of ἦμι.

fem. of the relat. pron. ὅς, ἥ, ὅ, in mm. as an adv. (subaud. ὁδῷ or μερί- *where, whither*, with τῇ, preceding, . 2) *as, in what way*, ἦ θέμις ἐστί, ght, Il. 2, 73. 9, 33. According to Lexil. I. p. 240, ἦ in Hom. has only a nif. and in both passages must be ἦ θέμις ἐστί, Od. 9, 268. 24, 286. n agrees Thiersch § 343, 7. Spitzner II. Nitzsch ad Od. 3, 45, approves ly when it stands with a gen. Il. 9, . Od. 9, 268.

e εἰμί.

ς, ή, όν, *little, small*, comm. with ne- ἰ ἔνι φρένες οὐδ' ἠβαιαί, he has no nding, not a little, not the least, Il. Od. 21, 288. Often the neut. ἠβαιόν *little*, Od. 9, 462; and with negat. ιόν, Il. 2, 380.

(ἤβη), aor. ἤβησα, 1) *to be at the uberty, to be in the bloom of one's life, e the full power of a man.* εἰθ' ὡς Il. 7, 157. 11, 670. ἀνὴρ οὐδὲ μάλ' 12, 382. 2) Metaph. ἡμερὶς ἡβώωσα, es vine, Od. 5, 69. (Hom. has some- e contr. forms, ἡβῶμι, ἡβῶν, some- e forms with the vowel repeated ἡβώοντα, ἡβώοιμι,—ἡβώωσα, which would write ἡβωῶσα, is correct; it is ıtraction but a repetition of the vow- hiersch § 220, 70.) [See also Buttm. te 10.]

uberty, the age of manhood, which koned from the eighteenth year; mm. *youth, the age of youth, the most age of men*, Il. 24, 348. Od. 10, 279. θαι μίτρον, to arrive at the measure Il. 11, 225; ἤβης ἄνθος ἔχειν, Il. 13, 484; and generally *youthful vigor, manly vigor*, Il. 23, 432. Od. 8, 181. h. 7, 9.

Ἥβη, ἡ, *Hebe*, daughter of Jupiter and Juno, wife of Hercules, Od. 11, 603. h. 14, 8; she appears as the cup-bearer of the gods, Il. 4, 2; and as the handmaid of Juno, Il. 5, 722. She bathes Mars her brother, Il. 5, 905; later the goddess of youth.

* ἡβητής, οῦ, ὁ, (ἤβη), *a youth, a marriageable young man*, κοῦροι ἡβηταί, h. Merc. 56.

ἡβῶμι, see ἡβάω.

ἡβώοιμι, ἡβώοντα, ἡβώωσα, ep. expanded forms from ἡβάω.

ἠγάασθε, see ἄγαμαι.

ἤγαγον, ἠγαγόμην, see ἄγω.

ἠγάθεος, η, ον (ἄγαν, θεός), *very divine, godlike, holy*, epith. of towns, countries, mountains, since they were regarded as under particular divine protection, Il. 1, 252. Od. 2, 308. (Prob. fr. ἄγαν and θεῖος, or according to others fr. ἀγαθός; η is a poet. lengthening of α, see Buttm. Lexil. I. p. 48.)

ἠγάσσατο, see ἄγαμαι.

ἡγεμονεύω (ἡγεμών), 1) *to go before, to point out*; τινί, to go before any one, Od. 3, 386; and absol. Il. 5, 53. h. Ap. 437. Il. 15, 46; with accus. ὁδόν, to show the way, Od. 6, 261. 7, 30; and ὁδὸν τινί, Od. 24, 225; metaph. ῥόον ὕδατι, to prepare a course for the water, Il. 21, 258. 2) *to lead, to conduct, to command*, with gen. Il. 2, 527. 552; once with dat. Il. 2, 816; in this signif. commonly in the Il.

ἡγεμών, όνος, 1) *a guide* upon the road, Od. 10, 505. 15, 310. 2) *a leader, a commander, a general*, Il. 2, 365. 11, 746; often also ἀνὴρ ἡγεμών, Il. 2, 365. 11, 746.

ἡγέομαι, depon. mid. (ἄγω), fut. ἡγήσομαι, aor. ἡγησάμην, 1) *to go before, to guide*, opposed to ἕπομαι, often absol. Il. 9, 192. 12, 251. with dat. of pers. Il. 22, 101; also πρόσθεν ἡγεῖσθαι, Il. 24, 96. νήεσσι ἡγήσατο Ἴλιον εἴσω, he conducted the ships to Ilium (spoken of the prophet Calchas), Il. 1, 71; ὁδόν τινι, to lead the way, i. e. to show, Od. 10, 263; hence, ἡγεῖσθαί τινι πόλιν, to conduct any one to the town, Od. 6, 114; δόμον, Od. 7, 22; uncommon is ἡμῖν ἡγεῖσθω ὀρχηθμοῖο (of a minstrel), let him lead us in the dance, i. e. play for us, Od. 23, 134. 2) Especially in the Il.: *to lead, to command*. a) With dat. where the idea of going before prevails, Il. 2, 864. 5, 211; ἐπὶ στίχας, Il. 2,

687. (Others, for ἐφηγήσατό σφιν στίχας, who went before the ranks, Voss.) νήεσσιν ἐς Τροίην, Il. 16, 169. *b*) With gen. like ἄρχειν, *to lead on, to command, to govern*, Il. 2, 567. 620, 851.

ἠγερέθομαι, ep. lengthened from ἀγείρομαι, only in the 3 plur. pres. and imperf. ἠγερέθονται and ἠγερέθοντο and infin. ἠγερέθεσθαι, Il. 10, 127; which Spitzner after Aristarch. has adopted for ἠγερέεσθαι.

ἠγερέομαι, ep. for ἀγείρομαι, only infin. pres. ἠγερέεσθαι, Il. 10, 127; see ἠγερέθομαι.

ἤγερθεν, see ἀγείρω.

ἠγηλάζω (ep. form from ἡγέομαι,) *to lead*, with accus. τινά, Od. 17, 217. κακὸν μόρον ἠγηλάζειν, to lead a wretched fate, i. e. to suffer, to endure, * Od. 11, 618.

ἠγήτωρ, ορος, ὁ (ἡγέομαι), *a conductor*, ὀνείρων, epith. of Mercury, h. Merc. 14; *a leader, a commander*, in connection with μέδοντες, Il. 2, 79. Od. 7, 98.

ἠγοράασθε, see ἀγοράομαι.

ἠγορόωντο, see ἀγοράομαι.

ἠδέ, conj. poet. *and*; it connects, like καί, two words; sometimes τε precedes, Il. 9, 99. σκῆπτρον τ' ἠδὲ θέμιστες and τέ—ἠδὲ καί, Il. 5, 822; often ἠδὲ καί, and also, Il. 1, 331. 2) It follows for the most part ἠμέν, see ἤ.

ἤδεα, pluperf. of οἶδα, see ΕΙΔΩ.

ἤδη, adv. (δή), *already, now*, jam, 1) Of the immediate present: νῦν ἤδη or ἤδη νῦν, *even now*. With a preterite it can be translated by *even, just*; and with a fut. by *immediately*, Od. 1, 303. 2) Of past events: *already*: Il. 1, 250. 260. ἤδη ποτὲ πάρος, already before, Il. 1, 453. 2, 205. 3) Of unexpected, or long since expected events: *now at length*, Il. 1, 456.

ἥδομαι, depon. mid. aor. ἡσάμην, *to be pleased, to delight in*; ἥσατο πίνων, Od. 9, 353. †

ἦδος, εος, τό, *pleasure, joy, enjoyment*, δαιτός, the enjoyment of a feast, Il. 1, 576. ἡμέων ἦδος, our joy, Il. 11, 318. 2) *profit, advantage*, only ep. τί μοι τῶν ἦδος, what advantage have I of these things, Il. 18, 80. Od. 24, 95.

* ἡδυγέλως, ωτος, ὁ, ἡ (γέλως), *laughing sweetly, laughing amiably*, epith. of Pan, h. 18, 37.

ἡδυεπής, ές (ἔπος), *sweetly speaking, sweetly discoursing*, epith. of Nestor, Il. 1, 248; † *sweetly singing*, ἀοιδός, Μοῦσαι, h. 20, 4. 32, 2.

* ἥδυμος, ον, poet. for ἡδύς, *sweet, agreeable*, epith. of sleep, h. Merc. 241. 449; see ἡύδυμος.

ἡδύποτος, ον (πίνω), *sweet to drink, pleasant*, οἶνος, * Od. 2, 340. 3, 391. h. 6, 36.

ἡδύς, εῖα, ύ (akin to ἄδω, ἀνδάνω), once an adj. of two endings: ἡδύς ἀϋτμή, Od. 12, 369; superl. ἥδιστος, Od. 13, 80. 1) *agreeable, sweet, delightful*; spoken of objects of sense: of taste, οἶνος, Od. 2, 350. 3, 51; of smell, ὀδμή, Od. 9, 210; of hearing: ἀοιδή, Od. 8, 64; again: ὕπνος, κοῖτος, Il. 4, 131. Od. 19, 510; and generally φίλον καὶ ἡδύ ἐστι, Il. 4, 17. 7, 387. Od. 24, 435. 2) Metaph. of the mind, *agreeable, cheerful*. Often the neut. ἡδύ, as adv. espec. ἡδὺ γελᾶν, to laugh pleasantly, heartily, Il. 2, 270.

ἠέ, poet. for ἤ, *or*.

ἦε, see εἰμι.

ἠείδειν, ἠείδη, ἠείδης, ep. pluperf. of οἶδα, see ΕΙΔΩ.

ἠέλιος, ὁ, poet. for ἥλιος (ἕλη), always in the poet. form: *the sun*. Of its rising we find commonly ἀνιέναι, once ἀνορούειν, Od. 3, 1; and ἀνατεῖσθαι, Od. 10, 192; στείχειν πρὸς οὐρανόν, Od. 11, 17. of noon: μέσον οὐρανὸν ἀμφιβαίνει, Il. 8, 68; of afternoon: μετενίσσετο βούλυτόνδε, Il. 16, 779; or ἆρ ἐπὶ γαῖαν προτρέπεται, Od. 11, 18; of sunset: δύω, ἐπιδύω, καταδύω, and ἐμπίπτειν Ὠκεανῷ Il. 8, 485. φάος ἠελίοιο, sunlight: hence φάος ἠελίοιο ὁρᾶν = to live, Il. 5, 120. Od. 10, 498. 2) To indicate the points of compass: *the east, the west*, Od. 13, 240. πρὸς Ἠῶ τ' Ἠελίόν τε, in opposition to ζόφος, towards the dawn and the sun, always indicates the east, not the east and south, since the poet recognizes only two heavenly regions, the light side, and the obscure, or the east and the west, Il. 12, 239. Od. 9, 26; cf. ζόφος and Völkers Hom. Geog. § 15–19.

Ἠέλιος, ὁ, poet. for Ἥλιος (the last form Od. 8, 271), *Helios*, god of the sun, son of Hyperion, Od. 12, 176; and Euryphæssa, h. 31; see Ὑπερίων. His wife was Perse, and his children Æetes and Circe, Od. 10, 136 seq. He rises in the east from the ocean, and sinks into the same in the west. The nymph Neæra bore him Phæthusa and Lampetia, who watched the herds of their father in Trinacria, Od. 12, 132. Oaths were sworn by him, because he hears and sees every thing, Il. 3, 277. He betrayed to Vulcan the

amour of Venus and Mars, Od. 8, 271. With Jupiter a boar is offered to him, Il. 19, 197; and a white ram in opposition to a black one for the dark earth, Il. 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. Only at a later period was Helios confounded with Apollo and Phœbus.

ἦεν, see *εἰμί*.

ἠέπερ, adv. poet. for *ἤπερ*.

ἠέρα, see *ἀήρ*.

ἠερέθομαι, ep. form for *ἀείρομαι*, 3 plur. pres. *ἠερέθονται*, *to hang, to hover, to flutter*, spoken of tassels, Il. 2, 448; of grasshoppers, Il. 21, 12; metaph. *ὀπλοτέρων φρένες ἠερέθονται*, the minds of younger men are wavering, * Il. 3, 108.

ἠέρι, see *ἀήρ*.

Ἠερίβοια, *ἡ*, ep. for *Ἐριβοία*, daughter of Eurymachus a son of Mercury, the second wife of Aloeus; step-mother of the Aloïdæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Mercury the place where they held Mars imprisoned, Il. 5, 389. (*Ἐριβοία*, one who brings many cattle.)

ἠέριος, *η*, *ον*, Ion. and ep. for *ἀέριος* (*ἀήρ*), *in the morning duskiness, in the morning, early*, Il. 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from *ἀήρ*, since very early in the morning every thing is wrapt in vapor; he translates therefore: *in the misty dawn*, Il. 1, 497; and *from the misty air*, Il. 3, 7; with which Wolf Vorles. 4, 189, agrees. Buttm. in Lexil. I. p. 119, derives it from *ἦρι*, early.

ἠεροειδής, *ές* (*εἶδος*), gen. *έος*, ep. for *ἀεροειδής*, that which is like to the distant dusky air (*ἀήρ*), *dusky, misty, cloudy, obscure*, epith. of the sea, from its blue misty color, Il. 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: *ὅσσον ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν*, as far as a man with his eyes beholds the dusky distance, i. e. as far as a man's vision extends over the blue expanse of the sea, Il. 5, 770. Let the word be taken as a subst.; Köppen's explanation of *ἠεροειδές* as an adv. like *ἠεροειδέως* is incorrect; for it is not equivalent to *ἐν ἀέρι*).

ἠερόεις, *εσσα*, *εν*, Ion. and ep. for *ἀερόεις* (*ἀήρ*), *cloudy, dusky, gloomy, dark*, epith. of Tartarus, Il. 8, 13; and of *ζόφος*, as the nether world and shady side of the earth, Il. 12, 240. 15, 191; hence *ἠερόεντα κέλευθα*, the dark paths of death, Od. 20, 64.

ἠεροφοῖτις, *ιος*, *ἡ* (*φοιτάω*), *walking in darkness, veiled in darkness*, epith. of the Furies, since they threaten death and unforseen calamity, * Il. 9, 571. 19, 87.

ἠερόφωνος, *ον* (*φωνή*), *crying through the air; clear, shrill-voiced*, epith. of heralds, Il. 18, 505. †

Ἠετίων, *ωνος*, *ὁ*, 1) king of Hypoplacian Thebe in Cilicia, father of Andromache, Il. 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebe, Il. 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, Il. 21, 42 seq. (According to Damm. from *ἀετός*.)

ἦην, see *εἰμί*.

ἠήρ, *ὁ*, from which ep. the oblique cases *ἠέρος*, *ἠέρι*, *ἠέρα* of *ἀήρ* are formed.

ἠθεῖος, *εἰη*, *εῖον* (*ἦθος*), *intimate, beloved, worthy, dear*, in the Il. commonly in voc. as subst. *ἠθεῖε*, Il. 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: *ἠθεῖη κεφαλή*, dear head, like our: 'dear heart;' thus Achilles addresses the shade of Patroclus, Il. 23, 94; and Eumæus calls Ulysses *ἠθεῖος*, Od. 14, 147. (The deriv. from *ἦθος*, one with whom intercourse is wont to be held, is most prob.; improb. from *θεῖος*, uncle, or *θεῖος*, divine).

ἦθος, *εος*, *τό* (Ion. for *ἔθος*), *an accustomed abode*, hence *a haunt, a dwelling*, spoken only of beasts; of horses: the *accustomed pasture*, Voss, Il. 6, 511. 15, 268; of swine: the *accustomed sty*, Od. 14, 411.

ἤϊα, *τά* (*εἶμι*), 1) the food which one takes with him on a journey, *provision for the road*, pros. *ἐφόδια*, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, *food, nourishment*; also *λίκων ἤϊα*, the food of wolves, Il. 13, 103. 2) *chaff, husks, pods*, elsewhere *ἄχυρα*, as the Gramm. explain, *ἠΐων θημὼν καρφαλέων*), Od. 5, 368. (The Gramm. derive it from *εἶμι*, imperf. *ἤϊον*, and explain it *τὰ φερόμενα*, what is carried (food), and that which moves easily (chaff), see Thiersch Gram. § 166. 2. (Iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes *ἦια*, perhaps also correctly Od. 5, 368, *ἤιων*.)

ἦϊε, see εἶμι.

ἠΐθεος, ὁ, ep. for ἔηθος, *a youth* who has arrived at manhood but who is yet unmarried, *a young man*, παρθένος ἠϊθέος τε, Il. 18, 593. 22, 127. νύμφαι τ' ἠϊθεοί τε, Od. 11, 38.

ἧϊκτο, see ἔοικα.

ἤϊξε, see ἀΐσσω.

ἠϊόεις, εσσα, εν (ἠϊών), *having banks*, Il. 5, 36; † epith. of the Scamander, to indicate its high banks; Voss, 'on the hilly bank of the Scamander;' (according to the common derivation of the Gramm. from ἠϊών, ονος, prop. ἠϊονόεις, and by syncope, ἠϊόεις, Etym. Mag. Buttm. Lexil. II. p. 23, derives it from ἦϊον, akin to εἰαμένη, meadow, and gives it the signif. 'grassy, skirted with meadow-land').

ἦϊον, see εἶμι.

Ἠϊόνες, αἱ, *Eïones*, a village in Argolis, in the region of the promontory Scyllæum; later a port of the Mycenians, Il. 2, 561. Strab.

Ἠϊονεύς, ῆος, ὁ (an inhabitant of the shore), 1) a Greek, slain by Hector, Il. 7, 11. 2) a Thracian, father of Rhesus, Il. 10, 435.

ἦϊος, ὁ, an epith. of Phœbus, of uncertain derivation, Il. 15, 365. 20, 152. h. Ap. 120; prob. the *far-shooter*, Voss; according to the Schol. for ἰήϊος from ἵημι, or, more correctly, from the original form ἴω, ἦϊος, ep. ἧος, as ἦλιος and ἠέλιος. Aristarch. on the other hand, would write it ἤϊος. Others say, from ἰάομαι, the healer (but Phœbus never appears as the god of the healing art), or from the exclamation ἰή, ἰή, with which Apollo was addressed (of which traces are first found h. Ap. 500). Buttm. Lexil. I. 85, regards it as a corruption of ἔϋς or ἠΰς.

ἦϊσαν, see εἶμι.

ἤϊχθη, see ἀΐσσω.

ἠιών, ονος, ἡ, ep. for ἠών, Batr. 13, *the sea-shore, the sea-coast, the coast, the strand*, Il. 2, 92. ἠιόνες προΐχουσαι, projecting shores, or downs running into the sea, Od. 6, 138.

ἦκα, adv. (ἀκή), 1) *softly, gently, low.* ἦκα ἀγορεύειν, Il. 3, 155; spoken of a thrust or blow, *gently, softly*, Il. 24, 508. Od. 18, 92; spoken of walking slowly, Od. 17, 254; spoken of shining: ἦκα στίλβοντες ἐλαίῳ, mildly shining with oil, Il. 18, 596 (according to the old Gramm. to be taken as a comparison; and so Voss, 'bright as the soft lustre of oil'). 2) Gener. *somewhat, a little.* ἦκ' ἐπ' ἀριστερά, Il. 23, 336; and ἦκα παρακλίνειν κεφαλήν, to bend the head a little sidewise, Od. 22, 301. (Buttm. Lexil. I. p. 13, correctly takes ἀκήν as the root, gives as a primary signif. *feebly*, and recognizes it as the positive of ἧσσων, ἥκιστος; cf. Thiersch § 198. 2.)

ἧκα, see ἵημι.

ἤκαχε, see ἀκαχίζω.

ἠκέσατο, see ἀκέομαι.

ἄκεστος, η, ον, ep. for ἄκεστος (κεστός), *unguarded*, spoken of cattle that have not yet felt the goad of the driver, *unbroken, untamed*, * Il. 6, 94. 275. 309.

ἥκιστος, η, ον (superl. from the adv. ἧκα), only in ἥκιστος δ' ἦν ἐλαυνέμεν ἅρμα, he was the *slowest* to drive the chariot, Il. 23, 531, Wolf. † Others write ἧκιστος as superl. of ἧσσων, *the feeblest, the worst.* Buttm. Lexil. I. p. 14, regards only ἥκιστος as correct, because it has the signif. *the weakest*, although he finds in ἧκα the true positive of ἧσσων, ἥκιστα.

ἥκω, *to come, to arrive*, always with the idea of the action perfected; πηλόθεν, Il. 5, 478; εἰς Ἰθάκην, Od. 13, 325.

ἠλάκατα, τά (plur. from the obsol. ἠλάκατον), *the wool on the distaff*, or the threads which are drawn from the distaff, Od. 6, 53; hence ἠλάκατα στρωφᾶν, to spin threads, Od. 6, 306. 7, 105; and στροφαλίζειν, † Od. 18, 315.

ἠλακάτη, ἡ, prop. *a reed*, then gener. any thing made of or similar to a reed, *a spindle, a distaff*, Il. 6, 491. Od. 1, 357. (Prob. from ἠλάσκω, to turn around.)

ἠλάκατον, τό, see ἠλάκατα.

ἤλασα, see ἐλαύνω.

ἠλασκάζω, poet. lengthened from ἠλάσκω, 1) Intrans. *to wander about*, Il. 18, 281. 2) *to avoid, to flee.* ἐμὸν μένος ἠλασκάζει (mine anger), Od. 9, 457. It is not necessary, with Passow, to change it to ἠλυσκάζει; for ἠλασκάζει can have this different construction as well as φεύγειν, ἀτύζεσθαι, conf. Herm. ad Orph. Arg. 439.

ἠλάσκω (an ep. form of ἀλάομαι); a poet. lengthened form is ἠλασκάζω, 1) *to wander around, to rove up and down;* spoken of animals, καθ' ὕλην, Il. 13, 104; of bees, to swarm about, Il. 2, 470.

ἠλᾶτο, see ἀλάομαι.

ἤλδανε, see ἀλδαίνω.

εἴη, εἶον, *Elian*, appertaining to
Λεῖοι, *the Eleans*, inhabitants of
671.

ἡ, ἡ, 1) daughter of Oceanus
s, wife of Thaumas, mother of
e Harpies, h. in Cer. 418. 2) =
aughter of Agamemnon.

, τό and ἤλεκτρος, ὁ, ἡ, *electron*,
er, or a metallic mixture of gold
ps a fifth of silver. Especially
itter be understood in Od. 4, 73,
mentioned between gold and sil-
rnament of the walls; but in Od.
, 296 (χρύσεον ὅρμον ἔχων μετὰ δ'
ἔερτο), we may understand a
klace with beads of amber, Ep.
ustath. ad Od. 4, 73, mentions
calls the first μίγμα χρυσοῦ καὶ
lin. IX. 65, calls it a mixture of
gold and one part silver. Voss
c. 6, 62, Ottfr. Müller (Archäol.
m. Schrift. der Berl. Akadem. der
aft. histor. Classe 1818, p. 38, de-
or of amber; on the other hand,
itzsch (Anmerk. zu Od. 1, 238),
consider it as a metallic mixture;
de Electro et Eridano. 1824.
loubt it is derived from ἠλέκτωρ.)

, ορος, ὁ, *the shining sun*, as subst.
and adj. ἠλέκτωρ Ὑπερίων, the
Hyperion, * Il. 19, 398. h. Ap. 369
the same root with ἤλιος).

, όν (ἠλός), *infatuated, foolish.*
, infatuated in mind; senseless,
2) Act. *causing folly*, οἶνος,
34; cf. ἠλός.

, see ἐλαύνω.

, ον, *ascending precipitously; very high*; comm. as an epith. in
τρη, Il. 15, 273. 16, 35. Od. 9, 243.
196. h. Merc. 404; and of trees,
. (Herm. has, however, included
in brackets as spurious.) The de-
rtain; the most common deriv. is
and βαίνω (Apoll. ὑψηλή, ἐφ' ᾗ ὁ
ον βάλλει or ἧς ὁ ἥλιος μόνος ἐπι-
ssed over only by the sun, upon
sun rests all day; or, as others
ἠλός akin to ἀλιτεῖν, and hence =
naccessible; or from ἀλιτεῖν and
λιτόβατος, upon which one easily
misstep, cf. ἠλιτόμηνος. The last
opted by Buttm. Lexil. II. p. 182.

ἤλιθα, adv. (ἄλις), *sufficiently, abundantly*, always ἤλιθα πολλή, Il. 11, 677. Od. 5, 483.

ἡλικίη, ἡ (ἧλιξ), gener. *an age, the period of life*, esp. *old age*, Il. 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; espec. *youthful companions*, * Il. 16, 808.

ἧλιξ, ικος, ὁ, ἡ, τό, *of ripe age, adult, full-grown, of equal age*, spoken of cattle, Od. 18, 373. †

ἤλιος, prose form of ἠέλιος, q. v.

Ἥλιος, ὁ, ep. Ἠέλιος, q. v.

Ἦλις, ιδος, ἡ, *Elis*, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. Homer knows nothing of the later division into *Koilē*, *Pisatis*, and *Triphylia*, as well as no city of Elis. The Epeans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans, Il. 2, 615. 626. Od. 4, 635. 13, 275. Hom. has only the accus. Ἦλιδα in the passages quoted; Ἦλιν was used, at a later day, of the city.

ἤλιτε, see ἀλιταίνω.

ἠλιτόμηνος, ον (ἀλιταίνω, μήν), prop. missing the month, *untimely, born too soon*, Il. 19, 118. †

ἤλκησε, see ἑλκέω.

ἧλος, ὁ, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκῆπτρον, χρυσείοις ἥλοισι πεπαρμένον, studded with golden nails, Il. 1, 246. cf. 11, 29, 633.

ἠλός, ή, όν (ἀλή), *wandering, silly, foolish.* φρένας ἠλέ, senseless, Il. 15, 128; † (whence ἠλεός, q. v.)

ἦλυθον, see ἔρχομαι.

Ἠλύσιον πεδίον, τό, *the Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode Homer places heroes and favorites of the gods, e. g. Rhadamanthus son of Jupiter, and Menelaus, and represents them as living there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the

ocean, is nowhere in Homer clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker Hom. Geogr. § 78. p. 156. Nitzsch ad Od. 4, 563 (fr. ἧλνσις = ἔλευσις, coming).

ἥλφον, see ἀλφαίνω.

ἥλω, see ἁλίσκομαι.

ἠλώμην, see ἀλάομαι.

Ἠλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiotis), on the Eurotas; later Λειμώνη according to Strab., Il. 2, 739.

ἧμα, ατος, τό (ἵημι), *a cast, a throw, the act of casting a missile.* ἥμασιν ἄριστος, very excellent in casting the spear, Il. 23, 891. †

Ἡμαθίη, ἡ, *Emathia*, a country between the rivers Erigon and Axius, north of Pieria, Il. 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἥμαθος = ἄμαθος, sandy).

ἠμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἀμαθόεις, *sandy*, epith. of the city Pylos, because it lay on the coast, Il. 2, 77; and also in fourteen other passages, always Πύλος ἀμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending όεις from a river is unheard of.

ἧμαι (prob. perf. pass. from ἙΩ, ἕδω), imperf. ἥμην. Peculiar Ion. forms are the 3 plur. pres. ἧαται and ep. εἵαται for ἧνται, and 3 plur. imperf. ἧατο, ep. εἵατο for ἧντο, prop. *I am seated, laid, placed*; hence 1) *to sit, to lie, to remain*, with particip. ὀνειδίζων, Il. 2, 255. Od. 4, 439. 8, 505. 2) *to sit still, quietly, idle*, with σιγῇ, Il. 3, 134. Od. 11, 142.

ἦμαρ, ατος, τό, poet. for ἡμέρα, *a day*, χειμέριον, and ὀπωρινόν, a winter day, an autumn day, Il.; again: αἴσιμον, μόρσιμον, the day of fate = the day of death, Il. 8, 72. 15, 613. νηλεὲς ἦμαρ, Il. 11, 484; ὀλέθριον, Il. 19, 409; κακὸν, Il. 9, 251; ἐλεύθερον, the day of freedom, Il. 6, 455; δούλιον, ἀναγκαῖον, the day of slavery, the day of force, often slavery itself, Il. 6, 463. 16, 836; ὀρφανικόν, the day of orphanage, Il. 22, 490; and νόστιμον, the day of return, Od. 1, 9. ἐπ' ἦματι, day by day, daily, Od. 12, 105. 14, 105; upon a day, Il. 10, 48. Od. 2, 284; for a day, Il. 19, 229.

ἠμάτιος, η, ον (ἦμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, Il. 9, 72.

ἤμβροτον, see ἁμαρτάνω.

ἡμεῖς, *we*, plur. of ἐγώ. Æol. and ep. ἄμμες, gen. ἡμέων, always dissyllabic, ep. ἧμέων, dat. ἡμῖν, and according to the necessity of the metre ἦμιν or ἡμίν, as enclitic, Il. 11, 415. Od. 11, 344; Æol. ἄμμι, ἄμμιν, accus. ἡμέας, ἦμας, Od. 16, 372; Æol. and ep. ἄμμε, Rost Dial. 44. Kühner § 301.

ἠμέν—ἠδέ (ἦ), poet. for καὶ—καί, *both—and*, see ἦ.

ἡμέρη, ἡ (ἦμαρ), *a day* [used seven times], Il. 8, 541. Od. 11, 294. Hom. divides the day into three parts, ἠώς, μέσον ἦμαρ, δείλη, Il. 21, 111. cf. Od. 7, 288.

ἡμερίς, ίδος, ἡ, fem. of ἥμερος, *tame*, espec. used of trees; subst. *the cultivated vine*, Od. 5, 69. †

ἥμερος, ον, *tame, tamed*, χήν, Od. 15, 162.

ἡμέτερος, η, ον (ἡμεῖς), *our, belonging to us.* ἐφ' ἡμέτερα, sc. δώματα, νέεσθαι, to return to our homes, Il. 9, 619. Od. 15, 88. εἰς ἡμέτερον, sc. δῶμα, Od. 2, 55. 7, 301. ἡμιτρόνδε, Od. 8, 39.

ἠμί, prop. Att. for φημί, only ἦ, 3 sing. imperf. *he spake*, always after a quoted speech; once with subject, Il. 6, 390.

ἡμι-, *half*, in composition.

ἡμιδαής, ές (δαίω), *half-burned*, νηῦς, Il. 16, 294.

ἡμίθεος, ὁ (θεός), *a demi-god*; as adj. *half-divine, heroic.* ἡμιθέων γένος ἀνδρῶν, Il. 12, 23. † h. 31, 19.

ἡμιόνειος, η, ον (ἡμίονος), *belonging to mules, drawn by mules.* ἅμαξα ἡμιόνειος, a carringe drawn by mules, Il. 24, 189. Od. 6, 72. ζυγὸν ἡμιόνειον, (a span) of mules, Il. 24, 268.

ἡμίονος, ἡ, rarely ὁ (ὄνος), *a mule*, Il. 17, 742. They were difficult to tame, Il. 23, 655; and were used particularly in mountainous regions (hence ὀρεύς, οὐρεύς), for drawing burden carriages and for agriculture, Il. 10, 352. Od. 8, 124. By the wild mules in Paphlagonia (Il. 2, 852), Köppen understands the Dschiggetai, *equus hemionus*, Linn. 2) As adj. βρέφος ἡμίονον, a mule-foal, Il. 23, 266.

ἡμιπέλεκκον, τό (πέλεκυς), *a half-axe*, an axe with an edge on only one side, * Il. 23, 851. 858. 883 (κ doubled for metre's sake).

* ἡμίπνοος, ον (πνέω), *half-breathing, half-dead*, Batr. 255.

ἥμῖσυς, σεια, συ (from μίσος), *half, the*

oiety; sing. only in the neut. τι-
ηΐδος, ἥμισυ, the half of the royal
l. 6, 193. 9, 579. 580; also in the
ιες λαοί, Il. 21, 7. Od. 3, 155.
ιντον, τό (τάλαντον), *a half-talent*,
Il. 23, 571. 796.
ς, ές (τελέω), *half-finished*. δόμος
a half-finished house, half-built, Il.
The most simple explanation is:
which Protesilaus, just married,
ing for himself and his wife, was
mpleted upon his sudden departure
for it was customary, at marriage,
new house. Thus Heyne, Voss
d). Another explanation is, ac-
Etym. M. and Poseidonius Strab.
4, 'half-abandoned,' because now
only by the wife; thus Damm,
ssow; and a third: 'he left his
complete,' i. e. without children.
ol. brev. and Ruhnken.
prop. = ἦμαρ), ep. adv. for ὅτε, *at*
when, *when*, *after*, spoken of past
used only of the time of day]; the
begins with τῆμος, Il. 11, 86 seq.;
δὴ τότε, δὴ τότ' ἔπειτα, καὶ τότε, Il.
68. Od. 9, 58. It stands always
indic., comm. with the aor., rarely
imperf. and pluperf., Il. 1, 475. 8,
iersch § 316, 18.
ιύω), aor. ἤμῡσα, *to nod*, *to incline*,
ιυσε κάρη, the head sank (spoken
ing), Il. 8, 308; and of a horse:
ήατι, he drooped (with the head),
; of a harvest-field: ἐπί τ' ἠμύει
ιν, it sinks with the ears, Il. 2, 148;
. (Others incorrectly interpret it
nd: ἐπημύει ἀσταχύεσσιν, it falls
ears, Hesych); metaph. of cities:
fall, Il. 2, 373. 4, 290. (ῠ in the
aor. 1.)
νος, ὁ (ἵημι), *one who hurls spears*,
an, *a lancer*, ἥμονες ἄνδρες, Il. 23,

j. contract. from ἐάν, *if*, *when*, *whe-*
the construction see εἰ with ἄν. It
th the subjunc. Il. 9, 692. Od. 5,
the optat. in the orat. obliq. Od.

ο, see ἀναίνομαι.
ἠνείκαντο, see φέρω.
ς, εσσα, εν (ἄνεμος), *windy*, *airy*,
the wind, epith. of places situated
in lofty positions (espec. of Troy), of mountains and trees, Il. 2, 606. 8, 499, and Od. 3, 172. 19, 432.

ἡνία, τά (ἵημι), *the reins* or *lines* of chariot-horses, which were often adorned with gold or ivory, Il. 5, 226. 583. Od. 6, 81. Only in the plur. (the sing. ἡνίον is later, and means, *a curb*).

ἡνίκα, adv. *when*, *at the time when*, with indic. pres. Od. 22, 198. † (Voss ad Arat. Phænon. 561, would read ἤν κεν ἀγινῆς.)

Ἡνιοπεύς, ῆος, ὁ (rein-maker), son of Thebaus, charioteer of Hector, Il. 8, 120.

ἡνιοχεύς, ῆος, ὁ, poet. for ἡνίοχος, * Il. 5, 505. 8, 312.

ἡνιοχεύω (ἠνίοχος), *to hold the reins*, *to guide the horses*, *to drive*, absol., Il. 11, 103. Od. 6, 319.

ἡνίοχος, ὁ (ἔχω), prop. the reins-holder, then *the charioteer*, *the driver*. In the Hom. war-chariots (see ἅρμα) were always two warriors; prob. on the left the charioteer, and on the right the παραβάτης, i. e. the hero who fought from the chariot. The charioteer is also called ἡνίοχος θεράπων, Il. 5, 580. 8, 119. He is a warrior, as well as his companion, of noble family, as was Patroclus, the charioteer of Achilles, Il. 16, 244. Also the bravest heroes are often called ἡνίοχοι, as Hector, Il. 8, 89. 15, 352; cf. θεράπων.

ἠνίπαπη, aor. of ἐνίπτω.

ἦνις, ιος, ἡ (ἔνος), accus. plur. ἤνῑς for ἤνιας, Il. 6, 94; *a year old*, *a yearling*, βοῦς, Il. 10, 292. Od. 3, 382. In the accus. sing. ἦνιν, long ι is used.)

Ἠνοπίδης, ου, ὁ, son of Enops = *Satnius*, Il. 14, 444.

ἠνορέη, ἡ, ep. dat. ἠνορέῃφι (ἀνήρ), *manhood*, *strength*, *manly courage*, Il. 4, 303. Od. 24, 509.

ἤνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot for its lustre be seen: *dazzling*, *blinding*, *sparkling* always ἤνοπι χαλκῷ, Il. 16, 408. Od. 10, 360.

Ἤνοψ, οπος, ὁ, 1) a Mysian, father of Satnius and Thestor, Il. 14, 445. 16, 401. 2) father of Clytomedes, an Ætolian, Il. 23, 634.

ἤνπερ, conj. *although*, with subj. Od. 16, 276; see ἤν.

ἧντο, see ἧμαι.

ἠνώγεα, ἠνώγει, see ἀνώγα.

ἦξε, see ἄγνυμι.

ἠοῖος, η, ον (ἠώς), 1) Of time: *early in*

the morning, matutinus; hence ἡ ἠοίη sc. ὥρα, morning, Od. 4, 447. 2) Of a point of compass: *east*, opposed to ἑσπέριος, ἠῶιοι ἄνθρωποι, eastern men, * Od. 8, 29.

ἧπαρ, ατος, τό, *the liver*, Il. 11, 579; ὅτι φρένες ἦπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἤπατα, a food, Batr. 37.

ἥπαφε, see ἀπαφίσκω.

ἠπεδανός, ή, όν, *feeble, tottering, weak*, spoken of Vulcan, Od. 8, 311. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής and derive it from ἀ and πέδον, *not standing firmly:* according to Schneider it is an amplification of ἧπιος.)

ἤπειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, Il. 2, 635. Od. 24, 378; and according to some also ἤπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas, or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος sc. γῆ.) Conf. Völcker Hom. Geogr. p. 61.

ἤπερ, poet. ἠέπερ, *than, than even, than indeed*, Il. 1, 260. Od. 4, 819; see πέρ.

ἧπερ, see ὅςπερ.

ἠπεροπεύς, ῆος, ὁ, Od. 11, 364; † and

ἠπεροπευτής, οῦ, ὁ (ἠπεροπεύω), *a deceiver, a seducer*, * Il. 3, 39. 13, 769. h. Merc. 282.

ἠπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*, to lead away by crafty discourse, with accus. espec. γυναῖκας and φρένας γυναιξί, Il. 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, Il. 3, 399. (According to Passow prob. fr. εἰπεῖν, ἠπύω.)

*ἠπητής, οῦ, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ἠπιόδωρος, ον, (δῶρον), *willingly giving, benevolent, kind*, μήτηρ, Il. 6, 251. †

ἤπιος, ία, ιον, 1) *gentle, mild, kind*, τινί, to any one, Il. 8, 40. Od. 10, 337. ἤπια εἰδέναι τινί, to be kindly disposed towards any one, Il. 16, 73. Od. 13, 405. 2) Act. *calming, soothing, alleviating*, φάρμακα, Il. 4, 218. 11, 515. (Prob. from ἔπος.)

ἦπου, now ἦ που, *or*, and *than perhaps*, see ἦ.

ἦπου, now according to Wolf, ἦ που, *certainly indeed*, see ἦ.

ἠπύτα, ὁ, ep. for ἠπύτης (ἠπύω), *the loud crier*, hence ἠπύτα κήρυξ, the loud crying herald, Il. 7, 384. †

Ἤπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, Il. 17, 324.

ἠπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to.* τινά, Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: *to roar, to whistle*, Il. 14, 399; of the lyre: *to sound, to resound*, Od. 17, 271. (ῠ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἠρ, poet. for ἔαρ, *spring*, in gen. ἦρος ἀεξομένοιο, h. Cer. 455; see ἔαρ.

ἦρα, once in Hom. ἦρα φέρειν τινί, Il. 14, 132; and thrice; ἦρα ἐπιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to render oneself agreeable to, to gratify.* θυμῷ ἦρα φέροντες, gratifying their inclination, spoken of those who from love of life retired from battle, Il. 14, 132. (Voss 'gratifying their mind.') The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm. Lexil. I. p. 152, properly supposes a tmesis of ἐπιφέρω and hence in Il. 1, 572. 578, writes ἐπῆρα separately: cf. ἐπήρατος. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἦρα as an accus. sing. from an obsol. word ἦρ = χαρίς; Thiersch Gr. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἦρος. (Root ἄραμαι or more prob. ἄρω.)

Ἡρακλείδης, αο, ὁ, son of Hercules = *Tlepolemus*, Il. 2, 653. 5, 628. [2) = *Thessalus*, Il. 2, 679.]

Ἡρακλέης, Ion. and ep. Ἡρακλῆς, gen. Ἡρακλῆος, *Hercules*, son of Jupiter and Alcmene, Il. 14, 324. 18, 118. His birth was retarded by Juno and that of Eurystheus accelerated, Il. 19, 98–125. Of the twelve famous labors which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, Il. 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, Il. 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, Il. 5, 642. On his return he was driven by Juno to Cos. Il. 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied,

he captured Pylos and wounded there Pluto himself, Il. 11, 689 seq. On his death, see Il. 18, 117. In the lower world Ulysses met his shade, Od. 11, 601 seq. although he in connection with Hebe, are blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his sons Thessalus, Il. 2, 679; and Tlepolemus, Il. 2, 657. (Damm derives the name from ἦρα and κλέος, *love of glory*. Herm. *Popliclutus*.)

Ἡρακλήειος, εἰη, ειον, ep. for Ἡράκλειος, *pertaining to Hercules, Herculean*, only in the fem. βλη Ἡρακληείη, Il. 2, 658.

ἤραρε, see ἀραρίσκω.

ἤρατο, see αἴρω.

ἠρᾶτο, see ἀράομαι.

Ἥρη, ἡ, Ion. and ep. for Ἥρα, *Juno*, daught. of Saturn and Rhea, sister and wife of Jupiter, Il. 16, 432; the queen of heaven and the first of goddesses. She was nurtured in the house of Oceanus, when Jupiter cast Saturn into Tartarus, Il. 14, 202 seq. In character she is proud, ambitious of power, and deceitful; she often deceives her husband, cf. Il. 14, 153; yet she often experiences on this account his anger, Il. 15, 13–21. In the Hom. poems she appears as the enemy of the Trojans; she collects the Grecian army against Troy, Il. 4, 26 seq. because she considered herself neglected by the Trojans. United with Neptune and Minerva she aids the Greeks, Il. 5, 768 seq. 20, 33; and then commands Vulcan to drive back the river-god Xanthus within his banks, when pursuing Achilles, Il. 21, 377 seq. From earlier traditions, it is mentioned that she accelerated the birth of Eurystheus and retarded that of Hercules, Il. 19, 97; the latter on his return from Troy she drove to the coast of Cos by a storm, Il. 14, 250; and was wounded by him in Pylos, Il. 5, 392. To Jupiter she bore Hebe, Ilithyia, Mars and Vulcan. Argos, Mycenæ and Sparta are her favorite cities, Il. 4, 51. 52. (Prob. according to Herm. from ΑΡΩ, who translates the name *Populonia*, and understands by it the union of social life; Heffter on the other hand, nuptial union.)

ἠρήρει, see ἀραρίσκω.

ἠρήρειστο, see ἐρείδω.

ἦρι, adv. *early, in the morning*, μάλ' ἦρι or ἦρι μάλα, very early, Il. 9, 360. Od. 19, 320. 20, 156. (Prob. dat. from ἦρ contr. of ἔαρ, the spring-time, or from ἀήρ, ἠήρ.)

ἠριγένεια, ἡ (γίγνομαι), *early-born, rising early in the morning*, or with reference to ἀήρ, born of the morning mist, epith. of Ἠώς, Aurora, (some explain it as act. *producing the morning*, which contravenes the etymol. cf. αἰθρηγενής), Il. 1, 477. 2) As pr. n. the *goddess of the morning*, Od. 22, 197. 23, 347.

*Ἠριδανός, ὁ, *Eridanus*, a fabulous stream of the ancient geogr. which rose in the northwest, coming from the Rhipæan mountains, and flowed into the ocean; first, Hesiod. Th. 338. Batr. 20. Most of the ancients referred it to the Padus, some to the Rhodamus or Rhenus.

ἤροικε, see ἐοίκω.

ἠρίον, τό (prob. from ἔρα), *a hill, a mound, a sepulchral mound*, Il. 23, 126. †

ἤρκε, see ἐρείκω.

ἤρπε, see ἐρείπω.

ἤρυγε, see ἐρεύγομαι.

ἠρῶ, see ἀράομαι.

ἠρώησαν, see ἐρωέω.

ἥρως, ὁ, gen. ἥρωος, dat. ἥρωϊ, ep. ἥρῳ, accus. ἥρωα, ep. ἥρω. Instead of the gen. ἥρωος with the mid. syllable short, Od. 6, 303, some read ἥρως; instead of ἥρω as accus. we should write ἥρω without apostr. Il. 6, 63. 13, 428. Od. 11, 520; with which however Spitzner does not agree. 1) *a hero, a noble*, especially are kings and princes, the commanders and their companions, so called in Hom.; but also all warriors, especially when addressed: ἥρωες Δαναοί, ἥρωες Ἀχαιοί, ἄνδρες ἥρωες, Il. 2, 110. 15, 220. Od. 1, 101; and generally, all who distinguished themselves by their strength, courage, prudence, and skill as artists; also every freeman, an honorable man, 7, 44. Od. 8, 483. 2) *a demi-god*, a middle class between gods and men, who sprung from a god on the paternal or maternal side; of which we find the first trace, Il. 12, 25.

ἥσατο, see ἵδομαι.

ἧσειν, see ἵημι.

ἧσθα, see εἰμί.

ἥσχειν, see ἀσχέω.

ἧσο, see ἧμαι.

ἧσσων, ἧσσον, gen. *ονος, inferior, worse*, especially in strength, *weaker, feebler*, Il. 16, 722. 23, 858. The neut. as adv. ἧσσον, *worse*, Od. 15, 365. (In the gram. an irreg. compar. to κακός; according to the root it belongs to ἧκα.)

ἧσται, see ἧμαι.

ἧστην, see εἰμί.

ἡσυχίη, ἡ, *rest, peace, tranquillity, enjoyment*, Od. 18, 22; † h. Merc. 555.

ἡσύχιος, ον, poet. for ἥσυχος, *quiet, still, gentle, unobserved*, Il. 21, 598; † whence: adv. ἡσυχίως, quietly, h. Merc. 438.

ἡσχυμμένος, see αἰσχύνω.

ἤτε, by the τέ added, the relation of equivalence is indicated; therefore it nearly = εἴτε; doubled, ἤτε, ἤτε, *either, or*, Il. 17, 42; or single, Il. 19, 148. conf. ἤ.

ἦτε, or according to Wolf, ἦ τε, see ἦ.

ἠτιάασθε, see αἰτιάομαι.

ἠτιόωντο, see αἰτιάομαι.

ἦτοι, ep. (prob. fr. ἦ and τοί), conj. *surely, certainly, verily;* it denotes 1) *an assurance*, and hence often stands with μέν and with the following correlative δέ, ἀλλά: *assuredly, verily, certainly, truly*, Il. 7, 451. 17, 514; espec. after a vocat. Il. 7, 191. 21, 446. Od. 4, 78. 16, 309. 2) It introduces alone a sentence, like μέν, to an antithetic clause with δέ, when it may be sometimes translated, *now*, Il. 1, 68. Od. 15, 6. 24, 154; or it begins, like μήν, the antithesis to a preceding clause, *indeed, surely*, espec. ἀλλ' ἦτοι, *but indeed*, Il. 1, 211. Od. 15, 488. 16, 278. 3) It stands also to convey the idea of assurance, after conj. which introduce adjunct clauses: ὡς ἦτοι, ὅφρ' ἦτοι, Il. 23, 52. Od. 3, 419. 5, 24. 4) ἦτοι for ἤ, *or*, after a preceding ἤ, occurs once, Od. 19, 599. Often in Pindar ἤ—ἦτοι, stands for ἤ—ἤ. (As a strengthening particle we find also ἦ τοι (Bothe: ἦτοι, (Il. 6, 56.)

ἦτορ, ορος, τό, *the heart*, as a part of the human body, Il. 22, 452; on Il. 15, 252, see ἀΐω, and in a broader signif. = στῆθος, Il. 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, Il. 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. Il. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, Il. 1, 188. (Prob. from ἄημι, breathing, like *animus*.)

ἠϋγένειος, ον, Ion. and ep. for εὐγένειος.

ἠϋγενής, ές, Ion. and ep. for εὐγενής.

ηΐδια, see αὐδάω.

* ἠΰζωνος, ον, ep. for εὔζωνος, Fr. 54.

* ἠϋθέμεθλος, ον, ep. for εὐθέμεθλος.

ἠΰκομος, ον, Ion. for εὔκομος.

ἠΰς, ἠΰ, ep. for εὖς, q. v.

ἧσσε, see ἀΐω.

ἠΰτε, ep. part. 1) *as, like*, with single words, Il. 1, 359. 2, 87. b) Also after a comparative for ἤ, Il. 4, 277; according to Spitzner ἠΰτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra velut pix*. 2) In the signif. of ὡς ὅτε, *as when*, with indicat. Il. 2, 87; with subj. Il. 17, 547. (According to Buttm. Lexil. ἠΰτε sprung from ἤ εὖτε; once we find εὖτε for ἠΰτε, Il. 3, 10.)

Ἥφαιστος, ὁ, *Vulcan*, son of Jupiter and Juno (Il. 1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Minerva, are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (ἠπεδανός, χωλός, ἀμφιγυήεις,) for which reason Juno threw him into the sea. Two sea-goddesses, Thetis and Eurynome, received him and he remained with them nine years, Il. 18, 395. Jupiter also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, Il. 1, 590. In the Il. 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Venus. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, Il. 18, 468 seq. Hom. mentions the infidelity of his wife Venus, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Vulcan are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, Il. 18, 478. 2) The net, in which he entangled Mars and Venus, Od. 8, 274. 3) The brazen dwellings of the gods, Il. 1, 606. 4) The sceptre and the ægis of Jupiter, Il. 2, 101. 15, 309. Hom. often calls fire φλὸξ Ἡφαίστοιο, Il. 9, 468 [and also simply Ἥφαιστος, Il. 2, 426]. II) As an appellat. for *fire*, Il. 2, 426. (According to Herm. fr. ἅπτειν and ἄϊστος, *qui ignem ex occulto excitat;* according to Heffler more prob. fr. φαίω, φαῖστος with a prosthesis of η, *the light-producer*.)

ἦφι, ep. for ἦ, Il. 22, 107.

* ἠχέω (ἠχή), aor. 1 ἤχησα, intrans. *to sound, to resound, to echo*, h. Cer. 38.

sound, echo, noise, roaring, spoken
tude, Il. 2, 209. 12, 252. Od. 3, 150;
Il. 8, 159. 15, 355; of wind, Il. 16,

εσσα, εν (ἠχή), *sounding, resound-
ing*, spoken of the sea, Il. 1, 157;
Od. 4, 72. h. 13, 5.
, see ἔχθομαι.
. for ἦι, adv. *where*, Il. 1, 607 (not
the Od.).
ος, ἡ, *sound, noise*, but espec. *echo,
tion*, h. 18, 21.
adv. (ἠώς), *from the morning,
dawn; in the morning*, Il. 7, 372,
2) *at the dawn*, at day-break, Il.
Od. 1, 372. 15, 308.
adv. (ἠώς), *in the morning, at the
ways ἠῶθι πρό*, before day-light,
Od. 6, 36.
η, ον (ἠώς), *in the morning, early*,
17.
en. οῦς, dat. οῖ, accus. ἠῶ, 1) *the
lay, the early dawn*, Il. 9, 618 seq.
2) *the time of the morning dawn*,
accus. ἠῶ, during the morning,
; the gen. ἠοῦς, on the morning
lowing day), Il. 8, 470. 525. 3) *the
-light*, Il. 8, 1 (accord. to Eustath.
others, *day-light* itself, and the
, Il. 13, 794. Od. 19, 571); e. g. ὅτε
ἦμαρ ἐϋπλόκαμος τέλεσ' Ἠώς, but
when Aurora brought about (not brought to
an end) the third day, Od. 5, 390. 9, 76. 10,
144; hence the days were counted by the
mornings, Il. 1, 493. Od. 19, 192. 571; conf.
Völck. Hom. Geog. p. 126. Nitzsch ad Od.
2, 434. 4) As a point of compass: *morning,
east*, in πρὸς ἠῶ τ' ἠέλιόν τε, see ἠέλιος (from
ἀέω, ἄημι, prop. the morning-air).
Ἠώς, ἡ, as pr. n. *Aurora*, the goddess
of the dawn or of the breaking day-light.
She was, according to h. 31, daughter of
Hyperion and Euryphæssa; according to
Hesiod. Th. 372, of Theia wife of Tithonus,
mother of Memnon, Il. 11, 1. Od. 4, 188. h.
Ven. 219. She bore away Orion and Clitus
on account of their beauty, Od. 5, 121. 15,
250; and as a goddess had her residence in
western Æa (according to Nitzsch Od. 5, 1,
prob. because an appearance similar to the
dawn shows itself in the evening sky). She
rises in the morning from the couch of her
husband, to bring the light, Il. 11, 1; or, ac-
cording to Il. 19, 1. 2. Od. 22, 197, from the
waves of Oceanus; and the bright morning-
star precedes her, Il. 23, 226. She spreads
her light over the whole earth, but the poets
say nothing of her setting. According to
Od. 23, 246, she performs her journey with
two horses. She is called χρυσόθρονος, εὐ-
θρονος, προκόπεπλος, ῥοδοδάκτυλος, ἠριγένεια,
etc.

Θ.

eighth letter in the Greek alpha-
therefore the sign of the eighth

ω, ep. for θάσσω, *to sit*, Il. 9, 194.
Od. 3, 336. h. Merc. 172; only in
and imperf. (According to Buttm.
p. 111, from the root θίω or θάω,
.)
, ὁ, *the hinge* of a door; the hinges
ched to the door, and not, as with
door-post [the doors are so con-
s to have pivots above and below,
n in sockets; the pivot is called
the sockets στρόφιγγες, cf. Bothe
. 12, 459. †

θαλάμη, ἡ, *the lurking-place, lair*, or *den*
of a wild-beast, Od. 5, 432. †

θαλαμηπόλος, ὁ (πολίομαι), *attending
in the sleeping-chamber* or *apartment of the
women;* the fem. *the chamber-maid*, * Od. 7,
8. 23, 293.

θάλαμος, ὁ, *any apartment* or *chamber in
the interior of a house*, and 1) *the sleeping-
apartment* of married persons, *the nuptial
chamber*, Il. 3, 423. 6, 243-250; *the bridal
chamber*, Il. 18, 492. 2) *the common apart-
ment of the mistress of a family*, Il. 3, 127.
Od. 4, 121; also any other *room* or *chamber*
in the inner part of the house, Il. 23, 317.
3) Also *the store-room*, in which clothes,

arms, and provisions were kept, Il. 4, 143. 6, 288; and according to Od. 2, 337, it would seem to be a vault below, cf. Nitzsch ad loc. cf. Od. 8, 439. 15, 99. (Prob. from θάλπω.)

θάλασσα, ἡ (prob. from ἅλς), *the sea, sea-water*, the interior or Mediterranean sea, in distinction from the ocean, Il. 1, 34. Od. 12, 1. 2.

θαλάσσιος, ον (θάλασσα), *belonging to the sea.* θαλάσσια ἔργα (maritime affairs, Voss), navigation, Il. 2, 614; fishing, Od. 5, 67.

θάλεα, τά (θάλυς), *blooming fortune, happiness, a superfluity of all delights*, res floridæ. θαλείων ἐμπλησάμενος κῆρ (satiating the heart with joy, Voss), Il. 22, 504; † conf. θάλεια.

θαλέθω, poet. form for θάλλω, *to bloom*, Od. 23, 191; metaph. spoken of men: *to be in the bloom of life*, Od. 6, 63. 2) *to flourish, to abound in* any thing, with ἀλοιφῇ, Il. 9, 467. 23, 32.

θάλεια, ἡ, as adj. used only in the fem. as an epith. of δαίς, Il. 7, 475. Od. 3, 420. 8, 76. 99; a *flourishing*, i. e. rich, sumptuous feast. The old Gramm. derive it incorrectly from θάλειος; it is rather the fem. of an obsol. adj. θάλυς, an ep. form of θῆλυς, to which also τὰ θάλεα belongs, see Buttm. Gram.

Θάλεια, ἡ, *Thalia*, daughter of Nereus and Doris, Il. 18, 39.

θαλερός, ή, όν (θάλλω), *blooming, flourishing*; hence *fresh, vigorous, active*; only in the metaph. signif. as αἰζηοί, πόσις; γάμος, blooming marriage, i. e. marriage in the bloom of youth, Od. 6, 66; μηρώ, strong, vigorous thighs, Il. 15, 113; χαίτη, a full mane, Il. 17, 439. 2) *gushing, strong, rich, abundant*; φωνή, the gushing, rich voice, Il. 17, 696. Od. 4, 705; δάκρυ, abundant tears, Il. 2, 266; γόος, unceasing lamentation, Od. 10, 457. (According to others, θαλερός signifies, in connection with φωνή, *loud, strong*.)

θαλίη, ἡ (θάλλω), prob. *bloom*; metaph. *blooming fortune, abundance, joy.* ἐν πολλῇ θαλίῃ, in full bliss, Il. 9, 143; plur. Od. 11, 603.

θαλλός, ὁ (θάλλω), *a sprout, a sprig, a branch*, Od. 17, 224. †

θάλλω, only in h. Cer. 402; ep. θηλέω, Od. 5, 73; aor 2 ἔθαλον, ep. θάλον, h. 18, 33; perf. 2 τέθηλα, part. τεθηλώς, fem. τεθαλυῖα (ep. for τεθηλυῖα, for metre's sake), pluperf. τεθήλει, 1) *to bloom, to flourish, to be verdant*; spoken of the earth, ἔνθεσι, h. Cer. 402. 2) *to have an abundance, to abound in*, with dat. σταφυλῇσιν (spoken of a vine), Od. 5, 69; φυλλοῖσι, Od. 12, 103; metaph. ἀλοιφῇ, Il. 9, 208. The part. comm. absol. *blooming, luxuriant, abundant*, ἀλεή, εἰλαπίνη, ἀλοιφή, Od.

θάλος, εος, τό, *a sprout, a sprig, a sucker*, metaph. spoken of men, Il. 22, 87. λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν, when they behold such a sprout (youthful beauty) entering the dance, Od. 6, 157. It is to be observed, that the part. agrees in gender with the object understood (κατὰ σύνεσιν), h. Ven. 279.

θαλπιάω (θάλπω), *to become warm, to be warm*; only part. θαλπιόων for θαλπιῶν, Od. 19, 319. †

Θάλπιος, ὁ, son of Eurytus, grandson of Actor, commander of the Epeans before Troy, Il. 2, 620 (from θάλπος, *that warms*).

θάλπω, only pres. *to make warm, to warm*, with accus. στέατος τροχόν, Od. 21, 179; τόξον, i. e. to make the bow flexible by rubbing it with fat over the fire, * Od. 21, 246.

θαλπωρή, ἡ (θάλπω), prop. *warming*; always metaph. *the act of refreshing, recreation, resting*, Il. 10, 223. Od. 1, 167; *comfort, joy*, opp. ἄχεα, Il. 6, 412.

θαλύσια, τά, subaud. ἱερά (θάλλω), *the offerings of the first-fruits* which were made to the gods, Il. 9, 534. In this place it is represented as offered to all the gods; later, this offering was made only to Ceres, Theocrit. 7, 3.

Θαλυσιάδης, ου, ὁ, son of Thalysius = *Echepolus*, Il. 4, 458.

θαμά, adv. (ἅμα), always of time: *often, frequently, continually*, Il. 16, 207. Od. 1, 143. θαμὰ θρῴσκοντες ὀϊστοί, Il. 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

* θαμβαίνω, poet. form θαμβέω, *to be amazed at, to regard with astonishment*, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα, ep. θάμβησα, 1) *to be amazed, to be astonished*, absol. Il. 1, 199: Od. 1, 323. 2) Trans. with accus. *to be astonished at, to behold with astonishment*, Od. 2, 155. 16, 178. 17, 367.

Θάμβος, εος, τό (θάομαι), ep. gen. θάμβευς, Od. 24, 394; *astonishment, amazement, admiration, terror*, Il. 3, 342. Od. 3, 372.

Θαμέες (θαμά), dat. θαμέσι, accus. έας, an ep. adj. used only in the plur. masc. = θαμειός, *frequent, thick, in great numbers, in quick succession*. As a sing. θαμής or θαμύς are assumed, Il. 10, 264. 11, 552. Od. 14, 12; see Thiersch § 199. 5. Buttm. Ausf. Gram. § 64. Anm. 2.

Θαμειός, ή, όν (θαμά), *frequent, close together, in great numbers*; only in the fem. plur. nom. and accus., *Il. 1, 52. 14, 422. 18, 68.

Θαμίζω (θαμά), *to come* or *go frequently*, Il. 18, 386. 425. Od. 5, 88. 8, 161. 2) *to be common* or *frequent*; with part. οὔτι κομιζόμενός γε θάμιζεν, he was not accustomed to be attended, Od. 8, 451.

Θάμνος, ὁ (θαμινός), *a shrub, a bush, shrubbery, a thicket*, sing. Od. 23, 190. h. Cer. 100; plur. Il. 11, 156. Od. 5, 471. 476.

Θάμυρις, ιος, ὁ, accus. Θάμυριν, ὁ Θρῇξ, a bard of the fabulous ages, of Thrace, son of Philammon and Argiope. He was conquered in a contest with the Muses, and deprived of his eyes and his art, Il. 2, 595. Apd. 1, 3. 3.

Θάνατόνδε, *to death*, Il. 16, 693.

Θάνατος, ὁ (θανεῖν), *death*, both natural and violent, *slaughter*, Il. 3, 309; in the plur. *kinds of death*, Od. 12, 341. Natural death is brought by the goddess of fate (μοῖρα, μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κῆρες θανάτοιο); sudden death in the bloom of life by Apollo and Diana, cf. μόρος and κήρ.

Θάνατος, ὁ, pr. n. *the god of death*, death personified; Hom. calls him the twin brother of Sleep, Il. 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Night and dwells in Tartarus.

Θανέειν, contr. θανεῖν, see θνήσκω.

Θάομαι, prop. Dor. for θηέομαι, q. v.; depon. mid. fut. θήσομαι, *to regard with astonishment, to admire, to wonder at*; only optat. aor. θησαίατ' for θήσαιντο, Od. 18, 191. †

Θάπτω, aor. 1 θάψα, ep. for ἔθαψα, plupf. pass. τετάφατο, to perform the last offices to a corpse, i. e. 1) *to burn* it, Od. 12, 12. Il. 21, 323. 2) *to bury, to inter* the collected bones, ὑπὸ χθονός, Od. 11, 52.

Θαρσαλέος, έη, έον, Att. θαῤῥαλέος (θάρσος), *bold, courageous, confident*, in a good sense, πολεμιστῆς, Il. 5, 602; also in a bad, *rash, impudent*, Od. 17, 449. 19, 91; compar. θαρσαλεώτερος, Il. 10, 223. Adv. θαρσαλέως, *boldly, audaciously*, Od. 1, 382.

Θαρσέω, Att. θαῤῥέω (θάρσος), aor. ἐθάρσησα, ep. θάρσησα, perf. τεθάρσηκα, *to be bold, courageous, of good courage, resolute*; comm. absol., often imperat. θάρσει. τεθαρσήκασι λαοί, the people are full of courage, Il. 9, 420. 687. 2) Trans. with accus. θάρσει τόγ' ἄεθλον, be of good courage in this contest, Od. 8, 197.

Θάρσος, εος, τό, Att. θάῤῥος, 1) *resoluteness, good courage, confidence, boldness*. 2) In a bad sense: *rashness, imprudence*, Il. 17, 570. 21, 395.

Θάρσυνος, ον (θάρσος), *courageous, confident, bold*, πόλις, Il. 16, 70; *confiding in*, with dat. οἰωνῷ, Il. 13, 823.

Θαρσύνω, Att. θαῤῥύνω (θαρσύς, poet. for θρασύς), iterat. imperf. θαρσύνεσκε, *to make courageous, spirited, confident, to encourage, to inspirit*, τινά, Il. 18, 325; ἤτόρ τινι ἐνὶ φρεσίν, Il. 16, 242; and dat. instrum. ἐπέεσσι, μύθῳ, Il. 4, 233. Od. 9, 377.

Θάσσων, ον, *faster, swifter*, compar. of ταχύς, q. v.

Θαῦμα, ατος, τό (θάομαι), 1) *an object of wonder, a miracle*, any thing which is beheld with admiration and astonishment; often with θαῦμα ἰδέσθαι and ἰδεῖν, a prodigy to behold, Il. 5, 725. h. Ven. 206; spoken of Polyphemus: θαῦμα πελώριον, Od. 9, 190. 2) *astonishment, amazement*, Od. 10, 326.

Θαυμάζω (θαῦμα), fut. θαυμάσομαι, ep. σσ, aor. ἐθαύμασα, 1) Intrans. *to wonder, to be astonished*, often with part., Il. 24, 629; with infin. οἷον δὴ θαυμάζομεν Ἕκτορα— αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν! how wonder we so, that Hector is both a lancer and a brave warrior! Il. 5, 601. 5) Trans. with accus. *to wonder at* any thing, *to regard with astonishment*, Il. 10, 12. Od. 1, 382; connected with ἀγάασθαι, Od. 16, 203; οἷον ἐτύχθη, at what happened, Il. 2, 320.

Θαυμαίνω, ep. form of θαυμάζω, fut. ανῶ, *to wonder at*, Od. 8, 108. †

Θαυμαχίη, ἡ, a city in Magnesia (Thessaly), under the dominion of Philoctetes; according to Eustath. the later Θαυμακοί, Il. 2, 716.

* Θαυμάσιος, ίη, ιον (θαῦμα), *wonderful, astonishing*, h. Merc. 443.

* Θαυμαστός, ή, όν, *wonderful, astonishing*, h. Cer. 10.

* Θαυματός, ή, όν, poet. for Θαυμαστός, h. Merc. 80. Bacch. 34.

ΘΑΦΩ, poet. obsol. root of the perf. τέθηπα, pluperf. ep. ἐτεθήπεα for ἐτεθήπειν, and aor. 2 ἔταφον (in the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. *to wonder, to be astonished, to be amazed*, often in the part., Il. 4, 243. 21, 29. 64. θυμός μοι ἐν στήθεσσιν τέθηπεν, my mind in my breast is amazed (overpowered with astonishment, Voss), Od. 23, 105; also ἐτεθήπεα θυμῷ, Od. 6, 166. Of the aor. 2 only the part. ταφών, Il. 9, 193. 11, 545 (see Buttm. Gram. p. 285).

ΘΑΩ, ep. defect. of which only the infin. pres. mid. θῆσθαι for θᾶσθαι, and 3 sing. aor. mid. θήσατο, part. θησάμενος, occur. 1) *to suck, to milk.* γυναικά τε θήσατο μαζόν, he sucked at a woman's breast, see γυνή, Il. 24, 58. h. Cer. 236; spoken of sheep: αἰεὶ παρέχουσιν ἐπητανὸν γάλα θῆσθαι, they always give milk the whole year to milk, Od. 4, 89. 2) *to suckle.* Ἀπόλλωνα θήσατο μήτηρ, the mother suckled Apollo, h. Ap. 123.

θεά, ἡ, fem. of θεός, *a goddess;* in connection with another subst. θεὰ μήτηρ, Il. 1, 280, and θεαὶ Νύμφαι, Il. 24, 615 (θεὰ retains the Alpha through all the cases; hence θεᾶς, θεάν, the dat. plur. θεαῖς, but, however, θεῇς, Il. 3, 158; θεῇσιν, Il. 8, 305. Herm. ad h. Ven. 191, would always read θεαῖς; θεά must be pronounced as a monosyllable after πότνια, Od. 5, 215. 13, 391. 20, 61. Buttm. Ausf. Sprachl. I. p. 261, reads πότνα, and then θεά is dissyllabic.

* θέᾱ, ἡ (θεάομαι), *sight, view.* αἴδεσσαί με θέας ὕπερ, reverence me by thy countenance, h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write θέης; Ilgen takes it as a pr. n. Θέη for Θεία, as Ῥέα, Ῥέη [see Bothe in loc].

θέαινα, ἡ, poet. for θεά, *goddess*, Il. 8, 5. Od. 8, 341.

Θηᾶνώ, οῦς, ἡ, daughter of Cisseus, wife of Antenor, priestess of Minerva in Troy, Il. 5, 70. 6, 298. According to later poets, sister of Hecuba.

θέειον, τό, ep. for θεῖον, q. v.

θεειόω, ep. for θειόω.

θεῖεν, see τίθημι.

θειλόπεδον, τό (εἰλη, πέδον), a place exposed to the sun for drying any thing, *a drying-place*, Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the *vinum passum*, cf. Il. 18, 566. τῆς (subaud. ἀλωῆς) ἕτερον (sc. πέδον) θειλόπεδον λευρῷ ἐνὶ χώρῳ τέρσεται ἠελίῳ ἑτέρας δ' ἄρα τε τρυγόωσιν, ἄλλας δὲ τραπέουσι, in this, a drying-place, in a level space, is warmed by the sun, and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands, of course, a place in which the plucked grapes are dried), see Nitzsch ad loc. and Buttm. Lexil. II. p. 190.

θεῖμεν, see τίθημι.

θεῖναι, see τίθημι.

θείνω (akin to κτείνω and θάνω), aor. 1 ἔθεινα, part. θείνας, Il. 20, 481; *to strike, to cut down, to goad*, with accus. Il. 1, 588. 16, 339; and with dat. instrum. ἄορι, with the sword, βουπλῆγι, μάστιγι, Il. 10, 484. 6, 135. On θεινομένου in Od. 9, 459, see ῥαιστός.

θείομεν, poet. for θῶμεν, see τίθημι.

θεῖον, τό, ep. θέειον and once θήϊον, Od. 22, 493; *sulphur*, spoken of lightning, Il. 8, 135. 14, 415. Od. 12, 417. It was used as a sacred means of purification, Il. 16, 228. Od. 22, 493; see θειόω.

θεῖος, η, ον (θεός), *divine*, sprung from a deity, γένος, Il. 6, 180; or sent by a deity, ὀμφή, Il. 2, 41. 2) *consecrated to a deity, holy, sacred*, ἀγών, χορός, Il. 7, 298. Od. 8, 264. 3) *divine, glorious*, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; ἅλς, Il. 9, 214 [sacred salt, prob. because derived from the sea, ἐξ ἁλὸς δῖας]; ποτόν, Od. 2, 341. 9, 205; cf. Nitzsch ad Od. 3, 265, p. 190.

θειόω, ep. θεειόω (θεῖον), fut. ώσω, *to fumigate with sulphur, and purify*, δῶμα, Od. 22, 482. Mid. Od. 23, 50 (both times the ep. form).

θείω, ep. for *θέω*.

θείω, ep. for *θέω, θεῶ*, see *τίθημι*.

θέλγω, aor. *ἔθελξα, ἐθέλχθην, to stroke with the hand, to caress*, mulcere, and to overcome any one by such charms addressed to the sense, hence: 1) *to charm, to benumb*, spoken of bodies with the accus. of the wand of Mercury: *ἀνδρῶν ὄμματα θέλγει*, with which he seals the eyes of men, Od. 5, 47. 24, 3. Il. 24, 343. *θέλξας ὅσσε φαεινά*, sealing the bright eyes, Il. 13, 435. (It is not to be taken of the obscurity of death.) *b) to charm*, i. e. to transform by enchantment, *τινά*, Od. 10, 291. 318, 326. Others explain, it in a metaph. sense, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) *to charm, to infatuate*, metaph. of the mind: comm. in a bad signif. to deprive one utterly of his mental powers, *to overreach, to deceive, to blind, to seduce, to infatuate*, spoken of the Sirens, Od. 12, 40: *νόον*, to deprive of reason, Il. 12, 255. h. Cer. 36; *θυμόν*, to enfeeble the mind, Il. 15, 594; and dat. instrum. *λόγοισιν, ἐπέεσσιν*, by words, Od. 1, 57. 3, 267; *ψεύδεσσι, δόλῳ*, Il. 21, 276. 604; spoken of the suitors: *ἔρῳ δὲ θυμὸν ἐθέλχθεν*, they were infatuated by love, Od. 18, 212. *b)* Rarely in a good signif.: *to charm, to chain*, (by a narration), Od. 17, 521; pass. Od. 17, 514.

* *θελκτήρ, ῆρος, ὁ, (θέλγω), a soother, an assuager, ὀδυνάων*, h. 15, 4.

θελκτήριον, τό (θέλγω), any thing which has an enchanting power over the mind; *an instrument of enchantment, a charm, delight, rapture*, spoken of the girdle of Venus, Il. 14, 215. Songs are called *θελκτήρια βροτῶν*, the delights of mortals, Od. 1, 337; and the Trojan horse: *θεῶν θελκτήριον*, the joy of the gods, Od. 8, 509. Others make *θελκτήριον* here an adj. and connect it with *ἄγαλμα*, a placating offering.

θέλω, ep. *ἐθέλω, to will, to wish*, whence *θέλκω*, h. Ap. 46; where however Herm. would read *ἐθέλω*.

θέμεθλον, τό (θέμα), a foundation, a bottom. ὀφθαλμοῖο θέμεθλα, the bottom, i. e. the cavities of the eye, Il. 14, 493. *στομάχοιο θέμεθλα*, the bottom of the throat, * Il. 17, 47.

θεμείλιον, τό = θεμέθλιον, the foundation, τιθέναι, to lay the foundation; *διατιθέναι*, h. Ap. 254. Il. 12, 28; *προβαλέσθαι*, Il. 23, 255; only in the plur.

θέμεν, and *θέμεναι*, see *τίθημι*.

θέμις, ιστος, ep. for *θέμιδος, ἡ* (from *θέω, τίθημι*), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence 1) *order, custom, right*, Il. 5, 761; often *θέμις ἐστί, it is right, reasonable*, with dat. of the pers. and infin. Od. 14, 56. Il, 14, 386. *ἢ* or *ἦ θέμις ἐστί*, as is the custom, as is fitting, Il. 2, 73. 9, 33; cf. *ἦ*, and with gen. *ἢ θέμις ἀνθρώπων πέλει*, Il. 9, 134. 19, 177. *ἥτε ξείνων θέμις ἐστίν*, Od. 9, 168; in connection with *ἀγορή*, the assembly of judges, Il. 11, 807. 2) In the plur. *οἱ θέμιστες, ordinances, decrees*; of the gods: *Διὸς θέμιστες*, the oracles of Jupiter, Od. 16, 403. *b)* Spoken of men: *laws, statutes, institutions*, Od. 9, 112, 115; chiefly spoken of rulers and judges: *οἵτε θέμιστας πρὸς Διὸς εἰρύαται*, who guard the laws from Jupiter, [voluntate, auspiciis Jovis *regnant*, Heyn.] Il. 1, 238. 2, 206; [cf. *ἐρύω*,] *judicial sentences*: *κρίνειν θέμιστας σκολιάς*, to give unjust decisions (to pervert justice), Il. 16, 387; and of subjects: *λιπαρὰς τελεῖν θέμιστας*, to pay rich tributes, customs, i. e. the customary gifts to the king, Il. 9, 156. 298.

Θέμις, ιστος, ἡ, Themis, daughter of Uranus and Tellus (Hes. Th. 135), occurs in Hom. only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, Il. 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, Il. 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Jupiter, h. 22, 2; and the companion of Victory, h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see *θέμις*.

θεμιστεύω (θέμις), to give laws, to administer justice, τινί, Od. 11, 569; spoken of the gods, *βουλήν*, to give an oracle, h. Ap. 253. 2) *to rule, to govern, τινός*, * Od. 9, 114.

* *θεμιστοπόλος, ον (πολέω), administering the laws, administering justice*, epith. of kings, h. Cer. 103. 473.

* *θεμιτός, ή, όν*, poet. for *θεμιστός (θεμίζω), according to law, just, right*, h. Cer. 302.

θεμόω (τίθημι,) to set, i. e. *to force. νῆα θέμωσε χέρσον ἐπέσθαι*, the wave forced the ship to come to the land, * Od. 9, 486. 542.

θέναρ, αρος, τό (θείνω), the palm of the hand, with which one strikes, Il. 5, 339. †

Θέο, ep. for *Θοῦ*, see *τίθημι*.

Θεόδμητος, ον (*δίμω*), *built by a god, god-built*, *πύργοι*, Il. 8, 519. †

Θεοειδής, ές (*εἶδος*), *similar to a god, god-like*, epith. of distinguished heroes, still only in reference to physical superiority, Il. 2, 623; also of the suitors, Od. 21, 186. 277; see *Θεουδής*, conf. Buttm. Lexil. I. p. 165.

Θεοείκελος, ον (*εἴκελος*), *similar to a god*, like *Θεοειδής*, Il. 1, 131. Od. 3, 416.

Θεόθεν, adv. (*Θεός*), *from god*, Od. 16, 147. †

Θεοκλύμενος, ὁ, son of Polyphides, a descendant of Melampus and a famous prophet, Od. 15, 256.

Θεοπροπέω (*Θεοπρόπος*), *to prophesy, to communicate the will of the gods, to explain divine signs*, only part. Il. 1, 109. Od. 2, 184.

Θεοπροπίη, ἡ, prop. *the explanation of signs given by the deity, prophecy* = *μάντεια*, Il. 1, 87; conf. Eustath. Od. 1, 415. 2) = *Θεοπρόπιον, an oracle, a revelation*, Il. 1, 385. 11, 794. 16, 36.

Θεοπρόπιον, τό, any thing which is indicated by the gods, *a divine command, a divine response, an oracle, a revelation, a prophecy*, * Il. 1, 85. 6, 438.

Θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, Il. 12, 228. Od. 1, 416. (Comm. derived from *Θέος* and *προεῖπεῖν* or *τὰ Θεοῖς πρέποντα λέγων*; accord. to Buttm. Lexil. I. p. 19, from *πρέπω*, in the signif. *to break forth, to sound out*, hence *Θεὸς πρέπει*, a god sends a sign. *Θεοπρόπιον* is the sign, and the expounder is called *Θεοπρόπος*.)

Θεός, ὁ, ἡ, ep. *Θεόφιν*, gen. plur. Il. 17, 101; dat. plur. Il. 7, 366; nom. plur. *Θεοί* as a monosyllable, Il. 1, 18. 1) Masc. *god*; indefinite = *δαίμων, a god*, Il. 17, 99. Od. 3, 131. *σὺν Θεῷ*, with god, with god's help, Il. 9, 49. *ἐκ Θεόφιν*, through the gods, Il. 17, 101. *ὑπὲρ Θεόν*, against god, against god's will, Il. 17, 327. 2) As fem. *ἡ* = *Θεά*, often in Hom. *Θήλεια Θεός*, Il. 8, 7. 3) As adj. in the compar. *Θεώτερος, divíner. Θύραι Θεώτεραι*, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, Il. 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, Il. 5, 336. 383. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, Il. 5, 441. 2, 485. In a moral point of view they do not rise above men; they have desires and passions, failings and weaknesses. They govern the world and especially the affairs of men; allot happiness and misfortune. Men however often draw evils upon themselves, by their own perverseness, and then it is the allotment of fate, see *μοῖρα*, Od. 1, 33. 34. They commonly appear to men in strange forms or in a cloud, Il. 5, 127. 14, 343. 20, 131. 150. Their dwelling is Olympus and heaven, see *Ὄλυμπος*.

Θεουδής, ές, fearing god, reverencing the gods; hence, *pious, upright, νόος, Θυμός*, Od. 6, 121. 19, 364; *βασιλεύς*, * Od. 19, 109. (Buttm. Lexil. I. p. 170, justly distinguishes this word from *Θεοειδής*, and derives *Θεουδής* from *δείδω* and *Θεός*. Hesych. *Θεσσεβής*, Schol. Palat. *Θεοδεής* or *δεισιδαίμων*.)

Θεόφιν, see *Θεός*.

Θεραπεύω (*Θεράπων*), *to be a servant, to serve*, in opposition to *ἄρχω*, Od. 13, 265. † 2) Mid. = act. h. in Ap. 380.

* *Θεράπνη, ἡ*, poet. contr. fr. *Θεράπαινα, a female servant*, h. Ap. 157.

Θεράπων, οντος, ὁ, a servant, an attendant, a companion, a helper. It is distinct from *δοῦλος*, and signif. a voluntary servant, not merely of free birth but often of noble descent, Il. 15, 431 seq.; thus Patroclus is *Θεράπων*, the comrade of Achilles, Il. 16, 244; Meriones of Idomeneus, Il. 23, 113; all heroes are called *Θεράποντες Ἄρηος*, Il. 2, 110. 7, 382; and especially those attendants of heroes who guide the horses, charioteers, *ἡνίοχοι Θεράποντες*, Il. 5, 580. In the Od. the *Θεράποντες* perform duties of various kinds in the house, Od. 1, 109; however, they are always like the squires of knights, of noble descent, as Eteoneus, Od. 4, 22; (from *Θέρω*, *fovere*, prop. to give any one up to service.)

Θερέω, ep. for *Θερῶ*, see *Θέρομαι*.

Θερμαίνω (*Θερμός*), aor. 1 *ἐθέρμηνα, to warm, to make warm, to heat*, with accus. *λοετρά*, Il. 14, 7. Pass. *to become warm, to be heated*, Od. 9, 376.

Θερμός, ή, όν (*Θέρω*), *warm, hot*, in different degrees; warm, Il. 14, 6. 11, 266; but also seething hot, Od. 19, 388; metaph. *δάκρυα Θερμά*, hot tears, Il. 7, 426. Od. 4, 523.

ω), *to warm, to heat*, ὕδωρ, Od.
be become warm or *hot, to be*
, 437. πνοιῇ δ' Εὐμήλοιο μετά-
ὤμω θέρμετο, by the breath
) were the back and broad
umelus warmed, Il. 23, 381.
τό (θέρω), gen. Æol. θέρευς,
at. θέρεϊ, Il. 22, 151; prop.
c. the warm season, *summer*,
ὥρη, Od. 12, 76; opposed to
18.
lefect. mid. fut. θέρσομαι, aor.
subj. θερέω, ep. for θερῶ, *to*
to warm oneself, to become hot,
; πυρός, by the fire, Od. 17,
, *to be burned*, πυρός, Il. 6, 331.
: act. θέρω is rare.)
, ὁ, a Pæonian, an ally of the
by Achilles, Il. 17, 216. 21, 209.
ο, ὁ, the ugliest of the Greeks
n body and mind. He was
ame in one foot, and hump-
slanderous tongue found fault
e, and in his impudent har-
l not spare even the most dig-
ers. Ulysses stilled him by a
ceptre, Il. 2, 211–271. (From
, the fiery, rash speaker.)
Apd. 1, 8, 1, son of Agrius.
ημι.
ν (θεός and εἴσκω, ἴσκω, ori-
ος), *like a god, similar to the*
upernatural, wonderful, spok-
ngs in a metaph. signif. (θεο-
other hand in a proper signif.)
30. Od. 11, 374. 610; as adv.
ν αὐτῷ, he was wonderfully
107 (see Buttm. Lexil. I. p. 165).
τίθημι), *an ordinance, law*, δε-
ἑκτροιο παλαιοῦ θεσμὸν ἴσχοντο,
ne custom of the ancient couch,
· θεσμοὶ εἰρήνης, the laws of
.
ίη, ιον (θεός, εἰπεῖν), prop.
ired by a god, the signif. from
ver obscure in ἀοιδὴ θεσπεσίη,
πέσιαι Σειρῆνες, Od. 12, 158;
divine, βηλός, Il. 1, 591; ἄν-
53; and dat. θεσπεσίῃ, subaud.
by the counsel of the gods, by
ree, Il. 2, 367. 2) Most comm.
any thing great and glorious,
eeding from nature or men:
divine, grand, sublime, glorious, wonderful, powerful, violent, χάρις, ὀδμή, χαλκός, φόβος, φύζα, powerful flight, Il. 9, 2; so also νίφος, λαῖλαψ, Il. 15, 669. Od. 9, 68. (As an epith. of φόβος, φύζα, etc. it has also been interpreted, *supernatural, divinely sent*, but without necessity, see Buttm. Lexil. I. p. 167.)

Θέσπια, ἡ or Θέσπεια, ep. for αἱ Θεσπιαί, *Thespiæ*, an ancient town, at the foot of Helicon in Bœotia, accord. to Strab. a colony of Thracians, or according to a native tradition, named from Thespius, son of Erechtheus, famed for a temple of Cupid and the muses, now *Rimocastri*, Il. 2, 498. Wolf, after Herodian and Venet. has ῑ, Heyne, on the other hand, Θέσπεια, which Spitzner has adopted.

θεσπιδαής, ές (δαίω), gen. ίος, prop. kindled by god; generally, *violent, terrible*, always an epith. of fire, Il. 12, 441. Od. 4, 418; (see Buttm. Lexil. I. p. 166.) In Il. 12, 177, some take πῦρ, in a metaph. signif. the heat of contest, cf. λάϊνον.

θέσπις, ιος, ὁ, ἡ (θεός, εἰπεῖν), *inspired by god, divinely inspired*, epith. of ἀοιδή and ἀοιδός, * Od. 1, 328. 8, 498. 17, 385. 2) *divine, glorious, violent*, ἄελλα, h. Ven. 209.

Θεσπρωτοί, οἱ, the *Thesprotians*, inhabitants of Thesprotiæ, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the prop. Epirus, but in the interior as far as Thessaly. They were of Pelasgic origin, and one of the main tribes of this region, Od. 14, 315. 327. 16, 65. 427.

Θεσσαλός, ὁ, Ion. for Θετταλός, son of Hercules and Chalciope daughter of Eurypylus king of Cos, father of Phidippus and Antiphus, Il. 2, 679. (As a national name the word does not occur.)

Θεστορίδης, ου, ὁ, son of Thestor = *Calchas*, Il. 1, 69; = *Alcmæon*, Il. 12, 394; [also a name found in Epigr. 5, 1.]

Θέστωρ, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmæon, of Leucippe and Theonœ, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, Il. 16, 401.

Θέσφατος, ον (θεός, φημί), 1) *spoken* or *communicated by god*. Θέσφατόν ἐστι, it is appointed by god, Il. 8, 477; τινί, Od. 4. 561. 10, 473. As a real subst. *an oracle, a divine response*, Il. 5, 64. Od. 9, 507. 11, 151. 13, 172. [but see Jahrb. Jahn und K. p. 266; and

Nitzsch ad Od. 9, 507.] 2) Generally, *procured* or *sent by god*, ἀήρ, Od. 7, 143.

Θέτις, ιος and ιδος, ἡ, gen. ιδος, Il. 8, 370; dat. Θέτῑ for Οἴτι, Il. 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Jupiter, Il. 18, 431. 24, 62. She tenderly loves her son, and on his account, supplicates Jupiter that he would avenge the insult offered him, Il. 1, 502 seq. Jupiter is greatly moved, for when once the gods conspired to bind him, she had delivered him from this disgrace, Il. 1, 397 seq. She has her dwelling in the depths of the sea, and she is therefore called ἁλοσύδνη, Il. 20, 207. According to Il. 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

Θέω, and Θείω, fut. Θεύσομαι, 1) *to run, to fly, to hasten*, spoken of men and animals with the adjunct: πόδεσσι, ποσί, Il. 23, 623. Od. 8, 247; μετά τινα, Il. 10, 63; πόλεος πεδίοιο, through the wide plain, Il. 4, 244; spoken of horses: περὶ τρίποδος Θέειν, to run for a tripod (in a race), Il. 11, 701; metaph. περὶ ψυχῆς Ἕκτορος Θέειν, to run for Hector's life, Il. 22, 161. (Both Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, *to run, to fly*, spoken of a ship, Il. 1, 483; often in Od. of a fragment of rock, Il. 13, 141; of a potter's wheel, Il. 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion; φλέψ ἀνὰ νῶτα Θέουσα, a vein running along the back, Il. 13, 547; ἄντυξ πυμάτη Θέεν ἀσπίδος, Il. 6, 118. 4) It is often connected as particip. with other verbs: as ἦλθε Θέων, he came running, or he came rapidly, hastily, Il. 6, 54; and παρέστη, Il. 15, 649; (the ep. form Θείω is found in the infin. part. and pres. subj. see Thiersch § 221. 82.)

ΘΕΩ, obsol. root of τίθημι, q. v.

Θεώτερος, α, ον, see Θεός.

Θῆβαι, ῶν, αἱ, poet. Θήβη, ἡ, *Thebae, Thebes*. 1) the oldest city in Bœotia, on the Ismenus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphion; now *Thiva*, Hom. uses the sing. Il. 4, 378. 406. Od. 11, 265; plur. Il. 5, 804. 6, 223. It had the epith. ἑπτάπυλος, seven-gated, Od. 11, 263; see Apd. 3, 6. 6; conf. Ὑποθῆβαι. 2) the ancient capital of upper Egypt, *Thebais*, on the Nile, later called Διὸς πόλις, famed for its opulence: hence it is called ἑκατόμπυλος, only plur. Il. 9, 381. Od. 4, 124. 126.

Θήβασδε, poet. for Θήβαζε, *to Thebes*, Il. 23, 279. [3) a city in Troas, Il. 22, 479; see Θήβη.]

Θηβαῖος, αίη, αῖον, *Theban*, as subst. a Theban, an inhabitant of Thebes in Bœotia, Od. 10, 492.

Θήβαιος, ὁ, a Trojan, father of Eniopeus, Il. 8, 120.

Θήβη, ἡ, 1) Poet. for Θῆβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus, (hence Ὑποπλακίη), and was the residence of Eëtion, the father of Andromache. Achilles destroyed it; according to the Schol. the later *Adramyttium*, Il. 1, 366. 6, 397; plur. Θήβῃσιν, Il. 22, 479; once. Strab. XIII. p. 585. In later writers, only τὸ Θήβης πεδίον, a fruitful region, south of Ida, near Pergamus, is mentioned.

Θήγω, fut. ξω, aor. 1 mid. ἐθηξάμην, 1) Act. *to whet, to sharpen*, spoken of the wild boar, ὀδόντας, Il. 11, 416. 13, 475. 2) Mid. *to sharpen any thing for oneself*, δόρυ, * Il. 2, 382.

Θηέομαι, Ion. for Θεάομαι, pres. optat. Θηοῖο, contr. imperf. 3 plur. Θηεῦντο, ep. for ἐθηοῦντο, aor. 1 ἐθηησάμην, optat. 3 plur. Θησαίατο, fr. Θάομαι, *to see, to behold, to look upon*, with the additional idea of wonder, hence, *to regard with astonishment, to wonder, to wonder at*, with accus. Il. 10, 524; πάντα θυμῷ, Od. 5, 76; absol. with Θαμβέω Il. 23, 728. 881; and often with the part. Od. 5, 75. 8, 17.

Θήῃς, ep. for Θῇς, see τίθημι.

Θητήρ, ῆρος, ὁ, Ion. for Θεατής (Θηέομαι), *a beholder, a judge, one acquainted with*, τόξων, Od. 21, 397. †

Θήϊον, τό, ep. for Θεῖον, q. v.

Θήλεας, accus. plur. Θήλυς.

Θηλέω, ep. (Θηλή) = Θάλλω, *to bloom, to be verdant*, with gen. Od. 5, 73; † see Θάλλω.

Θῆλυς, Θῆλεια, Θῆλυ (ep. also Θῆλυς, gen. commun. Il. 19, 97. 5, 269. 10, 216. Od. 5, 467), 1) *female, of the female sex*, opposed to ἄρσην), Θήλεια θεός, a female deity, Il. 8, 7; Θήλεας ἵππους, Il. 5, 269; ἀϋτή, female voice,

Od. 6, 122. Since with the female sex the ideas of fruitfulness, softness and tenderness are connected, it signif. 2) *fruitful, fructifying, fresh, tender.* ἐέρση θῆλυς, the fresh dew, Od. 5, 467. (Others, 'the fructifying dew,' incorrectly, on account of its connection with the morning frost.) The compar. θηλύτερος, η, ον, poet. positive; only however θηλύτεραι θεαί and γυναῖκες, Il. 8, 520. Od. 8, 324, with the idea of fruitful or tender, as Passow remarks ('the tender woman,' V.).

θημών, ῶνος, ὁ (τίθημι), *a heap,* ἠΐων, Od. 5, 368. †

θήν, ep. enclit. particle (primarily a dialect. form of δή); it expresses a subjective conviction; *surely, certainly,* Il. 9, 394. Od. 3, 352; in Hom. always in an ironical signif., as δήπου: *surely, certainly, indeed,* Il. 13, 620. 17, 29; and strengthened, ἦλθην, *certainly, indeed;* often οὔ θην, surely not, Il. 2, 276. 8, 448. οὐ μέν θήν γε, not in the least, certainly, Od. 5, 211.

θηοῖο, see θηέομαι.

ΘΗΠΩ, obsol. root of τέθηπα, see ΘΑΦΩ.

θήρ, θηρός, ὁ, *a wild animal,* espec. *a beast of prey, a monster,* Il. 10, 184. h. 18, 13; see φήρ.

θηρευτής, οῦ, ὁ (θηρεύω), only as an adj. κύνεσσι καὶ ἀνδράσι θηρευτῆσι, dogs and hunters, * Il. 12, 41. cf. 11, 325.

θήρη, ἡ (θήρ), *the chase, the hunting* of animals, Il. 5, 49. 10, 360; *prey,* Od. 9, 158.

θηρεύω (θήρη), *to hunt,* Od. 19, 365; in the part. †

θηρητήρ, ῆρος, ὁ, Ion. and poet. (θηράω), *a hunter,* Il. and ἄνδρες θηρητῆρες, Il. 12, 170. εἰνὸς θηρητήρ, * Il. 21, 252.

θηρήτωρ, ορος, ὁ, poet. for θηρητήρ, Il. 9, 544. †

θηρίον, τό (prop. dimin. of θήρ), *a monster, a wild animal,* without the diminutive force, spoken of a stag, μέγα θηρίον, * Od. 10, 171. 180.

* θηροσκόπος, ον (σκοπέω), *lying in wait for wild animals,* h. 27, 11.

θής, θητός, ὁ, *a hireling, a hired laborer,* Od. 4, 644, † where θῆτες are mentioned with δμῶες; they were free, but poor householders, who had, it is true, family establishments of their own, but derived their support from the wealthy land-holders, by performing menial offices, see θητεύω. The interpret. 'servile peasants' is incapable of proof. (According to Buttm. Lexil. II. p. 111, from ΘΕΩ, τίθημι, like the Germ. *Sasse, Insasse.*)

θησαίατο, see θηέομαι.

θήσατο, see ΘΑΩ.

Θησεύς, ῆος and έως, accus. Θησέα, *Theseus,* son of Argeus and Æthra, or, by tradition, of Neptune, king of Athens. Among the many exploits ascribed to him, the most remarkable are: the slaughter of the Minotaur, in Crete, by the help of Ariadne, Od. 11, 322; his contest with the Centaurs at the marriage of Pirithous, etc. He also, by uniting the inhabitants of Attica in one place, laid the foundation of the later city of Athens, Il. 1, 265. Od. 11, 631. This verse is, however, as borrowed from Hesiod. Sc. 182, marked as not genuine.

θητεύω (θής), aor. ἐθήτευσα, *to labor for hire, to work as a hireling,* Il. 21, 444. Od. 18, 357; τινί, Od. 11, 389.

θίς, θῖνός, ὁ, later θίν (from τίθημι), prop. any *heap.* πολὺς δ' ἀμφ' ὀστεόφιν θὶς ἀνδρῶν πυθομένων, around is a heap of bones of putrifying men, Od. 12, 45. 2) Chiefly sand-heaps on the sea-coast, *downs;* and gener. *the coast, the strand,* θαλάσσης or ἁλός, in the dat. or accus. Od. 7, 290. 9, 46. The gender is to be recognized only in Il. 23, 693; according to which, it is masc. Later, it is masc. and fem. Incorrectly, the Gramm. distinguish ὁ θίς, a heap, and ἡ θίς, a shore.

Θίσβη, ἡ, poet. for Θίσβαι, αἱ, *Thisbe,* an ancient town in Bœotia at the foot of Helicon, between Creusa and Thespiæ, with a port; now *Gianiki;* accord. to Mannert = Σῖφαι, sing. Il. 2, 502; cf. Strab. p. 411.

θλάω, aor. ἔθλασα, ep. σσ, *to bruise in pieces, to dash in pieces, to grind to pieces, to crush,* with accus. κοτύλην, Il. 5, 307; κυνέην, Il. 12, 384; ὀστία, Od. 18, 97.

θλίβω, fut. θλίψω, *to press, to crush;* mid. θλίψεται ὦμους, he will chafe his shoulders, Od. 17, 221. †

θνήσκω (for θανήσκω from θάνω), fut. θανοῦμαι, infin. θανέεσθαι, aor. 2 ἔθανον, perf. τέθνηκα; also the syncop. forms: plur. τέθναμεν, τεθνᾶσι, optat. τεθναίην, imperat. τέθναθι, infin. ep. τεθνάμεν and τεθνάμεναι, part. τεθνεώς; only dat. τεθνεῶτι, Od. 19, 331; comm. ep. τεθνηώς, ῶτος; sometimes in the gen. τεθνηότος, Od. 24, 56. Il. 13, 659; as fem. once τεθνηκυῖα, Od. 4, 734. (The reading τεθνειώς, Wolf, after Aristarchus,

has banished from Homer; with him Spitzner coincides, ad Il. 6, 70. Buttm. regards it as established, at least for the gen. τεθνειῶτος, see Anm. Ausf. Gram. § 110. 10, 6.) 1) *to die, to find one's death*, spoken both of natural and violent death; ὑπὸ χερσὶν τινος, by the hands of any one, Il. 15, 289. οἰκτίστῳ θανάτῳ θανεῖν, to die a most pitiable death, Od. 11, 412. 2) In the perf. *to be dead*, opposed to ζάω, Od. 2, 131; part. τεθνηκώς, *one dead, a corpse*, and even τεθνηὼς νεκρός, Il. 6, 71; in like manner θανών, a dead person, Il. 8, 476.

θνητός, ή, όν (θνήσκω), *mortal*, an epith. of men; subst. οἱ θνητοί, *mortals*, in opposition to ἀθάνατοι, Il. 12, 242. Od. 19, 593.

θοινάομαι, in Hom. depon. pass. (θοίνη), *to feast*, aor. 1 infin. θοινηθῆναι, Od. 4, 36. †

* θοίνη, ής, *a feast, a repast, food*, Batr. 40.

θοαὶ, αἱ νῆσοι, see θοός.

Θόας, αντος, ὁ, *Thoas*, 1) son of Andræmon and Gorgo, king of Pluron and Calydon in Ætolia, Il. 2, 638. 4, 275. Od. 14, 499. 2) son of Bacchus and Ariadne, king of Lemnos, father of Hypsipyle. He alone, in the slaughter of the men in Lemnos, was saved by his daughter, she sending him in a ship to Œnoë, Il. 14, 230. 3) a Trojan, slain by Menelaus, Il. 16, 311.

Θόη, ής (adj. θοή), *Thoe*, daughter of Nereus and Doris, Il. 18, 40.

θόλος, ή, *a dome*, particularly a circular building with a dome; in the Od. an adjoining building between the house and the court, in which were kept furniture and provisions, *kitchen-vault*, Voss, Od. 22, 442. 459. That it rested upon pillars is evident from the fact, that Ulysses attached the cord to a column in hanging the maids, * Od. 22, 466.

θοός, ή, όν (prob. from θέω), *swift, rapid*. *a*) Spoken of warriors, *active, prompt, vigorous*, in battle; often in the Il. Ἄρης, Il. 5, 430; also with infin. θοὸς ἔσχε μάχεσθαι, Il. 5, 536. νῦν θοοὶ ἔστε, Il. 16, 422, now be active, i. e. alert in battle, as an exhortation to bravery, with which also the following passage agrees. Thus Heyne and Spitzner. Others, with Eustathius, think they find here a reproach for cowardice, and translate it in a sarcastic signification, 'now ye are swift!' ἄγγελος, h. 18, 29. *b*) Spoken of inanimate things which are movable: βέλος, ἅρμα, μάστιξ. θοὴ δαίς, a hasty, quickly prepared meal (take care that the meal be quickly prepared), Od. 8, 38; see αἰψηρός. θοαὶ νῆες, a constant epith. of ships, since they are swift and easily managed; the other interpretation, 'running to a point,' is less suitable, Il. 1, 12. νὺξ θοή, swift night, either because it comes suddenly on, or, more correctly, because to men loving repose it seems to pass swiftly away (hence Voss, 'swift-flying night'). Buttm. Lexil. II. p. 65, translates, 'hasty night, *die jähe Nacht*,' with the implied idea of unfriendliness, Il. 10, 394. 468. 12, 284 seq. [Nitzsch, 'the sharp night-air.'] *c*) Spoken of objects without motion: *running to a point, pointed*; only θοαὶ νῆσοι, the pointed islands, Od. 15, 299; the little precipitous islands at the mouth of Achelous, which formed the extreme points of the Echinades, and form their cliffs or promontories projecting into the sea, were called θοαὶ or ὀξεῖαι, Strab. VIII. 350; now *Cursolari*. (The primary signif. is from θέω, running rapidly to an object; and therefore spoken of material objects running to a point, pointed; according to others, akin to θήγειν.)

θοόω (θοός, c.), aor. 1 ἐθόωσα, *to point, to make pointed, to sharpen*, ὀμαλόν, Od. 9, 327. †

θόρε, ep. for ἔθορε, see θρώσκω.

* Θορικός, ὁ (Θόρικος, Thuc.), *Thoricus*, one of the twelve ancient cities in Attica, upon the east coast, founded by Cecrops; later, a place and borough (δῆμος) belonging to the Acamantian tribe; now, *Porto Mandri*; whence the adv. Θορικόνδε, h. in Cer. 126.

* θορυβέω (θόρυβος), *to make a noise, to cry*, Batr. 191.

ΘΟΡΩ, obsol. root of θρώσκω, q. v.

θοῦρις, ιδος, ἡ, fem. of θοῦρος, q. v.

θοῦρος, ὁ, fem. θοῦρις, ιδος, ἡ (θόρω), prop. springing upon, attacking, *impetuous, violent*, the masc. always an epith. of Mars, Il. 5, 30; the fem. spoken of arms with which one presses upon an enemy, ἀσπίς, Il. 11, 32. 20, 162; αἰγίς, Il. 15, 308; often θοῦρις ἀλκή, impetuous strength, in attacking and defence, often in the Il.; once in Od. 4, 527.

θόωκος, ὁ, see θῶκος.

Θόων, ωνος, ὁ, 1) son of Phœnops, brother of Xanthus, a Trojan, slain by Diomedes, Il. 5, 152. 2) a Trojan, slain by Ulysses, Il. 11, 422. 3) a Trojan, who attacked

the camp with Asius, Il. 12, 140. 4) a Trojan, slain by Antilochus, Il. 13, 545. 5) a noble Phæacian, Od. 8, 113. 6) = *Θοῶν*.

Θοῶς, adv. from *Θοός*, *swiftly, instantly*, Il. 5, 533. Od. 5, 243. h. 7, 7.

Θόωσα, *ἡ*, a nymph, daughter of Phorcys, mother of Polyphemus, Od. 1, 71. 72.

Θοώτης, *ου*, *ὁ*, voc. *Θοῶτα*, the herald of Mnestheus, Il. 12, 342. 343.

Θρᾴσιος, *ὁ*, a Pæonian, slain by Achilles, Il. 21, 210.

Θράσος, *τό*, prop. only *Θάρσος* with metath. *fearlessness, courage*, Il. 14, 416. †

Θρασυκάρδιος, *ον* (*καρδία*), *bold-hearted, spirited, decided*, * Il. 10, 41. 13, 343.

Θρασυμέμνων, *ον*, gen. *ονος* (*μένος*), *boldly-enduring, ever-courageous*, epith. of Hercules, Il. 5, 639. Od. 11, 267.

Θρασυμήδης, *ους*, *ὁ*, son of Nestor, who went with his father to Troy; leader of the watch, Il. 9, 81 seq. He returned prosperously with his father, Od. 3, 39. 442.

Θρασύμηλος, *ὁ*, the charioteer of Sarpedon, slain by Patroclus, Il. 16, 463 (otherwise *Θρασυμήδης*).

Θρασύς, *εῖα*, *ύ* (*θράσος*), *bold, brave, spirited*, epith. of heroes, Il. 8, 89. 12, 60; oftener *χεῖρες*, Il. 11, 553; and *πόλεμος*, Il. 6, 254. Od. 4, 146; later in a bad signif. (also Voss, *arrogant*).

Θρέξασκον, see *τρέχω*.

* *Θρεπτήριος*, *ον*, *skilled in nourishing, in bringing up*. *τὰ Θρεπτήρια*, wages for nursing or bringing up (see *Θρέπτρα*), h. Cer. 168. 223.

Θρέπτρα, *τά* (*τρέφω*), prop. the present, received by the person who nurses or brings up a child when the nursling is grown, *wages for nursing* or *bringing up*; then, *the gratitude* and *requital* which a child gives to his parents in age, for the care he has received. *οὐδὲ τοκεῦσιν Θρέπτρα φίλοις ἀπέδωκε*, he requited not to his dear parents their care, Il. 4, 478. 17, 302.

Θρέψα, ep. for *ἔθρεψα*, see *τρέφω*.

Θρῃκιος, *ίη*, *ιον* (*Θρῄκη*), *Thracian*; *πόντος*, the Thracian sea, the northern part of the Ægean sea, Il. 23, 230; *φάσγανον* and *ξίφος*, see these words. *Σάμος Θρηϊκίη*, Samothracia, see *Σάμος*, Il. 13, 12.

Θρῃΐξ, *ϊκος*, *ὁ*, contr. *Θρῇξ*, Ion. for *Θρᾷξ*, *a Thracian*. The inhabitants of Thrace were auxiliaries of the Trojans, Il. 2, 844. Sometimes in the full form, *Θρῃΐκα*, *Θρῃΐκες*, *Θρῃΐκας*, Il. 2, 595. 4, 533; sometimes contract. *Θρῆκες*, Il. 24, 234; *Θρηκῶν*, Il. 4, 519 (Thiersch Gram. § 170. 4, would write *Θρῃκῶν*, as coming from *Θρῃΐκων*); *ι* is in Hom. short.

Θρῄκη, *ἡ*, Ion. for *Θρᾴκη*, *Thracia, Thrace*, a region north of Greece, by which it was bounded (through the Peneus and the sea) on the south, Il. 23, 230. Towards the north, east, and west, Thrace in Hom. has no definite boundaries, and embraces all countries lying above Thessaly (Il. 8, 845). As a portion of them, he mentions Pieria, Emathia, Pæonia; as nations or tribes, the Pæonians and Ciconians; as mountains, Olympus, Athos, and the Thracian mountains (*Θρῄκων ὄρη*, Il. 14, 227; prob. accord. to Eustath. the Scomius and Hæmus); and the river Axius. It is productive in cattle, Il. 11, 222; and in wine, Il. 9, 72; it is the habitation of the winds, v. 4; and, on account of the rudeness and savage valor of its inhabitants, the residence of Mars, Il. 13, 301. Od. 8, 360. From this comes the adv. *Θρῄκηθεν*, from Thrace, Il. 9, 5; and *Θρῄκηνδε*, to Thrace, Od. 8, 361.

Θρηνέω (*Θρῆνος*), 1) *to lament, to groan, to wail*, absol. Od. 24, 61; with accus. *ἀοιδήν*, to sing a dirge, Il. 24, 722.

Θρῆνος, *ὁ* (*Θρέω*), *lamentation, wailing*, espec. *the wailing for the dead*, which the singers commenced and women repeated, Il. 24, 721; gener. *a funeral song*, spoken of the song of the birds, h. 18, 18.

Θρῆνυς, *υος*, *ὁ* (*Θρᾶνος*), *a foot-stool*, which commonly stood by the *θρόνος* and *κλισμός*, Il. 14, 240. Od. 1, 131. 2) *a bench for rowers*, the seat of the rowers, Il. 15, 729; cf. *ζυγόν*.

Θρῆξ, *ηκός*, *ὁ*, Ion. for *Θρᾷξ*, see *Θρῃΐξ*.

* *Θριαί*, *αἱ*, the *Thriæ*, nymphs of Parnassus, who brought up Apollo, and invented the art of prophesying by little stones thrown into an urn, h. Merc. 552; cf. Herm. ad loc. and Apd. 3, 10. 2.

Θριγκός, *ὁ*, the cornice on the upper part of a wall, the projecting part of a house-wall, which served to throw off the rain, *a battlement, a cornice*, Od. 17, 267. In the passage *περὶ δὲ Θριγκὸς κνάνοιο*, round about was a cornice of dark brass, it is commonly understood of the interior of the house, but Nitzsch ad loc. takes it as the coping of the exterior

wall, for the description of the interior of the house commences v. 97.

Θριγκόω (*θριγκός*), aor. *ἐθρίγκωσα*, to furnish the upper part of a wall with a coping, *to finish above*, and gener. *to enclose*, *ἀχέρδῳ*, Od. 14, 10. †

Θρῑνακίη, *ἡ*, *νῆσος*, ep. for *Θρινακρία* (*θρῖναξ*), *Trinacria*, i. e. the triangular island, or having three promontories, Od. 11, 107. The old and several modern critics understand by it the island of *Sicily*, and place in it the giants, Cyclopes, Læstrygones, Siculi, and Sicani, see Strab. VI. p. 251. So Voss and Mannert. In Hom. it is a desolate island, and he gives it no occupants except the herds of Helios, Od. 11, 108. 109. G. F. Grotefend therefore justly remarks: "Italy was but obscurely known; it was confounded with several islands, Sicania, Od. 24, 306; and the land of the Siculi, Od. 20, 383. cf. 24, 366, if Sicania does not signify Sicily. The Sicani and Siculi are also later mentioned as inhabitants of lower Italy, Thuc. 6, 2. Also the giants, Cyclopes, and Læstrygones seem not to dwell in Trinacria, according to Hom. According to Völcker's Hom. Geog. p. 110, Trinacria is likewise not the country of the giants, Cyclopes, Læstrygones, etc., but a little island, distinct from Sicily, sacred to Helios.

Θρίξ, *τρῐχός*, *ἡ*, dat. plur. *θριξί*, *the hair*, both of men and brutes, Od. 13, 399. 431. Il. 8, 83; *ἀρνῶν*, the wool of lambs, Il. 3, 273; *κάπρου*, the bristles of the wild boar, Il. 19, 254.

Θρόνιον, *τό*, *Thronium*, the chief town in Locris, on the Boagrius, later the capital of the Epicnemidian Locrians; now *Paleocastra* in Marmara, Il. 2, 533.

Θρόνον, *τό*, only in the plur. *τὰ θρόνα*, *flowers*, as ornaments in weaving and embroidery, Il. 22, 442. In Theoc. II. 59, it is used of flowers and herbs.

Θρόνος, *ὁ*, *a seat*, *a chair*, espec. an elevated arm-chair, before which a foot-stool (*θρῆνυς*) was always placed. It was commonly wrought of costly materials and with decorations, Il. 14, 238. 8, 442. 18, 390. To make the seat soft, *λῖτα*, *τάπητες*, *χλαῖναι*, *ῥήγεα* were spread over it, Od. 1, 130. 10, 352. 20, 150 (from *θρᾶνος*).

Θρόος, *ὁ* (*θρέω*), *a noise*, *a roar*, *a cry*, *a loud call*, Il. 4, 337. †

**Θρυλλίζω* (*θρύλλος*), *to make a discord on the lyre*, h. Merc. 488.

Θρυλλίσσω (*θρύλλος*), fut. *ξω*, *to break in pieces*, *to crush*, *θρυλλίχθην μέτωπον*, Il. 22, 396. †

**Θρύλλος*, *ὁ*, and *θρῦλος* (akin to *θρόος*), *noise*, *uproar*, *outcry*, Batr. 135. (Several ancient Gramm. prefer the reading with one *λ*.)

Θρυόεσσα, *ἡ*, poet. for *Θρύον*.

Θρύον, *τό*, *a rush*, juncus, a marsh-plant, Il. 21, 351. †

Θρύον, *τό*, poet. *Θρυόεσσα*, *ἡ*, Il. 11, 711, *Thryon*, a town in Elis, the boundary of the Pylians and Eleans, on the Alpheus, through which there was here a ford; it was situated upon a hill; according to Strab. the later *Epitalium*, Il. 2, 592. It belonged to the dominion of Nestor; the passage Il. 5, 545, where it is said of the Alpheus, that it flows through the land of the Pylians, does not conflict with Il. 11, 711, where Thryon is named as a frontier town; for although the river flowed by Thyron, it could still in other places flow through the interior of the realm, see Heyne ad loc.

Θρώσκω, aor. 2 *ἔθορον*, ep. *θόρον*, 1) *to spring*, *to leap*, *ἐκ δίφροιο*, Il. 8, 320; *χαμᾶζε*, Il. 10, 528. 15, 684; metaph. spoken of inanimate things: *to spring*, *to fly*, spoken of the arrow, Il. 15, 314. 16, 774; spoken of beans and vetches, Il. 13, 589. 2) *to leap upon*, *to make an attack*, *ἐπί τινι*, upon any one, Il. 8, 252. Od. 22, 203; *ἔν τινι*, Il. 5, 161.

Θρωσμός, *ὁ* (*θρώσκω*), a place springing up, as it were, above another, *an elevation*, *a height*. *Θρωσμὸς πεδίοιο*, the heights of the plain, Il. 10, 160. 11, 56. Thus the more elevated part of the Trojan plain is called, which stretched from the high shore of the Scamandrus to the camp; Voss, not with exact propriety, calls it 'the hill of the plain;' still less is the hill of Callicolone, as Köppen, ad Il. 10, 160, has it.

Θυγάτηρ, *ἡ*, gen. *θυγατέρος* and *θυγατρός*, dat. *θυγατέρι* and *θυγατρί*, accus. *θύγατερα*, Il. 1, 13; nom. plur. *θυγατέρες* and *θύγατρες*, dat. *θυγατέρεσσιν*, Il. 15, 197; Hom. uses both forms; *a daughter*. (*υ* is prop. short; but in all cases which are more than trisyllabic, for metre's sake long.)

Θυέεσσιν, dat. plur. from *Θυός*.

Θύελλα, *ἡ* (*θύω*), *a tempest*, *a whirlwind*,

a storm, a hurricane, often *ἀνέμοιο, ἀνέμων θύελλα*, Il. 6, 346. *πυφός τ' ὀλοοῖο θύελλα* (V. a consuming fire-tempest), Od. 12, 68: comm. spoken of a violent tempest, or of a storm-cloud rising with wind, Il. 23, 366.

Θυέστης, ου, ὁ, ep. and Æol. *Θυέστα*, Il. 2, 107; (from *θύω, Furius*, Herm.) *Thyestes*, son of Pelops, grandson of Tantalus, brother of Atreus; he begot Ægisthus from his own daughter Pelopia. According to Il. 2, 107, he succeeded Atreus in the government of Mycenæ. In Od. 4, 517, the abode of Thyestes is mentioned, prob. in Midia, on the Argolic gulf; for here Thyestes dwelt, according to Apd. 2, 4. 6; see Nitzsch ad Od. l. c.

Θυεστιάδης, ου, ὁ, son of Thyestes = *Ægisthus*.

θυήεις, εσσα, εν (*θύος*), *smoking with offerings, exhaling incense, sending forth vapor*, epith. of *βωμός*, Il. 8, 48. 23, 148. Od. 8, 363.

θυηλή, ἡ (*θύω*), the portion of victim burnt in honor of the gods, *the offering of the firstlings* (i. q. *ἄρχμα*), Il. 9, 220; † [cf. Jahrb. J. und Klotz, pp. 266–267.]

* *θυίω* = *θύω, to rave, to be in a state of inspiration, of prophetic frenzy*, h. Merc. 560.

θυμαλγής, ές, gen. *έος* (*ἄλγος*), *heart-paining, distressing, χόλος, λώβη, μῦθος, ἔπος*, Il. 4, 513. 9, 387. Od. 8, 272.

θυμαρής, ές, also *θυμήρης* (*ἄρω*), pleasing the mind, *agreeable, delightful, pleasant, ἄλοχος*, Il. 9, 336. Od. 23, 232; *σκῆπτρον*, Od. 17, 199. (According to the Schol. ad Od. 23, 232, the accent of one form should be *θυμαρής*, of the other *θυμῆρες*.)

Θυμβραῖος, ὁ, a Trojan slain by Diomedes, Il. 11, 322.

Θύμβρη, ἡ, Thymbra, a plain (*τόπος*) in Troas, on the river Thymbrius, from which the camp of the Trojan allies extended to the sea. Later, this place was called *Θυμβραῖον πεδίον*, and there was the temple of the Thymbrian Apollo, Il. 10, 430.

θυμηγερέω (*ἀγείρω*), only particip. pres. *gathering courage, recovering one's spirits*, Od. 7, 283. †

θυμηδής, ές (*ἦδος*), gen. *έος*), *delighting the heart, grateful*, Od. 16, 389. †

θυμῆρες, neut. from *θυμήρης*, as an adv. *agreeably*, see *θυμαρής*.

θυμοβόρος, ον (*βορά*), *heart-gnawing, soul-consuming, ἔρις*, * Il. 7, 210. 16, 476. 20, 253.

θυμοδακής, ές (*δάκνω*), *heart-biting, soul-stinging, μῦθος*, Od. 8, 185. †

Θυμοίτης, ου, ὁ, a distinguished Trojan, Il. 3, 146.

θυμολέων, οντος (*λέων*), *lion-hearted*, epith. of heroes, Il. 5, 639. Od. 4, 724. 814.

θυμοραϊστής, οῦ, ὁ (*ῥαίω*), *life-destroying, deadly, θάνατος*, Il. 13, 544. 16, 414; *δήϊοι*, Il. 16, 591.

θυμός, ὁ (*θύω*), prop. that which moves and animates in men, cf. Il. 7, 216; *the heart, the soul*, as the seat of feeling, will and thought, but always regarded as in motion; chiefly the passions and desires; hence, 1) *the soul* as *life, the vital powers, θυμὸν ἐξαινυσθαι, ἀφελέσθαι, ὀλέσαι*, Il. *ἐξελέσθαι μελέων θυμόν*, Od. 11, 201; on the other hand, *θυμὸν ἀγείρειν*, to collect the vital powers, to recover, see *ἀγείρειν*; spoken also of the vital powers of beasts, Il. 3, 294. 12, 150. etc. 2) *the soul*, as the seat of feeling, especially of the stronger passions, anger, courage, wrath, displeasure. *ὀρίνειν θυμόν*, to excite the soul, especially to pity, to fear, Il. 4, 208. 5, 29; on the other hand, *πᾶσιν κάππεσε θυμός*, the spirit of all fell, Il. 15, 280; anger, displeasure, Il. 2, 156. Od. 4, 694. *b*) Sometimes also spoken of the gentler emotions: *ἐκ θυμοῦ φιλέειν*, to love from the heart, Il. 9, 486. *ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσεαι*, thou wilt be farther removed from my heart, Il. 1, 561. 3) *the soul*, as the seat of *willing* or *wishing*. *a*) *desire, inclination*, especially for food and drink, *appetite*, Il. 1, 468. 4, 263. *πλήσασθαι θυμόν*, to satisfy the appetite, Od. 19, 198; again, *θυμὸς ἀνώγει, ἐποτρύνει, κελεύει, κέλεται*, with infin. my heart prompts, commands me. *b*) *will, resolution, thought, ἐδαΐζετο θυμός*, Il. 9, 8. *ἕτερος δέ με θυμὸς ἔρυκεν*, another thought restrained me, Od. 9, 302. 3) Generally, *mind, disposition, spirit*. *ἕνα* or *ἴσον θυμὸν ἔχειν*, to have a like mind, Il. 13, 487. 704. *δόκησε δ' ἄρα σφίσι θυμὸς ὥς ἔμεν*, so seemed their heart to be. 5) In many phrases we find the dat. *θυμῷ*, Il. 1, 24. Od. 19, 304; also *κατὰ θυμόν, ἐν θυμῷ*; and often *κατὰ φρένα καὶ κατὰ θυμόν*, a construction like *mente animoque*, in the inmost heart.

θυμοφθόρος, ον (*φθείρω*), prop. soul-wasting; hence, *life-destroying, fatal; θυμοφθόρα πολλά*, sc. *σήματα*, signs which commanded to put the bearer to death, Il. 6, 169;

φάρμακα, fatal poisons, or with others, poisons destroying the understanding, infatuating, Od. 2, 329; ἄχος, κάματος, Od. 4, 716. 10, 363. 2) Generally, *soul-harassing*, Od. 19, 323.

* θυμόω (θυμός), *to make angry, to enrage*, in the aor. pass. Batr. 242.

θύνω (θύω), intrans. *to move oneself violently, to rush, to dash on, to run impetuously*, ἅμ πεδίον, διὰ προμάχων, Il. κατὰ μέγαρον, Od., spoken especially of warriors in battle: ἄμυδις, to rush on in crowds, Il. 10, 524; with part. Il. 2, 446. (θύνω bears the same relation to θύω, as δύνω to δύω.)

θυόεις, εσσα, εν (θύος), *odoriferous, fragrant*, νέφος, Il. 15, 153; † and epith. of Eleusis, h. Cer. 97.

θύον, τό (θύω), a tree whose fragrant wood was used for incense. Plin. H. N. XIII. 16, understands by it *citrus, the lemon-tree*, or the *pyramidal cypress*. Theophrastus describes θύον as a shrub which Spergel considers the *thyia articulata*. Billerbeck (Flor. Classic. p. 234) thinks it the *thyia cypressoides*, Od. 5, 60. †

θύος, εος, τό, *incense*, and generally, *oblation, sacrifice*, Il. 6, 270. 9, 499. Od. 15, 261; only in the plur. (Homer was not acquainted with incense, see Nitzsch ad Od. 5, 60.)

θυοσκόος, ὁ (from θύος and κέω, καλω), prop. the sacrifice-burner, *the sacrificial priest, the inspector of the sacrifice*, who from the flame, and especially from the vapor of the victim prophesied, Od. 21, 145. According to Il. 24, 221, distinguished from μάντις and ἱερεύς. (Eustath. ad Od. 21, 145, would rather derive it from κοέω, Ion. for νοέω.)

θυόω (θύος), fut. ώσω, *to perfume by fumigation, to make fragrant;* only part. of the perf. pass. τεθυωμένον ἔλαιον, fragrant, perfumed oil, Il. 14, 172; † εἵματα, h. Ap. 184.

θύραζε, adv. *out of the door, out of doors*, Il. 18, 29. 2) Generally, *out, without*. ἔκβασις ἁλὸς θύραζε, an egress out of the sea, a landing-place, Od. 5, 410.

θυρεός, ὁ (θύρα), *a door-stone*, a stone placed before the entrance, * Od. 9, 240. 313. 340.

θύρετρον, τό (θύρα), *a door, a gate*, used only in the plur., Il. 2, 415. Od. 18, 385.

θύρη, ἡ, Ion. for θύρα, *a door*, prop. an opening in the wall, whether of a single room or of the whole house; *a gate*, comm. in the plur. *folding-doors*, (i. q. σανίδες,) θύραι δικλίδες, Od. 17, 267; ἐπὶ or παρὰ Πριάμοιο θύρῃσιν, at the doors of Priam, i. e. before the dwelling, Il. 2, 788. 2) Generally, *access, entrance*, Od. 9, 243. 13, 109.

θύρηθε, adv. poet. for θύραθεν, *out of the door, out, out of* [the water, Bothe], Od. 14, 352. †

θύρῃφι, ep. dat. from θύρη, as adv. *without*, Od. 9, 238.

θυσανόεις, εσσα, εν, ep. θυσσανόεις, *fringed, furnished with tassels* or *fringes*, epith. of the ægis, * Il. 5, 739. 15, 229; only in the ep. form.

θύσανος, ὁ (θύω), *a tuft, a tassel, a fringe*, as an ornament on the shield of Agamemnon, the ægis and the girdle of Juno, * Il. 2, 448. 14, 181.

θύσθλα, τά (θύω), *the sacred things used in the festivals of Bacchus*, accord. to the Gramm. espec. *the thyrsi, torches*, etc. Il. 6, 134. †

* θυσίη, ἡ (θύω), *the act of sacrifice; the victim* itself, h. Cer. 313. 369.

θύω, fut. θύσω, aor. ἔθῡσα, I) Trans. *to sacrifice, to slay* or *burn a victim*, ἔργματα θεοῖς, Od. 14, 446; without accus. Il. 9, 219. Od. 15, 222. 260; ἄλφιτα, h. Ap. 491; absol. τινί, to sacrifice to a god, Od. 9, 231. II) Intrans. *to move violently, to rush on, to roar, to flow*. a) Spoken of wind, Od. 12, 400. 408; of rivers and floods, Il. 21, 324. 23, 230. δάπεδον αἵματι θῦεν, the floor swam with blood, Od. 11, 420. 22, 309. b) Spoken of men, generally, *to rage, to storm, to rush boisterously on*, φρεσὶ, Il. 1, 342; ἔγχεϊ, dat. instrum. Il. 11, 180. 16, 669 (cf. θύνω. In the second signif. θύω has always ῡ, and in the first likewise, except in the trisyllabic cases of the part. pres. θύων, see Spitzner § 52. 4).

θυώδης, ες, (εἶδος), *fragrant, perfumed, odoriferous*, θάλαμος, Od. 4, 121; εἵματα, Od. 5, 264. 21, 52.

* Θυώνη, ἡ, an appellation of Semele, after she was received amongst the gods, h. 5, 21; (from θύω, accord. to Diod. 4, 62; ἀπὸ τῶν θυομένων αὐτῇ θυσιῶν καὶ θυηλῶν.

θωή, ἡ (τίθημι), *an imposed punishment, a fine*, Od. 2, 192; ἀργαλέην θωὴν ἀλέεσθαι

ıe avoided the ignominious punish-
ıe Greeks, Voss), Il. 13, 669. Ac-
the Gramm. it here means *blame*,
roach, and Nitzsch ad Od. 2, 92,
this; accord. to Od. 14, 239, *χαλεπὴ*
ις, the reproachful remarks of the
ich compel one to go to war.

ὁ, ep. for *θόωκος*, Od. 2, 26. 12,
θᾶκος), *a seat*, Od. 2, 14; *θεῶν*
8, 439. 2) *a sitting* in council, *an*
Od. 2, 26; *θωκόνδε*, to the council,
ncil, Od. 5, 3.

νος, *ὁ*, *Thon*, husband of Polydam-
e Egyptian, at the Canopic mouth
, who received Menelaus, Od. 4,
b. XVII. p. 801, mentions a tra-
ıt not far from Canopus, there was
ɔnis which received its name from
'hon. This town is distinctly men-
Diodor. 1, 19. Heeren however
2. Absch. 3. p. 706), supposes that
have indicated the city Thonis,
est port of Egypt, perhaps from the
hich Herod. (II. 113.) from the ac-
he Egyptian priests, calls a guard
of the Canopic mouth. Canopus
said, received its name from the
Menelaus, who was buried there,
ῦνος, according to Eustath. in the
for *Θόωνος*, or rather by syncope,
)

ήϛ, *οῦ*, *ὁ* (*θωρήσσω*), *one who is*
h a cuirass, a cuirass-bearer; al-
e plur. as adj. *πύκα θωρηκταί*, with
ted cuirasses, *Il. 12, 317; and

ηκος, *ὁ*, Ion. for *θώραξ*, *the coat of mail, the cuirass*, a covering of metal for the upper part of the body from the neck to the abdomen, Il. 3, 332; where the girdle (*ζωστήρ*) was attached to it. It was commonly of metal, for the most part of brass, and consisted of two curved plates (*γύαλα*), of which one covered the breast, and the other the back; at the sides they were fastened together by hooks; it is hence called *διπλόος*, Il. 4, 133. cf. Il. 15, 530. It was not only carefully polished but ornamented; hence, *ποικίλος*, *πολυδαίδαλος*, *παναίολος*, cf. particularly the cuirass of Agamemnon, Il. 11, 20–27. The edge was commonly encompassed with a border of tin. Besides metallic cuirasses there were also lighter ones, as the *chain-cuirass*, *στρεπτὸς χιτών*, q. v. and the linen corselet, Il. 2, 529. 830. see Köpke, Kriegswes. der Griech., p. 95.

θωρήσσω (*θώρηξ*), aor. 1 *ἐθώρηξα*, ep. *θώρηξα*, aor. 1 pass. *ἐθωρήχθην*, I) Act. *to put on a cuirass, to arm*, *τινά*, Il. 2, 11; *τινὰ σὺν τεύχεσιν*, Il. 16, 155. II) Mid. and aor. pass. *to put on one's cuirass, to arm oneself*, often absol. in the Il.: once *χαλκῷ*, Od. 23, 368; comm. *τεύχεσιν*, also *σὺν τεύχεσιν*, Il. *δὸς δέ μοι ὦμοιϊν τὰ σὰ τεύχεα θωρηχθῆναι*, permit me to put thine armour about my shoulders, Il. 16, 40; prægn. *θωρήσσεσθαι Ἐφύρους μέτα*, to march armed, Il. 13, 301.

θώς, *θωός*, *ὁ*, a ravenous beast of prey, which, Il. 11, 474, is named in connection with the lion; in Il. 13, 103, with panthers and wolves; in color it is *δαφοινός*. Most critics understand by it the *jackal*, *canis aureus* Linn. which in the shape of its body bears a great resemblance to the fox.

I.

he ninth letter of the Greek al-
ıd hence the index of the ninth

p. for *μία*, see *ἷος*.
eterog. plur. of *ἰός*.
ɔr. 1 *ἴηνα*, aor. 1 pass. *ἰάνθην*, 1)
o make warm, to heat, *ἀμφὶ πυρὶ*
kettle, Od. 8, 426; *ὕδωρ*, Od. 10,
: *to make soft* or *liquid*, *κηρόν*, Od. 12, 175. 2) Metaph. *to warm, to enliven*, *θυμόν τινι*, Od. 15, 379. h. Cer. 435; often pres. *θυμὸς εὐφροσύνῃσιν ἰαίνεται*, the heart is warmed with joy, Od. 6, 156; and generally, *to rejoice, to gladden*, Il. 23, 598. Od. 4, 549. 840; *μέτωπον ἰάνθη*, the brow is cleared up, Il. 15, 103; also *θυμὸν ἰαίνομαι*, I am become cheerful in heart, *φρένας*, Od. 23, 47. 24, 382; *τινί*, to delight in any one, Od. 19,

537. *b*) *to soften, to mollify, θυμόν*, Il. 24, 119. 147. (Prop. ῐ, on account of augm., and for metre's sake also ῑ.)

Ἴαιρα, ἡ (ῐ), daughter of Nereus, Il. 18, 42. (From ἰαίνω, gladdening.)

ἰάλλω, aor. ἴηλα, infin. ἰῆλαι (ἵημι), 1) *to send, to send away, to shoot*, ὀϊστὸν ἀπὸ νευρῆφιν, Il. 8, 300. 309; χεῖρας ἐπ' ὀνείατα, to extend the hands to the food, Il. 9, 91; περὶ χερσὶ δεσμόν, to put chains on the hands, Il. 15, 19, ἑτάροις ἐπὶ χεῖρας ἰάλλειν, to lay hands upon the companions, Od. 9, 288; uncommon is: ἰάλλειν τινὰ ἀτιμήσιν, to wound any one with insults, like βάλλειν τινά τινι, Od. 13, 142.

Ἰάλμενος, ὁ, (ῐ, the attacker, from ἰάλλω), son of Mars and Astyoche, leader of the Bœotians from Orchomenus and Aspledon; he is mentioned as an Argonaut, and as a suitor of Helen, Apd. 1, 9. 16. Il. 2, 512. 9, 83. According to Aristot. Epigr. Anth. he fell before Troy.

* Ἰάμβη, ἡ, (ῐ, fr. ἰάπτω, the female scoffer), an handmaid of Celeus and Metanira, with whom Ceres tarried, when she was seeking her stolen daughter. Iambe forced the sad goddess to laugh, by her jests, h. in Cer. 195. 203. Apd. 1, 5. 1. According to the Schol. ad Orest. Eur. 662; daughter of Echo and Pan.

Ἰαμενός, ὁ (ῑ, part. ἰάμενος), a Trojan hero, slain by Leonteus, Il. 12, 139. 193.

Ἰάνασσα, ἡ, (ῐ, the warmer, fr. ἰαίνω), daughter of Nereus and Doris, Il. 18, 47.

Ἰάνειρα (ῐ), *Janira*, 1) daughter of Nereus and Doris, Il. 18, 47. 2) daughter of Oceanus and Tethys, h. in Cer. 421.

* Ἰάνθη, ἡ (ῐ=Ἰάνειρα), daughter of Oceanus and Tethys, h. in Cer. 418.

ἰάνθην, see ἰαίνω.

ἰάομαι, depon. mid. fut. ἰήσομαι, Ion. for ἰάσομαι, aor. 1 ἰησάμην, *to heal*, spoken only of external wounds, with accus. τινά, Il. 5, 904; ὀφθαλμόν, Od. 9, 525; absol. Il. 5, 899. (ῐ).

Ἴαονες, οἱ (ῐ), ep. for Ἴωνες, *the Ionians*, in Il. 13, 685. † h. Ap. 147; the inhabitants of Attica. In this appellation of the Athenians, both ancient and modern critics have found difficulty, because the Ionians, almost 200 years before the Trojan war, emigrated from Attica to Ægialus, and not till eighty years after it, in part returned. The name however, with Heyne, Köppen, Bothe, may be very well defended, because the inhabitants of Attica still retained the name Ionians, when Ion had taken possession of Ægialus, Herod. 8, 44. The inhabitants of Ægialus, in distinction from the Attic Ionians, were called Αἰγιαλεῖς Ἴωνες, Paus. 7, 1. 2. Also the region of country from Sunium, to the Isthmus was called Ionia, cf. Plut. Thes. 24.

Ἰαπετός ῑ, a Titan, son of Uranus and Tellus husband of Clymene, father of Atlas, Prometheus and Epimetheus, see Τιτῆνες, Il. 8, 479. According to Heffter, motion upon the earth personified, in oppos. to Τάρταρος.)

ἰάπτω (akin to ἵημι), 1) *to send, to cast, to hurl*, cf. προϊάπτω. 2) *to touch, to hit, to wound, to injure*, τί (Schol. διαφθείρειν, βλάπτειν), prop. καταϊάπτω in tmesis; only, ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ, that she should not injure her beautiful person by weeping, Od. 2, 376. 4, 749. (Some think it a separate verb, akin to ἴπτω, ἄπτω in the signif. *to injure*, Passow in Lex. supplies χεῖρας, and explains it: to lay hands upon, etc.)

Ἰάρδανος, ὁ, (ῐ), *Jardanus*, 1) A river in Elis near Phia, Il. 7, 135; according to Strab. VIII. p. 348, a tributary of the Acidon, which derived its name from the monument of the ancient hero Jardanes, near Chaa in Elis on the Arcadian borders; Paus. 5, 5. 5, says it is the Acidas or Acidon itself, but incorrectly, cf. Mannert 8. p. 394. Ottfr. Müll. Gesch. d. Hell. St. I. p. 372. 2) a river in Crete, Od. 3, 292.

ἴασι, see εἶμι.

Ἰασίδης, ου, ὁ (⏑⏑–), son of Jasus, 1)= *Amphion*, Od. 11, 283. [2)= *Dmetor*, Od. 17, 443.]

Ἰασίων, ωνος, ὁ (⏑⏑–), son of Jupiter and Electra, according to Apd. 3, 12. 1, brother of Dardanus, a beautiful youth. He was killed by lightning, Od. 5, 125. Accord. to Hes. Th. 962, which names him Ἰάσιος, he was the father of Plutus by Ceres.

Ἴασον Ἄργος, τό, for Ἰάσιον, the *Jasian Argos*. The city Argos received its name from king Jasus, q. v. Od. 18, 246. Accord. to the Schol. Peloponnesus is here to be understood.

Ἴασος, ὁ (ῑ from εἶμι, *Egredus*, Herm.) 1) king of Orchomenus, father of Amphion, Od. 11, 283. 2) son of Argos I. and Evad-

'Agenor, ruler of Peloponnesus. ırgos derived the epith. Ἴασον, ι. 3) son of Sphelus, leader of ns, slain by Æneas, Il. 15, 332. ıer of Dmetor in Cyprus, Od. 17,

ω), aor. 1 ἴαυσα, *to sleep*, and o *lie*, *to rest*, νύκτας, Il. 9, 325; ɔίνῃσίν τινος, Il. 14, 213. Od. 10, 'beasts, Od. 9, 184.

ἰάχω, aor. ἰάχησα, h. Cer. 20; obsol.

), 1) *a cry*, both the shout of making an attack, and the cry s and of the shades, Il. 4, 456. 2) Spoken of inanimate things, r, h. 13, 3.

, a nymph, the playmate of Pro- n Cer. 419.

word formed to imitate the sound,), aor. 1 ἰάχησα, h. Cer. 20; 1) *to* ɔ *cry out*, spoken of the cry of ap- 333. 394; partic. spoken of the bat- arriors, Il., also of the lamentation ded, Il. 5, 343; and of mourners, 2) Spoken of inanimate things: 'oud noise, *to sound*, *to roar*, spok- ɜ and of flames, Il.; *to twang*, spok- bow-string, Il. 4, 125; *to clang*, the trumpet, Il. 18, 219; *to hiss*, glowing iron immersed in water,

ος, ὁ, see Ἰάονες.

, ἡ, ep. for Ἰωλκός (ῐ), *Iolcus*, a ıgnesia (Thessaly), on the Pelas- t far from the port Aphetæ, the ı of the Argonauts; later only a new city Demetrias, now *Volo*, Il. 11, 255.

the ham, poples, Il. 13, 212.† νυ.)

ύος, ἡ = ἰγνύη, h. Merc. 152; παρ' : Herm. corrects: παροιγνὺς λαῖ-

αίη, αῖον (ῑ), *Idæan*, relating to yrgia. τὰ Ἰδαῖα ὄρεα, the Idæan on account of the different peaks 3, 170. 410. 12, 19. ὁ Ἰδαῖος, epith. because on the promontory Gar- ıad an altar and a grove, Il. 16, 605.

ὁ (ῑ), 1) a herald of the Trojans, of Priam, Il. 3, 248. 24, 325. 2) son of Dares, the priest of Vulcan, a Trojan, Il. 5, 11; [delivered from Diomedes by Vulcan, v. 23.]

ἰδέ, conj. ep. for ἠδέ, *and*. The deriv. fr. ἰδέ, *see*, according to Thiersch § 312. 12, cannot be proved.)

ἴδε, ἰδέειν, ἴδεσκον, see ΕΙΔΩ, *A*.

ἰδέω, ep. see ΕΙΔΩ, *B*.

Ἴδη, ἡ, Dor. Ἴδα, *Ida*, (ῑ), a lofty and steep mountain range, beginning in Phrygia and extending through Mysia. Its slope formed the plain of Troy, and it terminated in the sea, in the promontories of Gargarus, Lectum and Phalacra. On the highest point, Gargarus, stood an altar of Jupiter, now *Ida*, or *Kas Daghi*, Il. 2, 821. From this, an adv. Ἴδηθεν, down from Ida, Il. 3, 276. (Ἴδη fr. εἰδεῖν, according to Herm. *Gnarius*, from which one can see far.)

ἴδηαι, see ΕΙΔΩ, *A*.

Ἴδης, εω, ὁ, ep. and Ion. for Ἴδας, son of Aphareus, and brother of Lynceus from Messene, father of Cleopatra. He was an excellent archer, see Εὔηνος, Il. 9, 558. (Ἴδης, according to Etym. M. *the seer*.)

ἴδιος, ίη, ιον, *own*, *proper*, *peculiar*, *private*, πρῆξις ἰδίη, the private business of an individual, in opposition to δήμιος, * Od. 3, 82. 4, 314.

ἰδίω (ῑ long from ἶδος), ep. for ἱδρόω, *to sweat*, *to perspire*, only imperat. ἴδιον, Od. 20, 204.†

ἴδμεν, ἴδμεναι, see ΕΙΔΩ, *B*.

ἰδνόω, fut. ώσω, only aor. 1 pass. ἰδνώθην, *to bend*, *to curve*; plur. *to bend oneself*, *to cringe*, Il. 2, 266. 12, 205. Od. 8, 375.

ἰδοίατο, ep. for ἴδοιντο, see ΕΙΔΩ, *A*.

Ἰδομενεύς, ῆος and έος, accus. ῆα, and έα (ῑ), son of Deucalion, grandson of Minos, king of Crete, Il. 13, 449–454. Before Troy he distinguished himself by his bravery, Il. 2, 645. 4, 252 seq. According to Od. 3, 191, he returned prosperously home. A later tradition says, that having been banished from Crete, he sailed to Italy.

ἰδρείη, ἡ (ἴδρις), *knowledge*, *experience*, * Il. 7, 198. 16, 359.

ἴδρις, ι, gen. ιος (ἴδμεν), *intelligent*, *skilful*, *wise*, Od. 6, 233. 23, 160; with infin. Od. 7, 108.

ἱδρός, ὁ, ep. for ἱδρώς, q. v.

ἱδρόω (ἱδρός,) fut. ἱδρώσω, aor. ἵδρωσα, *to sweat*, *to perspire*, especially from effort. Il.

18, 372; from fear, Il. 11, 119; with accus. ἱδρῷ ἱδρῶσαι, Il. 4, 27. (On the forms ἱδρώοντα, ἱδρώουσα, see Thiersch § 222, 85. 11. Rost Dial. 71. 6.)

ἱδρύνω, an assumed form of ἱδρύω for the derivation of the aor. pass. ἱδρύνθην.

ἱδρύω, aor. 1 ἵδρῡσα, aor. 1 pass. ἱδρύνθην, 1) Act. *to cause to sit, to seat* or *bid to sit*, with accus. λαούς, Il. 2, 191; ἐν θρόνῳ, Od. 5, 86. Pass. *to sit, to be seated*, Il. 3, 78. 7, 56. [Buttm. Lexil. II. p. 224.]

ἱδρώς, ῶτος, ὁ (ἵδος), *sweat*, often in the Il. On the accus. ἱδρῶ for ἱδρῶτα, and dat. ἱδρῷ for ἱδρῶτι, Il. 4, 27. 17, 385, see Thiersch § 188, 13. 1. Buttm. § 56, 5. 6. Rost Dial. 31. Anm. Kühner § 266.

ἰδυῖα, ἡ, ep. see *ΕΙΔΩ, B.*

ἴδω, ἴδωμι, see *ΕΙΔΩ, A.*

ἰέ, ἴεν, ep. see εἶμι.

ἴει, see ἵημι.

ἰείη, ep. for ἴοι, 3 sing. optat. of εἶμι, Il. 19, 209. πρὶν δ' οὔπως ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἰείη οὐ πόσις, οὐδὲ βρῶσις, before, there shall pass into my throat neither food nor drink. Thus Wolf correctly from MS. Townl. for ἰείη, see εἶμι.

ἵεμαι, pres. pass. and mid. from ἵημι.

ἴεμαι, pres. and ἰέμην, imperf. mid., poet. form of εἶμι, q. v. *to go*, also with the idea of haste, Il. 12, 274. Od. 22, 304. In other places now ἵεμαι.

ἰέμεναι, ep. for ἰέναι, see ἵημι.

ἵεν, see ἵημι.

ἱέρεια, ἡ, fem. of ἱερεύς, *a priestess*, Il. 6, 300. †

ἱερεῖον, τό, ep. and Ion. ἱρήϊον, *a victim*, rare, spoken of sacrificing for the dead; elsewhere τόμιον or ἔντομον, Od. 11, 23. 2) Gener. *cattle for killing*, as an adage. οἰχ ἱρηΐιον, οὐδὲ βοείην ἀρνύσθην, they did not strive for a fat ox or a bull's hide (as was the case in combats), Il. 22, 159. Od. 14, 250. Hom. always the Ion. form.

ἱερεύς, ῆος, ὁ, ep. ἰρεύς, Il. 5, 10 (ἱερός), *a priest, one who sacrifices victims*, the priest of a particular deity, who had the charge of the temple service in the presentation of victims, Il. 1, 23. 370. Od. 9, 198. Besides, they explained the divine will from an examination of the entrails, Il. 1, 62. 24, 221.

ἱερεύω (ἱερός), ep. ἰρεύω, with ῑ, Od. 19, 198. 20, 3; fut. σω, prop. to make holy, *to consecrate and slay a victim, to sacrifice, slay*, because, of every thing prepared to eat, some portion was presented to the gods, Od. 14, 414. βοῦς, ταύρους, αἶγας θεῷ, Il. 2) Gener. *to slay*, because, of every thing prepared to eat, some portion was presented to the gods, Od.; ξείνῳ, in honor of a guest, Od. 14, 414.

ἱερήϊον, τό, Ion. for ἱερεῖον.

ἱερόν, τό, ep. ἰρόν (prop. neut. of ἱερός, but used entirely as a subst.), that which is consecrated; hence, *a votive offering*. ὅφρ' ἰρὸν ἑτοιμασσαίατ' Ἀθήνῃ, Il. 10, 571; espec. *a victim* for sacrifice; chiefly plur. τὰ ἱερά, Il. 1, 147. Od. 1, 66; and ἰρά, Il. 2, 420.

ἱερός, ή, όν, ep. ἰρός, ή, όν, 1) *consecrated to a deity, sacred, holy, divine*, spoken of things which are above human power, and are the ordinances of higher beings, cons. Nitzsch ad. Od. 3, 278; ἦμαρ, νηῦς, Il. 8, 66. 11, 194; again, ῥόος Ἀλφειοῖο, Il. 11, 726; ἄλφιτον, Il. 11, 631; and also ἰχθύς, as a present from the gods, Il. 16, 407; see no. 3. 2) *holy*, spoken of every thing which men consecrate to the gods; βωμός, δόμος, Il.; espec. often ἑκατόμβη, ἄλσος, ἑλαίη, Od. 13, 372; ἀλωή, the sacred threshing-floor (upon which the fruits of Ceres were cleansed), Il. 5, 499; again, countries, cities, islands, etc. were called sacred, as being under the protection of some tutelary deity, as Troy, Thebes, etc. 3) *glorious, excellent, admirable*, spoken of men, like *divine*; ἴς Τελεμάχοιο, Od. 2, 409; τέλος φυλάκων, Il. 10, 56; δίφρος, Il. 17, 464. (ι is sometimes long in ἱερός; in ἰρός always.)

ἱζάνω (ἵζω), 1) Intrans. *to seat oneself, to sit*, Od. 24, 209; metaph. *to sink*, spoken of sleep, Il. 10, 92. 2) Trans. *to cause to be seated*, with accus. ἀγῶνα, Il. 23, 258.

ἵζω, imperf. ἵζον, I) Act. 1) Intrans. *to seat oneself, to sit down, to sit, to rest*; ἐπὶ θρόνου, Il. 18, 422; ἐς θρόνον, Od. 8, 469. ἐπ' ἀμφοτέρους πόδας ἵζει, he sits upon both feet, Il. 13, 281; εἰν ἀγορῇ, Il. 9, 13. βουλὴ ἵζε, Il. 2, 53; spoken of warriors: to take their place, Il. 2, 96. 2) Trans. *to cause to sit, to be seated*, once τινὰ ἐς θρόνον, Il. 24, 553. II) Mid. like act. *to seat oneself, to place oneself in ambuscade*, Il. 18, 522. Od. 22, 335 (only pres. and imperf.).

ἵηλα, infin. ἰήλαι, see ἰάλλω.

Ἰηλῡσός, ή, Ion. for Ἰαλυσός, a town on the island of Rhodes, in Strabo's time a village; now *Jaliso*, Il. 2, 656; Strab. XIV. p. 653. (υ long in Homer; hence in some edi-

tions Ἰηλυσσός, as Herod. 1, 144; ὔ, Dion Per. 505.)

ἵημι (root ΕΣΩ), pres. 3 plur. ἱεῖσι, infin. ἱέναι, ep. ἱέμεναι, Il. 22, 206; part. ἱείς, imperat. ἵει, impf. ἵην (whence ἵεν, Æol. for ἵεσαν, Il. 12, 331) and ἵουν (as if from ἱάω), often 3 sing. ἵει, fut. ἥσω, aor. 1 ἧκα, ep. ἔηκα, except sing. only 3 plur. ἧκαν, Od. 15, 458. Of the 2 aor. 3 sing. subj. ᾗσιν, Il. 15, 359. On ἑῶμεν, see that word. Mid. only pres. and imperf. ἵεμαι, ἱέμην, and aor. 2 in tmesis, in ἐξ ἔρον ἕντο, see ἐξίημι. (ι is in Hom. commonly short.) I) Act. 1) Trans. *to put in motion*, hence *a*) *to send, to send away, to let go*, τινὰ ἐξ ἀδύτοιο, Il. 5, 513; ἄγγελόν τινι, Il. 18, 182. ἐν δὲ παρηορίῃσιν Πήδασον ἧκε (for ἐνέηκε), he attached Pedasus with the side-rein, Il. 16, 152; conf. παρηορίη; espec. spoken of what is sent by a god: δράκοντα φόωσδε, Il. 2, 309; of inanimate things: σέλας, ἀστέρα; ἱκμενον οὖρόν τινι, to send to any one a favorable wind, Il. 1, 479; and metaph. ὄπα, to send out the voice, to utter, Il. 3, 152. 221; ἔπεα, Il. 3, 222. *b*) *to cast, to throw, to hurl, to shoot, to let fly*, spoken of lying bodies, πέτρον, λᾶαν; espec. of missiles: βέλος, δόρυ, οἰστόν τινος, to shoot an arrow at one, Il. 13, 650; sometimes without accus. Il. 2, 774. 15, 359. Od. 9, 499. *c*) Spoken of water: *to pour out, to let flow*, ῥόον ἐς τεῖχος, Il. 12, 25; of a river: ὕδωρ, Il. 21, 158. *d*) *to let down, to let fall.* ἐκ δὲ ποδοῖιν ἄκμονας ἧκα δύω, from thy feet I let two anvils hang down (since Jupiter, after attaching them, let them fall), Il. 15, 19; ἐκ χειρὸς φάσγανον, Od. 22, 84; δάκρυον, Od. 16, 191. 23, 33; metaph. spoken of hair: to let fall or roll down, ἐθείρας, Il. 18, 383. 22, 316; κόμας, Od. 6, 231. 2) Intrans. *a*) *to flow along*, spoken of a river; ἐπὶ γαῖαν, Od. 11, 239; from the fountain: *to gush forth*, Od. 7, 130. *b*) *to cease from*, with gen. ἐπεὶ χ' ἕομεν πολέμοιο, when we have retired from the war, Il. 19, 402; see ἑῶμεν. II) Mid. *to put oneself in motion, to move to*, often particip. with gen. of the body only; ποταμοῖο ῥοάων, to turn oneself towards the current of the river, Od. 10, 529; absol. ἀκόντισαν ἱέμενοι, striving, they hurled their javelins, Od. 22, 256 (cf. Nitzsch ad Od. 1, 58); comm. spoken of the mere direction of the mind: *to aspire to, to strive for, to desire, to wish*, with infin. Il. 2, 589. 5, 434 seq. The part. ἱέμενος, *striving for*, also with gen. πόλιος, Il. 11, 168; νόστοιο, Od. 15, 69; elsewhere with adv. οἴκαδε, πόλεμόνδε. ἰεμένω κατὰ ὦλκα, struggling along the furrows, Il. 13, 707 (another reading is ἰεμένῳ).

ἴηνα, see ἰαίνω.

*Ἰηπαιήων, ονος, ὁ, an appellation of Apollo, from the exclamation ἰὴ παιάν, h. Ap. 272. 2) a hymn.

ἰήσασθαι, see ἰάομαι.

ἴησι, ep. for ἴῃ, see εἶμι.

Ἰησονίδης, ου, ὁ, son of Jason = *Euneus*, Il. 7, 468. 469.

Ἰήσων, ονος, ὁ, ep. and Ion. for Ἰάσων (the healer, from ἴασις), son of Æson and Polymede, leader of the Argonauts. He was sent by Pelias to Colchis, to bring the golden fleece. On the voyage thither he landed at Lemnos, and by Hypsipyle begat Euneus and Nebrophonus, Il. 7, 468. 469. With the aid of Medea daughter of Æetes, in Colchis, he obtained the golden fleece. He took her for his wife. Subsequently, however, he cast her off and married Creusa, Od. 12, 69 seq.; see πελίης.

ἰητήρ, ῆρος, ὁ (ῑ), poet. for ἰητρός, Il. 2, 732; κακῶν, Od. 17, 384; νόσων, h. 15, 1.

ἰητρός, ὁ, Ion. for ἰατρός (ἰάομαι), *a physician, a surgeon*; also with ἀνήρ, Il. 11, 514, and Od.

ἰθαιγενής, ές, poet. for ἰθαγενής (ἰθύς, γένος), *straight-born*, i. e. legitimately born, born in lawful wedlock, Od. 14, 203. †

Ἰθαιμένης, εος, ὁ, a Lycian, Il. 16, 586.

Ἰθάκη, ἡ (ῐ), *Ithaca*, a little island of the Ionian sea, between the coast of Epirus and the island Samos, the country of Ulysses; now *Theaki*, Il. 2, 632. It extends from southeast to northwest, and is composed of two parts, which are connected by a small isthmus. It is called, Od. 9, 25, the most western island, and thus appears not to agree with the situation of the present Theaki, cf. Völcker Hom. Geogr. § 32. (The poet may here be mistaken; still, in an age destitute of all the means for chart-drawing, it cannot be a matter of reproach.) It was very mountainous; Hom. mentions the Neritus, Neïon, and the promontary Corax. It was therefore not adapted to horses, Od. 4, 605 seq.; but well suited for pasturing goats and cattle, Od. 13, 244; and fruitful in corn and wine. Besides the port Rithrum,

he mentions only one town, Ithaca. 2) The town was situated at the foot of Neïon, Od. 2, 154. The citadel of Ulysses was connected with the town. According to most critics, as Voss, Kruse, the town was in the middle of the island, on the west side, under the northern mountain, Neïon. By this mountain also was the port Rithrum formed, Od. 1, 185. At the town itself was also a port, Od. 16, 322. Völcker, Hom. Geogr. p. 70, strives to prove that the town must be placed on the eastern coast. From this, adv. *Ἰθάκηνδε*, to Ithaca, Od. 16, 322; and subst. *Ἰθακήσιος*, ὁ, an inhabitant of Ithaca.

Ἴθακος, ὁ (ῐ), an ancient hero, according to Eustath. son of Pterelaus, from whom the island of Ithaca had its name, Od. 17, 207.

ἴθι, prop. imperat. from εἶμι, *go! come!* often used as a particle, like ἄγε, *up! on! come on!* Il. 4, 362. 10, 53.

ἶθμα, ατος, τό (εἶμι), *a step, gait*, and gener. *motion*, Il. 5, 778. † h. Ap. 114.

ἰθύντατα, see ἰθύς.

ἰθύνω (ἰθύς, Ion. and ep. for εὐθύνω), I) Act. 1) *to make straight, to regulate; τὶ ἐπὶ σταθμήν*, to regulate or measure any thing by the carpenter's line, Od. 5, 245. 17, 341. Hence pass. ἵππω δ' ἰθυνθήτην, the steeds were made straight again, i. e. placed in a line by the pole, Il. 16, 475. 2) *to guide directly towards, to direct, to regulate*, with accus. Il. 4, 132; and with double accus. Il. 5, 290. *Ζεὺς πάντ' ἰθύνει*, sc. *βέλεα*, Il. 17, 632; in like manner, *ἵππους, ἅρμα, νῆα*, with the prep. *ἐπὶ, παρά*. II) Mid. *to direct*, with reference to the subject, with accus. Od. 22, 8. *ἀλλήλων ἰθυνομένων δοῦρα*, they directing the spears at each other, Il. 6, 3; *πηδαλίῳ νῆα*, Od. 5, 270 (cf. ἰθύνω).

ἰθυπτίων, ωνος, ὁ, ἡ (ῐ), epith. of the spear, Il. 21, 169. † *μελίην ἰθυπτίωνα ἐφῆκε*, most probably it is derived, according to Apoll., from ἰθύς and *πέτομαι*, as it were *ἰθυπετίωνα, flying straight forward, straight to the mark*, cf. Il. 20, 99. Zenodotus read *ἰθυκτίωνα*, and derived it from *κτείς*, straight-grained, straight-fibred.

ἰθύς, ἰθεῖα, ἰθύ (ῐ), Ion. and ep. for εὐθύς, 1) As adj. *straight, direct*; only the neut. *τέτραπτο πρὸς ἰθύ οἱ*, he was turned directly to him (others refer it to ἔγχος), Il. 14, 403; with gen. *ἰθὺ τινος*, directly to or at any one, Il. 20, 99; metaph. *straight, upright, just. ἰθεῖα ἔσται*, subaud. *δίκη* or *ὁδός*, the sentence will be just, Il. 23, 580. *ἰθύντατα εἰπὼν δίκην*, Il. 18, 508. 2) *ἰθύς* as an adv. like *ἰθύ, directly towards, straight at*, for the most part with the gen. *Δαναῶν*, Il. 12, 106; *προθύροιο*, Od. 1, 119; with prep. *ἰθὺς πρὸς τεῖχος*, straight to the wall, Il. 12, 137. *ἰθὺς μεμαώς*, rushing straight upon, Il. 11, 95. *τῇ φ' ἰθὺς φρονεῖν*, to think right onward, with direct purpose, Il. 13, 135 [*ἰθὺς φρονεῖν*, like *ἰθὺς μεμαώς*, to stretch straight on, Passow]. *τῇ φ' ἰθὺς φρονέων ἵππους ἔχε*, Il. 12, 124. In this passage, Spitzner after the Schol. connects *ἰθύς* with *ἔχειν*, and translates *φρονέων*, of set purpose, with design, as Il. 23, 343. *ἰθὺς μάχεσθαι*, to contend directly against, Il. 17, 168. *μένος χειρῶν ἰθὺς φέρειν*, to bring straight on the strength of hands [i. e. to come into direct conflict], Il. 5, 506. 16, 602.

ἰθύς, ύος, ἡ (ἰθύνω) (ῐ), *a straight direction in motion*, hence *ἀν' ἰθύν, directly up*, Il. 21, 303. Od. 8, 377; hence *attack, an onset, an undertaking, a project*, Il. 6, 79. Od. 4, 434; and in reference to the mind, *a strong impulse, a desire, a longing*, Od. 16, 304. h. Ap. 539.

ἰθύω (ἰθύς), aor. *ἴθυσα*, 1) *to rush directly upon, to attack, to run impetuously upon, to rage*; limited by an adv. or prep. *ἐπὶ τεῖχος, διὰ προμάχων*, Il. 12, 443. 16, 582; with gen. *νεός*, to rush against the ship, Il. 15, 693. 2) *to stretch after, to strive, to desire ardently*, with infin. Il. 17, 353. Od. 11, 591. 22, 408. (*υ* is short, but before *σ* long.)

Ἰθώμη, ἡ, a fortress in Thessaly (Hestiæotis), near the later Metropolis; subsequently also called *Θούμαιον*, Il. 2, 729.

ἱκάνω, ep. form of *ἱκνέομαι* (ἵκω, ῐ), *to come, to reach, to arrive at*, comm. with accus., more rarely with *ἐπὶ, ἐς, τί*, Il. 1, 431. 2, 17. 9, 354; prim., 1) Of living beings, Il. 6, 370. Od. 13, 231. 2) Of inanimate things: *φλέψ ἣ αὐχέν' ἱκάνει*, a vein which reaches the neck, Il. 13, 547. 3) Of all sorts of conditions and situations: *to attain, to come upon, to befall*, Il. 10, 96; *μόρος*, Il. 18, 465; espec. of human feelings: *ἄχος, πένθος, ἱκάνει μ'*, pain, grief came upon me; and with double accus., Il. 2, 171. II) In like manner the Mid. *ἱκάνομαι*, Il. 10, 118. 11, 610; and with accus., Od. 23, 7. 27.

Ἰκάριος, ὁ, *Icarius*, son of Perieres and of Gorgophone, brother of Tyndareus, and

father of Penelope. He dwelt in Lacedæmonia; he fled with his brother to Acarnania, and remained there after the return of his brother, cf. Strab. X. p. 461. Od. 1, 276. 329. Accord. to others, he lived in Cephalenia or Samos, Od. 2, 53; conf. Nitzsch ad loc. (The first ι long.)

Ἰκάριος, η, ον (ῑ), *Icarian*, belonging to Icarus or the island Icarus. ὁ πόντος Ἰκάριος, the Icarian sea, a part of the Ægean; accord. to tradition, it received its name from Icarus son of Dædalus, who was drowned in this sea. It was very stormy and dangerous, Il. 2, 145. (The first ι long.)

*Ἴκαρος, ἡ, or Ἰκαρίη (ῑ), an island of the Ægean sea, which at an early period was called Δολίχη, and received its name from Icarus son of Dædalus; now *Nicaria*, h. Bacch. 26. 1.

ἴκελος, η, ον (ῐ), poet. for εἴκελος, *similar, like*, with dat. Il. 2, 478. Od. 4, 249.

Ἱκετᾱονίδης, ου, ὁ, son of Hiketaon= *Menalippus*, Il, 15, 547.

Ἱκετάων, ονος, ὁ (ῐ, ἱκέτης), son of Laomedon, and brother of Priam, father of Menalippus, Il. 3, 147. 20, 238.

ἱκετεύω (ἱκέτης), aor. ἱκέτευσα, *to come to any one as a supplicant*, εἴς τινα, Il. 16, 574; or τινά, Od. and generally, *to beg suppliantly*, Od. 11, 530.

ἱκέτης, ου, ὁ, *a suppliant*, one who comes to another for protection against persecution, or to seek purification from guilt, since seated at the altar of Jupiter (ἱκετήσιος) or at the hearth, he was inviolable, Il. 24, 158. 570. Od. 9, 270. 19, 134. According to the Schol. in Od. 16, 422; it denotes also the receiver of the suppliant, the same relation existing as in ξένος. This signif. however ἱκέτης never has in Hom., and we may better understand here Penelope and her son by ἱκέται.

ἱκετήσιος, ὁ (ἱκέτης), *the protector of suppliants*, epith. of Jupiter, Od. 13, 213. †

ἵκηαι, ep. for ἵκῃ, see ἱκνέομαι.

Ἰκμάλιος, ὁ, an artist in Ithaca, Od. 19, 57. (According to Damm from ἐξικμαίνειν, dry-wood.)

ἰκμάς, άδος, ἡ, *the moisture*, which destroys all roughness, and yields smoothness and flexibility. ἄφαρ ἰκμὰς ἔβη, δύνει δέ τ' ἀλοιφή, quickly the softness came and the oil enters (spoken of leather which is rendered soft by oil), Il. 17, 392. Voss translates (ἔβη, i. e. ἀπέβη), 'till the moisture escaped,' understanding it of the moisture which evaporated by stretching, see Nitzsch ad Od. 2, 419.

ἴκμενος, ὁ, always in connection with οὖρος, *a favorable wind*; prob. for ἵκμενος from ἱκέσθαι, the wind which comes upon the ship, *secundus*, Eustath. Schol. Venet. Others (Hesych. Etym. M.), *a moist, gently blowing*, or, according to Nitzsch ad Od. 2, 419, *a uniform breeze*, from ἰκμάς, slipperiness, smoothness (cf. Od. 5, 478; ἄνεμοι ὑγρὸν ἀέντες), Il. 1, 479. Od. 2, 420.

ἱκνέομαι, poet. depon. mid. (from ἵκω), fut. ἵξομαι, aor. ἱκόμην, *to come, to go, to attain, to reach*, with the accus. of the aim, or with εἴς τι; more rarely, with ἐπί, πρός, κατά, etc.; with dat. ἐπειγομένοισι δ' ἵκοντο, Il. 12, 374. 1) Spoken of any thing living; ἐς χεῖράς τινος, to fall into any one's hands, Il. 10, 448; ἐπὶ νῆας, Il. 6, 69; espec. to come to any one as a suppliant, Il. 14, 260. 22, 123. 2) Spoken of any thing inanimate, conceived of as in motion; τινά, Il. 3) Of various states and conditions. Ἀχιλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν, regret for Achilles will at length come upon the sons of the Greeks, Il. 1, 240. κάματός μιν γούνασθ' ἵκετο, fatigue attacked his knees, Il. 13, 711; in like manner, σίβας, πένθος, etc., with double accus. Il. 1, 362. 11, 88. (ι is short, except when long by augm.).

ἴκρια, τά, always in the plur., ep. gen. ἰκριόφιν (from ἴκριον, a plank, a beam), *the deck*, which covered only the fore and hind part of the ship; the middle was open for the seats of the rowers, Il. 15, 676. Od. 12, 229. 13, 74. In the difficult passage Od. 5, 282, are commonly understood, the upright timbers, connected by cross-pieces, upon which the deck rested. Voss, more correctly, 'he then placed around planks, fitting them upon the border, to the frequent ribs;' see ἐπηγκενίδες. Nitzsch ad loc. also understands by ἴκρια, *the planks* which formed the upper rim of the ship's sides, cf. Od. 5, 163.

ἵκω, ep. imperf. ἵκον, aor. 2 ἶξον, ἶξες, the root of ἱκάνω and ἱκνέομαι. (Upon the aor. see Buttm. § 96. note 9. Rost. Dial. 52. *d*); *to go, to come, to reach, to arrive at, to attain*, with accus. of the aim, Il. 1, 317. 9, 525. ὅ τι χρειὼ τόσον ἵκει, what so great need is come, Il. 10 142; often with a part. ἐς Ῥόδον

ἷξεν ἀλώμενος, he came to Rhodes in his wandering, Il. 2, 667. (ι is regularly long.)

ἰλαδόν, adv. (ἴλη), *in crowds, in troops, troop by troop*, Il. 2, 93. †

*ἵλαμαι, mid. poet. form for ἱλάσκομαι, see ἵλημι, h. 20, 5.

ἱλάομαι, ep. for ἱλάσκομαι, *to appease, to propitiate*, ἱλάονται μιν ταύροισι, Il. 2, 550 † (viz. Erectheus, say the Gramm. and Voss; others, as Heyne, refer it to Minerva).

ἵλαος (ῑ, ᾰ), *propitiated, favorable*, placatus, spoken of the gods: *gracious, merciful*, Il. 1, 583; of men: *gentle, kind*, * Il. 9, 639. h. Cer. 204.

ἱλάσκομαι, depon. mid. (ἱλάω, ῑ), fut. ἱλάσομαι, ep. σσ, aor. ἱλασάμην, ep. σσ, spoken only of gods, *to appease, to propitiate, to conciliate, to render gracious* or *favorable*, with accus. θεόν, Ἀθήνην, Il. 1, 100. 147. 386. Od. 3, 419; τινὰ μολπῇ, Il. 1, 472. cf. h. 20, 5. (Kindred forms, ἵλαμαι, ἱλάομαι; prop. ῑ, sometimes ῐ, Il. 1, 100.)

ἵλημι, poet. (from root ἱλάω), only imperat. ἵληθι and perf. subj. ἱλήκῃσι, optat. ἱλήκοι, *to be propitiated, gracious, favorable*. ἵληθι, be gracious, in addresses to the gods, * Od. 3, 380. 16, 184. The perf. with signif. of pres. with dat. Od. 21, 365. h. in Ap. 165.

Ἰλιάς, άδος, ἡ, prop. adj. *Trojan, of Troy*; as subst. subaud. ποίησις, *the Iliad*.

Ἰλήϊος, ον, ep. for Ἴλιειον, *Ilian, relating to Ilus*. τὸ πεδίον Ἰλήϊον, the Ilian plain; the Schol. says it was so called from the monument of Ilus, cf. Ἶλος, 2. But, in the first place, this region was never so called; in the next, Agenor would in that case have retired from Ida and gone back; more correctly, Lenz understands (Ebene von Troj. S. 226) the plain back of Troy towards Ida. Crates therefore has amended it to Ἰδήϊον, and Voss translates, *the Idæan plain*, Il. 21, 558; conf. Köpke Kriegswes. d. Griech. S. 193.

Ἰλιονεύς, ῆος, ὁ (ῑ), son of Phorbas, a Trojan slain by Peneleus, Il. 14, 489. (The first ι long.)

Ἰλιόθεν, adv. *from Troy*, Il. 14, 251.

Ἰλιόθι, adv. *at Troy*, always Ἰλιόθι πρό, before Troy, Il. 8, 561. Od. 8, 581.

Ἴλιον, τό = Ἴλιος, q. v.

Ἴλιος, ἡ (ῑ) (τὸ Ἴλιον, Il. 15, 71. †), *Ilium*, the capital of the Trojan realm, at a later date called *Troy*. It received its name from its founder, Ilus. This city with its citadel (Πέργαμος), in which was the sanctuary of Minerva, and the temple of Jupiter and Apollo (Il. 22, 191), called by the later Greeks τὸ παλαιὸν Ἴλιον, was situated upon an isolated hill in a great plain (Il. 20, 216), between the two rivers Simois and Scamandrus, where they approached each other. Their confluence was west of the city. It was thirty stadia beyond Novum Ilium, about six Roman miles from the sea. On the west side of the city, towards the Grecian camp, was the great gate, called the Σκαιαὶ πύλαι, also called Dardanian. Now the village *Bunar-Baschi* occupies its site. *New Ilium* lay near to the coast, only twenty stadia from the mouth of the Scamander; originally a village with a temple of Minerva, which under the Romans grew into a city; now *Trojahi*, cf. Lenz die Ebene vor Troja, 1797. (The first ι long; the second also long in Il. 21, 104.) [Ἴλιος is also applied to the whole Trojan realm, Il. 1, 71. 18, 58. 13, 717.]

Ἰλιόφιν, ep. for Ἴλιον, Il. 21, 295.

ἰλλάς, άδος, ἡ (ἴλλω, εἴλω), prop. that which is twisted (of thongs or any thing flexible), *a string, a rope*, plur., Il. 13, 572. †

Ἶλος, ὁ, *Ilus*, 1) son of Dardanus and Batia, king of Dardania, who died without children, Apd. 3, 12. 2. 2) son of Tros and Calirrhoë, father of Laomedon, brother of Ganymede, founder of Ilium, Il. 20, 232. His monument was situated beyond the Scamandrus, midway between the Scæan gate and the battle-ground, Il. 10, 415. 11, 166. 371. 3) son of Mermerus, grandson of Pheres in Ephyra, Od. 1, 259.

ἰλύς, ύος, ἡ (prob. from εἰλύω), *mud, mire*, Il. 21, 318. †

ἱμάς, άντος, ὁ (ῐ, rarely ῑ, from ἵημι), *a leathern thong*, Il. 21, 30. 22, 397; hence 1) *a thong* or *strap* for harnessing horses, Il. 8, 544. 10, 475; also *a trace*, Il. 23, 394. 2) the *straps* with which the chariot-body was fastened, Il. 5, 727. 3) *the whip-thong, a whip*, Il. 23, 363. 4) the *thong* for fastening the helmet under the chin, Il. 3, 371; also the *thongs* with which the helmet for protection was interwoven, Il. 10, 262. 5) *the magic-girdle, the cestus* of Venus, which by its magic power inspired every one with love, Il. 14, 214. 219. 6) *the thongs* of pugi-

ι, cæstus, which were made of unsed leather and wound around the hol- of the hand, Il. 23, 684. 7) In the Od. thong fastened to the bolt of the door, drawn through a hole. To shut the r, the bolt (κληῖς) was drawn forward, fastened to the κορώνη; to open the door, bolt, after untying the thong, was pressed k with a hook, Od. 1, 442. 4, 802.

ιάσθλη, ἡ (ἱμάσσω), prop. *a whip-thong*, n *a whip*, Il. 8, 43, and Od.

ιάσσω (ἱμάς), aor. 1 ἵμασα, ep. σσ, *to p, to lash, to strike*, ἵππους, ἡμιόνους, Il. Od.; πληγαῖς τινα, Il. 15, 17; metaph. ων, to strike (lash) the earth with light- g (spoken of Jupiter), Il. 2, 782. h. Ap.

μβρασίδης, ου, ὁ, son of Imbrasus = *Pei-* Il. 4, 520.

μβριος, ὁ, son of Mentor of Pedæon, band of Medesicaste, son-in-law of Priam, n by Teucer, Il. 13, 171. 197. [2) As *of Imbrus, Imbrian*, Il. 21, 43.]

μβρος, ἡ, 1) an island on the coast of ace, famed for the worship of the Cabiri of Mercury; now *Imbro*, Il. 13, 33. 24, 2) a city on the above island, Il. 14, 21, 43.

ιείρω, poet. and Ion. (ἵμερος, (ῑ), 1) *to for, to desire ardently*, with gen. κακῶν, 10, 431. 555. 2) Mid. as depon. aor. 1 ράμην; more frequently with gen. αἴης, 1, 41; and with infin. Il. 14, 163. Od. 9.

ιεν and ἵμεναι, see εἶμι.

ιερόεις, εσσα, εν (ἵμερος), *awakening re* or *longing; enchanting, fascinating, ly, agreeable*, χορός, Il. 18, 603; ἀοιδή, 1, 421; γόος, the lamentation of longing re, Od. 10, 398; chiefly *charming, excit- amorous passions*, στήθεα, Il. 3, 397; ἔργα οιο, Il. 5, 429. Neut. as adv. ἱμερόεν κιθά- Il. 18, 570.

ιερος, ὁ (ῑ), *longing, ardent desire* for a on or thing, τινός, Il. 11, 89. 23, 14. 108. also connected with a gen. of the object: ρὸς ἵμερος γόοιο, a desire of mourning s father, Od. 4, 113; espec. *amorous de- love*, Il. 3, 140. 14, 198.

ερτός, ή, όν (ἱμείρω), *longed for, attract- lovely*, epith. of a river, Il. 2, 751; † of harp, h. Merc. 510.

μεναι, see εἶμι, cf. Thiersch § 229. *a.*

ἵνα, 1) Adv. of place, *where, in which place*, Il. 2, 558. Od. 6, 322; for ἐκεῖ, *there*, Il. 10, 127. *b*) More rarely, *whither*, Od. 4, 841. 6, 55. In Od. 6, 27, it is explained as an adv. of time, *when;* and Od. 8, 313, *how;* in both places, however, the signif. of place is predominant; in the first, we may translate ἵνα, *whereat* (on which occasion); and in the second, *how there*, cf. Nitzsch ad Od. 4, 821. II) Conjunct. *that, in order to*, denoting purpose. 1) With the subj. after a primary tense (pres. perf. fut.), Il. 1, 203. 3, 252. 11, 290; and after an aor. with pres. signif. Il. 1, 410. 19, 347. Apparently the indicat. is often found here, since the ep. subj. shortens the long vowel, Il. 1, 363. 2, 232. 2) With the optat. after a historical tense (imperf., pluperf., aor.), Od. 3, 2. 77. 5, 492. As exceptions, notice *α*) The subj. stands with a preceding historical tense *α*) When the aor. has the signif. of the perf., Od. 3, 15. 11, 93. *β*) In the objective representation of past events, Il. 9, 495. *b*) The optat. follows a primary tense, when the declaration assumes the character of dependent discourse (in Hom. examples are wanting), cf. ὄφρα. Sometimes the subj. and optat. follow one after the other in two dependent clauses, Il. 15, 596. 24, 584. Od. 3, 78. 3) ἵνα μή, that not, Il. 7, 195. Od. 4, 70; construc. as in ἵνα 1. 2; ἵνα μή, in Il. 7, 353, is explained by the Schol. by ἐὰν μή, if not; the verse is, however, suspected. 4) With other particles, ἵνα δή, ἵνα περ, Il. 7, 26. 24, 382.

ἰνδάλλομαι (εἶδος, εἰδάλιμος), *to present oneself in view, to appear, to show oneself*, Il. 23, 460. Od. 3, 246. h. Ven. 179. The dat. τινί indicates him to whom any thing appears. ἰνδάλλετό σφισι πᾶσι τειχέσι λαμπόμενος Πηλείωνος, he (viz. Patroclus) appeared to all, gleaming in the arms of Pelides, Il. 17, 213. (As the sense appears to be, 'he was similar to Achilles,' [Heyne,] Bothe, and Spitzner, after Aristarchus, have adopted Πηλείωνι. Comm. the nom. indicates the person who appears, or in whose character any one appears; the dat. however, is not unusual, cf. Od. 3, 246, where formerly stood ἀθανάτοις; h. Ven. 179. ὥς μοι ἰνδάλλεται ἦτορ, as he appears to me in mind, Od. 19, 224; for here Ulysses is immediately described, as to his exterior. Damm takes it here as mid. 'to present oneself;' so

so also Voss, 'so far as my mind remembers.'

ἴνεσι, see *ἴς*.

ἰνίον, τό (*ῑ*, *ἴς*), the back bone of the head, *the neck, the nape of the neck*, * Il. 5, 73. 14, 495.

Ἰνώ, όος, ἡ, see *Λευκοθέα*.

* *Ἴνωπος, ὁ* (*ῑ*, *Ἰνωπός*, Strab.), a fountain and rivulet in Delos, h. Ap. 18.

ἴξαλος, ον, epith. of *αἶξ ἄγριος*, prob. *fleet-springing, climbing*, from *ἰάσσω* or *ἰκνέισθαι* and *ἄλλομαι*; others say, *lascivious*, from *ἰξύς*, Il. 4, 105. †

ἶξον, ες, ε, see *ἴκω*.

ἰξύς, ύος, ἡ, the flank or *side of the body*, the region above the hips, *ἰξυΐ*, ep. contr. dat. for *ἰξύϊ*, * Od. 5, 231. 20, 544.

Ἰξίων, ίωνος, ὁ, Ixion, king of Thessaly and husband of Dia who bore Pirithous by Jupiter; from this *Ἰξιόνιος, ίη, ιον, pertaining to Ixion; ἄλοχος*, Il. 14, 317.

Ἰοβάτης, ου, ὁ, king of Lycia, father of Antia, and father-in-law of Prœtus, who sent Bellerophontes to him, that he might put him to death. Hom. Il. 6, 173, mentions not his name, but Apd. 2, 2. 1; conf. *Ἄντεια* and *Προῖτος*.

ἰοδνεφής, ές (*ῐ*, from *ἴον, νέφος*), *violet-colored, purple*, and generally, *dark-colored, εἶρος*, * Od. 4, 135. 9, 426.

ἰοδόκος, ον (*ῑ*, from *ἰός, δέχομαι*), *containing arrows, arrow-holding, φαρέτρη*, Od. 21, 12. 60. †

ἰοειδής, ές (*ῐ*, from *ἴον, εἶδος*), *violet-colored*, and generally, *dark-colored*, cf. *πορφύρεος*, epith. of the sea, Il. 11, 298. Od. 5, 56.

ἰόεις, εσσα, εν (*ῐ*, from *ἴον*), *violet-colored, dark-colored* (as *πολιός*), *σίδηρος*, Il. 23, 850.

Ἰοχάστη, ἡ, see *Ἐπικάστη*.

ἰόμωρος, ον (*ῐ*), a reproachful epith. of the Argives, * Il. 4, 242. 14, 479; according to most critics, *skilled with the arrow, fighting with arrows*, from *ἰός* and *μωρός*, cf. *ἐγχεσίμωρος*; [and Jahrb. von J. und Klotz, p. 259.] sense: ye, who only fight at a distance with missiles, but will not attack the enemy in close conflict with sword and spear. It indicates therefore, cowardice; and from many passages in Homer, it appears that archery was little reputable. Köppen without probability takes it as an honorary epithet. But as the *ι* here is short, and the *ι* in *ἰός* is always long, consequently several other explanations have been sought. Schneider derives it from *ἰά*, voice, and translates, 'ready with the voice, boastful, bragging.' Others from *ἴον*, explaining it, 'destined to the fate of the violet,' i. e. a short-lived fate, or, to a violet-colored, i. e. a dark fate, etc.

ἴον, τό (*ῐ*), *a violet*, Od. 5, 72. † h. Cer. 6. There were, according to Theophr. Hist. Plant. 6. 6, white, purple and black.

ἰονθάς, άδος, ἡ, shaggy, hairy, epith. of wild goats, Od. 14, 50. † (From *ἴονθος*, akin to *ἄνθος*.)

ἰός, ὁ (*ῑ* from *ἴημι*), plur. *οἱ ἰοί* and once *τὰ ἰά*, Il. 20, 68; † prop. that which is cast, *an arrow*, conf. *ὀϊστός*.

ἴος, ίη, ἴον, ep. for *εἷς, μία, ἕν*, in gen. and dat. with altered accent, *ἰῆς, ἰῷ*, Il. 6, 122; *ᾗ, one*, Il. 9, 319. *τῇ δέ τ' ἰῇ ἀναφαίνεται οὖθαρ*, supply *βοΐ*, to one (cow) death appeared, Il. 11, 174. Od. 14, 435.

* *ἰοστέφανος, ον* (*στέφανος*), *violet-crowned*, h. 5, 18.

ἰότης, ητος, ἡ (*ῐ*, prob. from *ἴς*), only in the dat. and accus. *will, resolution, counsel, bidding, advice*, Il. 15, 41; often *θεῶν ἰότητι*, by the will of the gods, Il. 19, 9. Od. 7, 214. *ἀλλήλων ἰότητι*, the counsel of each other, Il. 5, 874.

ἴουλος, ὁ (*οὖλος*), *the first down, the earliest appearance of beard*, only in the plur. Od. 11, 319. †

ἰοχέαιρα, ἡ (*ῑ*, from *ἰός, χαίρω*), *delighting in arrows, arrow-loving*, epith. of Diana; as subst. *mistress of the bow* [huntress], Il. 21, 480. Od. 11, 198.

ἱππάζομαι, depon. mid. (*ἵππος*), *to guide horses, to drive a chariot*, Il. 23, 426. †

Ἱππασίδης, ου, ὁ, son of Hippasus = *Charops*, Il. 11, 426; = *Socus*, Il. 11, 431; = *Hypsenor*, Il. 13, 411; = *Apisaon*, Il. 17, 348.

Ἵππασος, ὁ, 1) father of Charops and Socus, a Trojan, according to Hyg. f. 90, son of Priam, Il. 11, 425. 450. 2) father of Hypsenor, Il. 13, 411. 3) father of Apisaon, Il. 17, 348.

ἵππειος, η, ον (*ἵππος*), *of a horse, belonging to a horse, ζυγόν, φάτνη, ὁπλή*, Il., *κάπη*, Od. 4, 40. *ἵππειος λόφος*, a crest of horse-hair, Il. 15, 537.

ἱππεύς, ῆος, ὁ (*ἵππος*), plur. once *ἱππῆς*, Il. 11, 151; a knight; in Hom. *a charioteer, one who guides horses*, Il. 11, 51; = *ἡνίοχος*, for the most part, opposed to *πεζός, one who*

ι *chariot*, Il. 2, 810. 11, 529; also
t for a prize in a chariot, Il. 23,
ος, παραιβάτης.
ης, η, ον (ἐλαύνω), *good for travelling for chariots.* ἱππηλάσιος
ot-road, * Il. 7, 340. 439.
, ὁ, ep. for ἱππηλάτης, only nom.
ω), *a charioteer, a horseman*, inguished heroes, Il. 4, 387. Od.
ιys in the ep. form.
ς, ον (ἐλαύνω), *suited to driving nient for travelling*, νῆσος (conve-e-ground, V.), * Od. 4, 607. 13, 242.
οἱ, οἱ, *the Hippomolgi*, prop. s, fr. ἵππος and ἀμέλγω, Scythian who lived upon mare's milk; p. 260, after Posidonius, places north of Europe. Homer calls , from their simple mode of life,

ης, ου, ὁ (χαίτη), *of horse-hair*, 469.
ης, ου, ὁ (χάρμη), *that practises n a chariot, a charioteer*, Il. 24, 259.
ς, ον (βόσκω), *pastured by horses, hing*, epith. of Argos, because the city abounding in water, was pasturing of horses; also spoken id Elis, Il. 4, 202. Od. 21, 347.
ας, αντος, ὁ, a Trojan, slain by 20, 401 (= ἱππόδαμος).
εια, ἡ, *Hippodamia.* 1) daugh-, wife of Pirithous, mother of l. 2, 742. 2) daughter of Anchi-Alcathous, sister of Æneas, Il. prop. name of Briseïs, accord. to 1, 184; see Βρισηΐς. 4) a hand-elope, Od. 18, 182.
ς, ον (δαμάω), *horse-subduing*, ς, epith. of heroes, and also of and Phrygians, Il. 2, 230. 10, 17.
ος, ὁ, *Hippodamus*, son of Me-ercote, a Trojan, slain by Ulys-135.
ς, εια, υ (δασύς), *thickly covered* ιr, κόρυς, Il. 3, 369; κυνέη, Od.

ος, ὁ (δρόμος), *a race-course for* 23, 330. †
adv. (ἵππος) *from a horse*, * Od. 31.

Ἱππόθοος, ὁ, 1) son of Lethus from Larissa, grandson of Teutamus, leader of the Pelasgians, Il. 2, 840 seq.; he is slain, Il. 17, 217–318. 2) son of Priam, Il. 24, 251.

ἱπποκέλευθος, ον (κέλευθος), *travelling by horses, fighting from a chariot*, epith. of Patroclus, in * Il. 16, 126. 584. 839; since being the charioteer of Achilles he fought not on foot. Thus the better Gramm. Eustath. Ven. Schol. (The interpret. ὃς ἵπποις κελεύεις, thou that commandest horses, is contrary to the *usus loquendi*. Bentley would write, ἱπποκελεύστης.)

ἱππόκομος, ον (κόμη), *set with horse-hair, crested with horse-hair*, τριφάλεια, κόρυς, * Il. 12, 339. 13, 132 seq.

ἱπποκορυστής, ου, ὁ (κορύσσω), *arming horses*, or more correctly passive, *furnished with horses for fighting*, epith. of heroes fighting from war-chariots, * Il. 2, 1. 16, 287. 21, 205.

Ἱπποκόων, ωντος, ὁ, a relative and comrade of the Thracian king Rhesus, Il. 10, 518. (From κοεῖν = νοεῖν, acquainted with horses.)

Ἱππόλοχος, ὁ, 1) son of Bellerophontes, father of Glaucus, Il. 6, 119. 197; king of the Lycians, Il. 17, 140 seq. 2) a Trojan, son of Antimachus, slain by Agamemnon, Il. 11, 122.

Ἱππόμαχος, ὁ, son of Antimachus, a Trojan, slain by Polypœtes, Il. 12, 189.

Ἱππόνοος, ὁ (acquainted with horses), 1) a Greek, slain by Hector, Il. 11, 303. 2) prop. name of Bellerophontes, cf. Schol. ad Il. 6, 155.

ἱππόπολος, ον (πολέω), *to go about with horses, horse-driving*, epith. of the Thracians, Il. 13, 4. 14, 227.

ἵππος, ὁ, *a horse, a steed*; ἡ ἵππος, *a mare*; also θήλεες ἵπποι, Il. 5, 269; and ἵπποι θήλειαι, Il. 11, 681. Homer uses both genders, but chiefly the fem., since mares were regarded as better suited for travelling and fighting, Il. 2, 763. 5, 269. Od. 4, 635. The heroes of the Trojan war used horses only for drawing chariots, not for riding; [Il. 10, 513 is commonly understood of riding, but not with entire certainty,] see κέλης and ἅρμα, Od. 4, 590; hence, 2) In the plur. [and rarely in the dual, Il. 5, 13, 237.], *a span of horses*, or *a team*, in connection with ἅρμα, Il. 12, 120; and often ἵπποισιν καὶ ὄχεσφιν, Il.

12, 114. 119; hence also *a*) *the chariot* itself, Il. 3, 265. 5, 13. etc.; hence, ἁλὸς ἵπποι, the chariot of the sea, for a ship, Od. 4, 708. *b*) *warriors fighting from a chariot*, in opposition to πεζοί, Od. 14, 267. ἵπποι τε καὶ ἀνέρες, Il. 5, 554. 16, 167.

ἱπποσύνη, ἡ (ἵππος), *the art of managing horses* and *of fighting from a chariot*, Il. 4, 403. 11, 503; also in the plur. Il. 16, 776. Od. 24, 40.

ἱππότα, ὁ, ep. for ἱππότης (ἵππος), *a charioteer, a warrior fighting from a chariot*, epith. of heroes, espec. of Nestor; only ep. form, often in the Il. and Od. 3, 68.

Ἱπποτάδης, ου, ὁ, a descendant of Hippotes = *Æolus*, Od. 10, 2. 36.

Ἱππότης, ου, ὁ, son of Neptune or of Jupiter, father of Æolus, according to Hom. and Ap. Rh. 4, 778; others say grandfather of Æolus, through his daughter Arne, see Αἴολος.

Ἱπποτίων, ωνος, ὁ, a Mysian, father of Morys, Il. 13, 392; slain by Meriones, Il. 14, 514, or perhaps another.

ἱππουρις, ιδος, ἡ (οὐρά), as fem. adj. *furnished with a horse-tail*, κυνέη and κόρυς, Il. 3, 337. 11, 42. Od. 22, 124.

ἵπτομαι, depon. mid. fut. ἴψομαι, aor. ἰψάμην, to press, to squeeze; only metaph. *to oppress, to afflict* (strike, V.), with accus. (spoken of Jupiter and Apollo) λαόν, Il. 1, 454. 16, 237; (of Agamemnon,) to chastise, to punish, Il. 2, 193 (akin to ἶπος, ἰπόω), *Il.

ἰραί, αἱ or ἴραι, different readings, Il. 18, 531, for εἴραι, q. v.

ἱρεύς, ep. and Ion. for ἱερεύς.

ἱρεύω, ep. and Ion. for ἱερεύω.

Ἰρή, ἡ ed. Wolf, Ἴρη ed. Spitzner, a city in Messenia (different from Εἴρα), one of the towns promised by Agamemnon to Achilles as a dowry, Il. 9, 150. Paus. calls it the later Ἀβία; Strab. VIII. 360, incorrectly, Ἶρα, on the way from Andania to Megalopolis. Spitzner has adopted Ἴρη, which was the common reading in Paus. and which the rule of accent requires. Aristarch. on the other hand, writes Ἶρη, cf. Spitzner.

ἴρηξ, ηκος, ὁ, Ion. and ep. for ἶραξ (ἱερός), *a hawk* or *falcon*, to which species also the κίρκος belonged, Od. 13, 86; prop. the sacred bird, because the soothsayers observed and divined from their flight, Il. 13, 62. 16, 582 (only in the contr. form with ῑ).

Ἶρις, ιδος, ἡ, accus. Ἶριν, *Iris*, according to Hes. daughter of Thaumas and Electra; in the earlier rhapsodies of the Il. the only messenger of the gods, not only amongst each other, Il. 8, 398. 15, 144; but also to men, Il. 2, 786. She interposes of her own accord, Il. 3, 122. 24, 74; and brings spontaneously the commands of Achilles to the winds, Il. 23, 198. She commonly appears in a foreign form, e. g. as Polites, Il. 2, 791; and Laodice, Il. 3, 122. Her fleetness is compared to the fall of hail or to wind, Il. 15, 172; hence ἀελλόπος, ποδήνεμος. In the later poets she is goddess of the rainbow. (According to Herm. *Sertia*, from εἴρω, to join.)

ἶρις, ιδος, ἡ, dat. plur. ἴρισσιν, Il. 11, 27; *the rainbow*, which in ancient times passed with men as a message from heaven, Il. 17, 547.

ἰρός, ή, όν (ῑ), ep. for ἱερός.

Ἶρος, a beggar in Ithaca, who was prop. called *Arnæus*, but was denominated Ἶρος, *messenger* (from ἶρις), because the suitors thus employed him. He was large in person, but weak, and insatiably greedy; he was beaten by Ulysses, whom he insulted, Od. 18, 1–7. 73. 239.

ἶς, ἰνός, ἡ, dat. plur. ἶνεσι (ῑ), 1) *sinew, muscle, nerve*; in the plur. Od. 11, 219. Il. 23, 191; espec. the neck-sinews, Il. 17, 522. 2) *muscular power, bodily strength, vigor, strength*, prim. of men, Il. 5, 245. 7, 269; also of inanimate things, ἀνέμου and ποταμοῦ, Il. 15, 383. 21, 356. 3) Since strength is the prominent trait of every hero, the strength of the hero is spoken of by a circumlocution for the hero himself. κρατερὴ ἶς Ὀδυσῆος, the vigorous strength of Ulysses, for the powerfully strong Ulysses, Il. 23, 720; Τυδεΐδαο μάχοιο, Od. 2, 409; cf. βίη, σθένος.

ἰσάζω (ἶσος), fut. ἰσάσω, aor. 1 mid. ep. iterat. form ἰσάσκετο, Il. 24, 607; act. *to make equal*, spoken of a woman weighing wool in scales, Il. 12, 435; see ἔχω. 2) Mid. *to make oneself equal, to esteem oneself equal*, τινί, Il. 24, 607.

ἴσαν, 1) 3 plur. imperf. from εἶμι. 2) Ep. for ᾔδεισαν, see ΕΙΔΩ, *B*.

Ἰσανδρος, ὁ (man-like), son of Bellerophontes, slain by Mars in an engagement against the Solymi, Il. 6, 197. 203.

ἴσασι, see ΕΙΔΩ, *B*.

ἰσάσκετο, see ἰσάζω.

ἴσθι, imper. see ΕΙΔΩ, B.

ἴσθμιον, τό (ἰσθμός), prop. what belongs to the neck, *a necklace, a neck-band*, Od. 18, 300. †

ἴσκω, ep. (from root *IK*, εἴκω), poet. form of ἐΐσκω, only pres. and imperf. *to make equal, to make similar, to liken*, τί τινι. φωνὴν ἀλόχοις (for φωνῇ ἀλόχων) ἴσκουσα, making the voice like the voices of the wives [i. e. imitating their voices], Od. 4, 279. 2) In thought: *to deem like, to esteem equal* or *like*. ἐμὲ σοὶ ἴσκοντες, esteeming me like thee (i. e. taking me for thee, V.), Il. 16, 41. cf. Il. 11, 799. 3) In two places, Od. 19, 203, and 22, 31, some critics explain ἴσκε and ἴσκεν, 'he spake,' as it occurs also in Ap. Rhod. But Eustath. with the more exact critics, interprets it by εἴκαζε, ὡμοίου, Od. 19, 203. ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα, prop. uttering many falsehoods, he made them like the truth; and Od. 22, 31. ἴσκεν ἕκαστος ἀνήρ, each one imagined, i. e. was deceived in his opinion, as the following words show, cf. Buttm. Lexil. II. p. 83, who conjectures that ἴσπε should be the reading in Od. 22, 31.

Ἴσμαρος, ἡ, a city in Thrace, in the realm of the Ciconians, near Maronia, famed for its strong wine, Od. 9, 40. 198.

ἰσόθεος, ον (ῑ, θεός), *godlike, equal to a god*, epith. of heroes, Il. 2, 565, and Od.

ἰσόμορος, ον (ῑ, μόρος), *having an equal share, an equal lot*, Il. 15, 209. †

ἰσόπεδον, τό (πέδον), *an equal bottom, level ground, a plain*, Il. 13, 142. †

ἶσος, ἴση, ἶσον, ep. for ἴσος, ep. also in fem. ἶση, q. v. 1) *equal* in quality, number, value, strength; sometimes also *similar*; absol. ἶσον θυμὸν ἔχειν, Il. 13, 704; with dat. δαίμονι, Il. 5, 884; Ἄρηϊ, Il. 11, 295; and even often with the dat. of the pers., although the comparison concerns only something belonging to the person. οὐ μὲν σοί ποτε ἶσον ἔχω γέρας for γέρας τῷ σῷ γέραϊ ἶσον, I never receive a reward equal to thine, Il. 1, 163. cf. 17, 51. 2) *equally shared*. ἴση μοῖρα μένοντι καὶ εἰ μάλα τις πολέμιζοι, there is an equal portion to him who remains behind (at the ships), and to him who fights ever so vigorously, Il. 9, 318; often ἴση alone, Il. 11, 705. 12, 423. Od. 9, 42. 3) The neut. sing. as adv. ἶσον and ἶσα. ἶσον κηρί, like death, Il. 3, 454. 15, 50; oftener the neut. plur. ἶσα τεκέεσσι, Il. 5, 71. 15, 439; and with prep. κατὰ ἶσα μάχην τανύειν, to suspend the fight in equipoise, to excite it equally, Il. 11, 336. ἐπ' ἶσα, Il. 12, 436. The passage Od. 2, 203, is variously explained. κρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἶσα ἔσσεται, thy possessions are consumed, and never will the like be to thee, i. e. that which is consumed will never be replaced. Thus Nitzsch, and this appears most natural. Eustath. says, 'they will never remain equal,' i. e. will continually decrease. Others, as Voss, 'there will be no equity.' Both are contrary to the Hom. usus loquendi.

Ἶσος, ὁ, son of Priam, slain by Agamemnon, Il. 11, 101.

ἰσοφαρίζω (ῑ, from ἶσος and φέρω), *to put oneself on an equality* with any one, *to liken, to compare oneself to* in any thing; τινὶ μένος, to any one in strength, Il. 6, 101; ἔργα Ἀθήνῃ, Il. 9, 390; and with the dat. alone, Il. 21, 194.

ἰσοφόρος, ον (φέρω), *bearing a like burden, of equal strength*, βόες, Od. 18, 373. †

ἰσόω (ἶσος), only optat. aor. ἰσωσαίμην, *to make equal*, mid. *to become equal*, with dat. Od. 7, 212. †

ἵστημι, imperf. ἵστην, 3 sing ep. iterat. form ἵστασκε, ἵστασχ', Od. 19, 574; fut. στήσω, aor. 1 ἔστησα, also ep. 3 plur. ἔστασαν for ἔστησαν, Il. 12, 55. 2, 525 (ἵστασαν, Spitzn.). Od. 3, 182. 18, 307, cf. ἔπρεσε; aor. 2 ἔστην, ep. iterat. form στάσκον, and 3 plur. ep. ἔσταν and στάν, subj. στῶ, 2 sing. στήῃς for στῇς, etc., 1 plur. ep. στέωμεν and στείομεν for στῶμεν, infin. στήμεναι for στῆναι, perf. ἕστηκα, and pluperf. ἑστήκειν; the dual and plur. only in the syncop. forms: dual ἕστατον, plur. ἕσταμεν, ἕστατε, and poet. ἑστητε, Il. 4, 243. 246; 3 plur. ἑστᾶσι, subj. ἑστῶ, optat. ἑσταίην, infin. ἑστάμεναι, ἑστάμεν, part. only the obliq. cas. ἑστῶτος, etc., plupf. dual ἕστατον, 3 plur. ἕστασαν; mid. fut. στήσομαι, aor. ἐστησάμην, aor. pass. ἐστάθην, signif.: 1) Trans. in the pres. imperf. fut. and aor. 1, *to place, to cause to stand*, of animate and inanimate objects, hence 1) *to put up, to set up, to place erect*, with accus. Il. 2, 525; ἔγχος, Il. 15, 126; τρίποδα, Il. 18, 344. 2) *to cause to rise, to raise*, νεφέλας, Il. 5, 523. Od. 12, 405; κονίης ὁμιχλήν, Il. 13, 336; hence metaph. *to excite, to stir up*, φυλόπιδα, ἔριν,

Od. 11, 314. 16, 292. 3) *to cause to stand, to hinder, to bring to a stand, to check, to stop* (in their course), ἵππους, Il. 5, 368; *νέας*, to anchor the ships, Od. 2, 391. 3, 182; *μύλην*, to stop the mill, Od. 20, 111; hence, to cause to stand in the balance, i. e. *to weigh*, τάλαντα, Il. 19, 247. 22, 350. II) Intrans. and reflex. in the aor. 2 perf. and pluperf. act. 1) *to place oneself, to stand*, perf. ἕστηκα, I have placed myself, or I stand; ἑστήκειν, I stood, in which signif. the mid. is used to supply the pres. impf. and fut. both of animate and inanimate things. 2) *to stand*, of warriors, Il. 4, 334; *νῆες, σκόλοπες*, Il. 9, 44. 12, 64. 3) *to stand up, to arise*, Il. 1, 535; *to stand forth, to lift oneself, χρημνοί*, Il. 12, 55. *ὀρθαὶ τρίχες ἔσταν*, the hair stood erect, Il. 24, 359. *ὀφθαλμοὶ ὥστε κέρα ἔστασαν*, the eyes stood out like horns, Od. 19, 211; hence metaph. ἕβδομος ἑστήκει μείς, the seventh month had begun, Il. 19, 117; hence ἵσταται, begins, Od. 14, 162. 4) *to stand still, to keep one's place, κρατερῶς*, Il. 11, 410. 13, 56. III) Mid. espec. aor 1. 1) *to place for oneself, to put up*, with accus. *κρατῆρα θεοῖσι*, Il. 6, 528; ἱστόν, to put up the loom-beam, Od. 2, 94; ἱστόν, to raise the mast, Il. 1, 480. Od. 9, 77. *ἀγῶνα*, to begin a combat, h. Ap. 150. 2) Oftener intrans. and reflex. *to place oneself*, in the passages cited under no. II. Il. 2, 473. *πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς*, Il. 10, 173; see *ἀκμή*. *δοῦρα ἐν γαίῃ ἵσταντο*, the spears remained sticking in the earth, Il. 11, 574; metaph. *νεῖκος ἵσταται*, the contest begins, Il. 13, 333. Cf. on ἔστασαν, Buttm. § 107. 6. Thiersch § 223. Kühner § 182.

Ἱστίαια, ἡ, ep. and Ion. for Ἑστίαια, a town in Eubœa, on the northern coast, later Ὠρεός, Il. 2, 537.

ἱστίη, ἡ, Ion. and ep. for ἑστία, *the domestic hearth*, which at the same time was a domestic altar of the household gods; it was the asylum of all suppliants, and an oath by it was peculiarly sacred, * Od. 14, 159. 17, 156. 19, 304. (The middle syllable is always long.)

* Ἱστίη, ἡ (Ἰστίη, ed. Herm.), ep. for Ἑστία, *Vesta*, daughter of Saturn and Rhea, tutelary deity of the domestic hearth, of houses and cities, h. 23, 1. 28, 1.

ἱστίον, τό (dim. from ἱστός), prop. any thing woven, *cloth*; in Hom. *a sail*, comm. in the plur. Il. 1, 480; sing. Il. 15, 627. Od. 2, 427. The sails were commonly of linen (also called *σπεῖρα*). They were attached to the mast by yards. They were hoisted (*πεταννύναι, ἀναπεταννύναι*) in a favorable wind, and furled (*στέλλεσθαι*) in an unfavorable, Il. 1, 433. Od. 3, 11.

ἱστοδόκη, ἡ (δέχομαι), *the receptacle of the mast*, the place in which it was stowed when lowered, Il. 1, 434. †

ἱστοπέδη, ἡ (πέδη), *the mast-stay*, a transverse piece of timber, in which the mast of a vessel was fixed, * Od. 12, 51. 162.

ἱστός, ὁ (ἵστημι), 1) *the mast*, which stood in the middle of the ship, and was attached by two ropes (*πρότονοι*) to the bows and stern of the ship. The mast was taken down and lay in the ship when at anchor, Il. 1, 434; at departure it was raised (*ἀείρειν, στήσασθαι*), Od. 2, 424. 9, 77. 2) *a loom-beam*, the beam upon which the warp was drawn up perpendicularly, so that the threads hung down, instead of lying horizontally upon the warp-beam as with us; hence ἱστὸν στήσασθαι, to put up the loom-beam, Od. 2, 94. ἱστὸν ἑπολχεσθαι, to go around the loom in order to weave; for the weaver sat not before it, as with us, but went around, Il. 1, 31. Od. 5, 62. This kind of weaving is still in partial use in India. 3) *the warp* itself, and gener. *the web*. ἱστὸν ὑφαίνειν, Il. 3, 125. Od. 2, 104. 109.

ἵστω, imperat. see *ΕΙΔΩ*, *B*.

ἵστωρ, ορος, ὁ (εἰδέναι), one who is intelligent, one who knows; espec. like cognitor, *an umpire*. ἐπ' ἵστορι, before the judge, or [rather] before a witness, * Il. 18, 501. 23, 486. ἵστωρ stands in ed. Heyne, and in h. 32, 2, ed. Wolf. The derivation favors the spiritus lenis.

ἰσχαλέος, η, ον, poet. for ἰσχνός, *dry, dried*, Od. 19, 233. †

ἰσχανάω, ep. form of ἴσχω; ἰσχανάᾳ, ἰσχανόωσιν, ep. for ἰσχανᾷ, ἰσχανῶσιν, ep. iterat. imperf. ἰσχανάασκον, I) Act. *to hold, to hold back*, with accus. Il. 5, 89. 15, 723. 2) *to attach oneself to, to strive after, to be eager for*, with gen. δρόμου, φιλότητος, Il. 23, 300. Od. 8, 288; and with infin. Il. 17, 572. II) Mid. *to check oneself, to delay, to tarry*, ἐπὶ νηυσίν, Il. 12, 38. Od. 7, 161. (Only pres. and imperf.)

ἰσχάνω, poet. form from ἴσχω = ἰσχανάω, *to hold, to hold back, to hinder*, with accus. Il.

747. Od. 19, 42; see *κατισχάνω*,

ς, 1) Prop. *the hip-joint, the hip-*
ς cavity in the hip-bone in which
the thigh-bone (*μηρός*) turns, Il.
Comm. *the hip, the loins*, espec.
ırt, Il. 11, 339. Od. 17, 234; plur.
ob. from *ἰσχύς*, akin to *ἰξύς*.)
νος, ὁ, son of Elatus, the lover of
Ap. 210.
ἰσχύς), fut. *ὕσω*, *to be strong, to be*
280.
t. form of *ἔχω*, only pres. and im-
in the signif.: 1) *to hold, to hold*
back, τινά, Il. 5, 812; *ἵππους*, Il.
taph. *θυμόν*, to restrain the spi-
; *σθένος*, Il. 9, 352. II) Mid. *to*
, *to restrain oneself*, Il. 2, 247;
ırself, i. e. be silent, Od. 11, 251.
ı. *to restrain oneself* from a thing,
ύβης, *πτολέμου*, Od. 18, 347. 24,

on. for *ἰτέα*, *willow*, Il. 21, 350;
he common ozier, Od. 10, 510.
erf. of *εἶμι*.
ὁ, son of Zethus and Aedon,
nother killed in a fit of frenzy,
; cf. *Ἀηδών*.
ς, *ῆος*, ὁ, son of Hyperochus
abstracted from Nestor a part
s, and was slain by him, Il. 11,

ἡ, prop. any circle; in Hom. the
ce or *periphery* of a wheel, made
wood, Il. 4, 486. 5, 724. (Prob.

εἶμι.
νος, ἡ (ῑ), a town in Larissa in
Thessaly), with a temple of Mi-
696. *Ἰτωνος*, ὁ, Strab.
(*ἰύζω*), *a cry, a cry of joy, a*
572. †
to shout for joy, to cry aloud; in
rrify an animal by loud crying
ıg, Il. 17, 66. Od. 15, 162.
ος, ὁ (ῑ), see *Ἴφις*.
ἡ, daughter of Icarius and sister
, wife of Eumelus of Pheræ, Od.

η, ον and *ος, ον*, *strong, mighty*,
r, rather, *highly honored, greatly*
ording to the deriv. of the Schol.],
th. of heroes possessing physical power, hence also spoken of head and shoulders, Il. 3, 336. 11, 55; and gener. *active, lively, noble*, spoken of women, Il. 5, 415. 19, 116. Od. 10, 106. (Prob. from *ἴφι*, with the termination *ῑμος* and epenth. *θ*; according to the Schol. from *ἴφι* and *τιμή*, greatly lauded.)

ἴφι, adv. (prob. an old dat. from *ἴς*), *strongly, powerfully, with might, with power, ἀνύσσειν, μάχεσθαι*, Il. 1, 38. 2, 720; *δαμῆναι*, Od. 18, 156.

Ἰφιάνασσα, ἡ (ῑ, ruling with power), daughter of Agamemnon and Clytemnestra, called in the tragic writers *Ἰφιγένεια*, Il. 9, 145.

Ἰφιδάμος, αντος, ὁ (ῑ), son of Antenor and Theano, who was educated in Thrace with his grandfather Cisseus, Il. 11, 221.

Ἰφικλήϊος, η, ον, ep. for *Ἰφικλεῖος, pertaining to Iphiclus. ἡ βίη Ἰφικληείη*, Od. 11, 290.

Ἴφικλος, ὁ (ῑ in the beginning), son of Phylacus, from Phylace in Thessaly, father of Protesilaus and Podarces, noted as a runner. His noble herds of cattle were demanded by Neleus of Bias as a price for his daughter Pero, Il. 2, 705. 23, 636. Od. 11, 289 seq. Conf. *Βίας*.

Ἰφιμέδεια, ἡ (ῑ in the beginning), daughter of Triops, wife of Alœus, mother of Otus and Ephialtes by Neptune, Od. 11, 305 (from *μέδομαι*, the mighty ruler).

Ἰφίνοος, ὁ (the first *ι* long), son of Dexius, a Greek, slain by the Lycian Glaucus, Il. 7, 14.

Ἴφις, ιος, ὁ (not *Ἰφεύς*), accus. *Ἴφεα*, a Trojan, slain by Patroclus, Il. 16, 417; see Buttm. Gr. Gram. § 51. Anm. 1. p. 192.

Ἴφις, ιος, ἡ, daughter of Enyeus, a slave of Patroclus, Il. 9, 667.

ἴφιος, η, ον (*ἴφι*), *strong*, espec. *robust, fat*, only *ἴφια μῆλα*, Il. 5, 556. Od. 11, 108 (the first *ι* long). [Conf. Jahn and Klotz Jahrb. p. 268, where *ἴφιος* is rejected, and *ἴφια* derived from *ἴφις*].

Ἰφιτίδης, ὁ, son of Iphitus = *Archeptolemus*, Il. 8, 128.

Ἰφιτίων, ωνος, ὁ (ῑ in the beginning), son of Otrynteus of Hyde, slain by Achilles, Il. 20, 382. (From *τίω*, avenging powerfully.)

Ἴφιτος, ὁ (ῑ in the beginning), 1) son of Eurytus from Œchalia, brother of Iole, an Argonaut. On the journey, when he was

seeking the mares which had been concealed by Hercules, he gave his bow to Ulysses in Messenia. When he found them with Hercules, he was slain by him, Od. 21, 14 seq. 2) son of Naubolus, an Argonaut of Phocis, father of Schedius and Epistrophus, Il. 2, 518. 17, 306. 3) father of Archeptolemus, Il. 8, 128.

ἰχθυάω (ἰχθύς), ep. iterat. form, imperf. ἰχθυάασκον, Od. 4, 368; *to fish, to take fish*, * Od. 12, 95.

ἰχθυόεις, εσσα, εν (ἰχθύς), *fishy, abounding in fish*, epith. of the sea, and of Hyllus, Il. 9, 4. 360. 20, 392; κίλευθα, Od. 3, 177.

ἰχθύς, ύος, ὁ, nom. and accus. plur. ἰχθύες, ἰχθύας, contr. ἰχθῦς, Od. 5, 53. 12, 331; *a fish*; taking fish in nets was already customary, Od. 22, 384 seq. (υ in nom. and accus. sing. long, Il. 21, 127; elsewhere short.)

* ἰχναῖος, αίη, αῖον (ἴχνος), *tracing, tracking*, epith. of Themis, who traces out the actions of men, h. in Ap. 94. According to the Gram. from the town *Ichnæ* in Thessaly, where she had a temple. The last derivation Herm. ad loc. prefers.

ἴχνιον, τό (prop. dimin. of ἴχνος, *a trace, a track, a footstep*, Il. 18, 321. h. Merc. 220. μετ' ἴχνιά τινος βαίνειν, to follow one's steps, Od. 2, 406; tracks, Od. 19, 436. 2) Gener. *gait, movement*, Il. 13, 71.

ἴχνος, τό, *a track, a footstep, a trace*, Od. 17, 317. †

ἰχώρ, ῶρος, ὁ, accus. ἰχῶ, ep. for ἰχῶρα (Kühner § 266, 1. Buttm. § 56, note 6, e); *ichor*, the blood of the gods,—a humor similar to blood, and which supplies its place in the gods, * Il. 5, 340. 416.

ἴψ, ἰπός, ὁ, nom. plur. ἶπες (ἴπτομαι), an insect which gnaws horn and vines, Od. 21, 395. †

ἴψαο, see ἴπτομαι.

ἰωγή, ἡ, *a shelter, a protection*, Βορέω, against the north wind, Od. 14, 533; † see ἐπιωγαί.

ἰωή, ἡ (ἰά, ἴημι), *a call, a voice*, spoken of men, Il. 10, 139; and generally, *clamor, noise*, of the lyre and the wind, Od. 17, 261. Il. 4, 276; of fire, Il. 16, 127.

ἰῶκα, see ἰωκή.

ἰωκή, ἡ (from δίω and διώκω), metaplast. accus. ἰῶκα, as if from ἰώξ, Il. 11, 601; † prop. pursuit in battle; and generally, *the tumult of battle, the noise of battle*, plur. Il. 5, 521. 2) Ἰωκή, personified, like Ἔρις, * Il. 5, 740.

ἰωχμός, ὁ (ἰωκή), *pursuit, the tumult of battle*, * Il. 8, 89. 158.

K.

K, the tenth letter of the Greek alphabet, and the sign of the tenth book.

κάββαλε, ep. for κατέβαλε, see καταβάλλω.

Καβησός, ἡ, a town in Thrace on the Hellespont, or in Lycia, from which is Καβησόθεν, from K. (ἔνδον refers to Troy), Il. 13, 363.

κάγ, ep. for κατ' before γ; κὰγ γόνυ, for κατὰ γόνυ, (accord. to Bothe, καγγόνυ), Il. 20, 458. †

κάκγανος, ον (καίω with a kind of redupl.), *that may be burned, dry*, ξύλα, Il. 21, 364. Od. 18, 309. h. Merc. 136.

καγχαλάω (ep. pres. καγχαλόωσι, καγχαλόων for καγχαλῶσι, καγχαλῶν), *to laugh aloud, to rejoice*, Il. 6, 514. Od. 23, 1. 59; to laugh to scorn, Il. 3, 43. (From ΧΑΩ, γελάω, *cachinnor*.)

κἀγώ, contr. form καὶ ἐγώ, Il. 21, 108; † yet rejected by Spitzner.

κάδ, ep. for κατὰ before δ, e. g. κὰδ δέ, καὶ δώματα, Od. 4, 72.

καδδραθέτην, see καταδαρθάνω.

καδδῦσαι, see καταδύω.

Καδμεῖος, η, ον (Κάδμος), *derived from Cadmus, Cadmæan*, in Hom. plur. οἱ Καδμεῖοι, the inhabitants of the citadel Cadmea, i. e. the Thebans, Il. 4, 391. Od. 11, 276.

Καδμείων, ωνος, ὁ = Καδμεῖος, Il. 4, 395. 5, 804.

* Καδμηΐς, ίδος, ἡ, peculiar fem. of Καδμεῖος, daughter of Cadmus = *Semele*, h. 6, 57.

Κάδμος, ὁ (Herm. *Instruus*), *Cadmus*, son of the Phœnician king Agenor, brother of Europa, husband of Harmonia. In his journeyings in quest of Europa, who had been seduced by Jupiter, he came at last to Bœotia, and founded the fortress Cadmea. Homer mentions him only as the father of Ino, Od. 5, 334.

ΚΑΔ, see *καίνυμαι.*

Κάειρα, ἡ, fem. of *Κάρ, a female Carian*, prob. from the root *Κάηρ*, Il. 4, 142. †

καήμεναι, see *καίω.*

καθαιρέω (*αἱρέω*), fut. *ήσω*, aor. *καθεῖλον*, subj. ep. 3 sing. *καθέλῃσι*, 1) *to take down, to draw down, τί*; *ἱστία*, Od. 9, 149; *ζυγόν*, Il. 24, 268; *ὅσσε θανόντι*, to close the eyes of a corpse, Il. 11, 453; and in tmesis, Od. 11, 426. 2) Espec. *to take down with violence, to cast down, τινά*, Il. 21, 327; hence, *to overpower, to carry off*, spoken of Fate, Od. 2, 100; metaph. of sleep, Od. 9, 372–3.

καθαίρω (*καθαρός*), aor. 1 *ἐκάθηρα* and ep. *κάθηρα, to purify, to cleanse, to wash off*, with accus. *κρητῆρας, θρόνους, τραπέζας ὕδατι*, Od. 20, 152. 22, 439. 453; *ὑπόωντα*, Od. 6, 87; trop. *κάλλεϊ προσώπατα καθαίρειν*, to adorn with beauty, see *κάλλος*, Od. 18, 192. 2) to bring away by cleansing, *to wash away; ἀπὸ χροὸς λύματα*, Il. 14, 171; *ῥύπα*, Od. 6, 93; with double accus. *εἰ δ' ἄγε—αἷμα κάθηρον Ἕλθὼν ἐκ βελέων Σαρπηδόνα*, Il. 16, 667. In this passage, which is variously explained, place with Spitz. a comma before and after *ἐκ βελέων*, so that it will sig. *extra jactum telorum.* Thus Voss: 'Go, beloved Phœbus, to cleanse Sarpedon from blood, beyond the missiles of battle.' Instead of Σαρπηδόνα Aristarchus reads *Σαρπηδόνι*; Eustath. however, defends the double accus. and compares Il. 1, 236–7. 18, 345. *b*) In a religious signif. *θείῳ δέπας*, to purify a goblet by fumigation with brimstone, Il. 16, 228.

καθάλλομαι, depon. mid. (*ἄλλομαι*), *to leap down;* metaph. *to rush down*, spoken of a tempest, Il. 11, 298. †

καθάπαξ, adv. (*ἅπαξ*), *once for all, entirely*, Od. 21, 349. †

καθάπτομαι, depon. mid. (*ἅπτω*), *to touch, to attack*, always *τινὰ ἐπέεσσιν*, to approach any one with words, *a*) In a good sense: *ἐπ. μαλακοῖσιν τινα*, to address any one with kind words, Il. 1, 582; or *μειλιχίοις ἐπ.*, Od. 24, 393; absol. Od. 2, 39. 240 seq. *b*) In a bad signif. *ἀντιβίοις ἐπ.*, to attack with angry words, Od. 18, 415. 20, 323; absol. 15, 127. 16, 421. (The dat. depends upon *κέκλετο*, cf. Od. 2, 39.)

καθαρός, ή, όν, clean, unspotted, εἵματα, Od. 2) *clean, clear. ἐν καθαρῷ*, subaud. *τόπῳ*, in a clean place (a place free from dead bodies), Il. 8, 491. 10, 199. 3) Metaph. *pure, blameless. καθαρῷ θανάτῳ*, by an honorable death, i. e. not by the halter, Od. 22, 462. Adv. *καθαρῶς, purely*, h. Ap. 121.

καθέζομαι, depon. mid. (*ἕζομαι*), only pres. and imperf. *to sit down, to sit, ἐπὶ θρόνου*, Il. 1, 536; *ἐπὶ λίθοισι*, Od. 3, 406; to sit in council, to hold a session, Od. 1, 372. 2) *to reside, to dwell*, Od. 6, 295.

καθέηκα, see *καθίημι.*

καθείατο, see *κάθημαι.*

καθεῖσα (*εἶσα*), defect. aor. *to seat, to cause any one to be seated, τινὰ ἐπὶ θρόνου*, Il. 18, 389. 2) *to set down, to place, to cause to remain*, Il. 2, 549. 3, 382; *τινὰ σκοπόν*, to place one as a spy, Od. 4, 524.

καθέξει, see *κατέχω.*

καθεύδω, imperf. ep. *καθεῦδον*, only pres. and imperf. *to sleep, to rest*, Il. 1, 611; *ἐν φιλότητι*, Od. 8, 313. [According to Eustath., Jahrb. Jahn und Klotz, p. 268, and Felton ad loc. it signifies in Il. 1, 611, 'to lie down.' This, however, is not the necessary sense, since the usual signif. does not conflict with Il. 2, 2, where *οὐκ ἔχε ὕπνος* forms an antithesis with *εὗδον παννύχιοι*, cf. Schol. ad Il. 2, 2.]

καθεψιάομαι, depon. mid. (*ἐψιάομαι*), *to deride, to mock, τινός*, Od. 19, 372. †

κάθημαι (*ἧμαι*), imperf. *ἐκαθήμην*, 3 sing. *καθῆστο* and *ἐκάθητο*, h. 6, 14; 3 plur. *καθεῖατο*, ep. for *κάθηντο, to sit down, παρά τινι*, Il. 7, 443; *ἐν* or *ἐπί τινι*, Il. 11, 76. 14, 5; espec. *to sit at ease, to sit in state, to be throned*, Od. 16, 264.

κάθηρα, see *καθαίρω.*

καθιδρύω (*ἱδρύω*), *to seat, to cause to sit, τινά*, Od. 20, 257. †

καθιζάνω (*ἰζάνω*), *to seat oneself, θῶκόνδε*, Od. 5, 3. †

καθίζω (*ἵζω*), imperf. *κάθιζον*, once *ἐκάθιζον*, Od. 16, 408 (Buttm. Lexil. I. p. 278, would read *δὲ κάθιζον*), aor. *ἐκάθισα*, part. ep. *καθίσσας*, 1) Trans. *to seat, to cause to sit*, with accus. Il.; *ἀνδρῶν ἀγοράς*, to constitute, to convoke assemblies of men, Od. 2,

69; proverbially, *καθίζειν τινὰ ἐπ' οὐδεῖ*, to seat any one upon the ground, i. e. to plunder him of his property, h. Merc. 284; see *οὖδας*. 2) Intrans. *to seat oneself, to sit*, *ἐπί, παφά τινι*, Il. 8, 436; [and alone,] Il. 3, 426. Od. 4, 649.

καθίημι (*ἵημι*), aor. 1 *καθέηκα*, inf. aor. 2 *καθέμεν*, ep. for *καθεῖναι*, 1) *to send down, to cast down*, with accus. *οἶνον λαιμαρίης*, to send the wine down the throat, Il. 24, 642; *ἵππους ἐν δίναις*, to sink the horses in the waters, in order to propitiate the river-god, Il. 21, 132; *κεφαυνὸν χάμαζε*, Il. 8, 134 (by tmesis). 2) *to let down, to lower*, *ἱστία ἐς νῆας*, Od. 9, 72. h. Ap. 503. 481. (On the dual aor. 2, *κάθετον*, see Buttm. Ausf. Gram. § 33. 3. Anm. 3.)

καθικνέομαι (*ἱκνέομαι*), only aor. *καθικόμην*, *to go to, to reach, to arrive at, to touch, to hit*; only metaph.; spoken only of disagreeable things. *ἐμὲ καθίκετο πένθος*, Od. 1, 342. *μάλα πώς με καθίκεο θυμὸν ἐνιπῇ*, thou hast exceedingly wounded my heart by reproach, Il. 14, 104.

καθίστημι (*ἵστημι*), imper. pres. ep. *καθίστα*, aor. 1 *κατέστησα*, aor. 1 mid. *κατεστησάμην*, 1) Only trans. *to put down, to set down, to put away*; with accus. *κρητῆρα*, the mixer, Il. 9, 202; *νῆα*, to direct the ship down, i. e. to shore [*appelle navem*], Od. 12, 185; hence *Πύλονδε καταστῆσαί τινα*, to convey any one to Pylos (connected with *ἐφίσσαι*, to put upon land), Od. 13, 274. II) Mid. = act. *to let down*, *λαῖφος βοείῃσιν*, h. Ap. 407.

**καθοπλίζω* (*ὁπλίζω*), *to arm*; mid. *to arm oneself*, Batr. 122.

καθοράω (*ὁράω*), aor. *κατεῖδον*, part. *κατιδών*, *to look down*, *ἐξ Ἴδης*, Il. 11, 337; with accus. *to survey, to inspect* any thing, h. Ap. 136. Mid. as depon. *ἐπ' αἶαν*, Il. 13, 4.

καθύπερθε, and before a vowel *καθύπερθεν*, adv. (*ὕπερθε*), 1) *from above, down from above*, Il. 3, 337; with gen. Od. 8, 279. 2) *above, over*, Il. 2, 754. *λαοῖσιν καθύπερθε πεποιθότες*, trusting to the people who were above, Il. 12, 153; spoken of the situation of places, Il. 24, 545; with gen. *Χίοιο*, above Chios, i. e. north of it, Od. 3, 170. 15, 404.

καί, conjunc. *and, also*, marking connection and increase. I) As a copulative conjunc. *καί* connects 1) Ideas and sentences of every kind, whilst the enclit. *τέ* connects only related ideas. 2) *τέ—καί*, as well—as, shows that the connected ideas stand in close and necessary union; in Hom. the two words stand together, Il. 1, 7. 17. Od. 3, 414. 3) *καί τε*, the Lat. *atque*, annexes something of the same kind; it often points to something special: *and indeed*, Il. 1, 521. Od. 23, 13. In like manner we have *ἠδὴ καί*, Od. 1, 240; *ἠμέν, ἠδὲ καί*, Il. 5, 128. 4) The original enhancing power shows itself, although feebly, in sentences which annex an action quickly following what precedes, *ὣς ἄρ' ἔφη, καὶ ἀνάΐξας—τίθει*, Il. 1, 584. 5) In an anacoluthon *καὶ* connects a particip. and a finite verb, *ὣς φαμένη, καὶ ἡγήσατο*, Il. 22, 247. In like manner in apodosis after temporal conjunctions, *καὶ τότε*, Il. 1, 478. II) As an enhancing adverb: in the orig. signif. *even, also, still*, etiam, *καὶ* renders a single word or a sentence emphatic. According to the character of the antithesis, the augmenting force may be 1) Strengthening, *a*) With verbs, substantives, numerals: *even. τάχα κεν καὶ ἀναίτιον αἰτιόῳτο*, he might easily blame even an innocent person, Il. 12, 301. cf. Il. 4, 161. *b*) Espec. *καὶ* with particip. and adj. forms an antithesis to the main verb of the sentence; in which case it may be translated by *although, however*. *Ἔκτορα, καὶ μεμαῶτα* (however impetuous) *μάχης σχήσεσθαι ὀΐω*, Il. 9, 655. *καὶ ἐσσύμενον*, Il. 13, 787. 16, 627. *c*) With compar. *still. Θεὸς καὶ ἀμείμονας ἵππους δωρήσαιτο*, Il. 10, 556. *d*) With adverbs: *καὶ λίην, καὶ μάλα*, Il. 13, 237. 19, 408. Od. 1, 46. 2) Diminishing: *εἰμένος καὶ καπνὸν—νοῆσαι*, to see if but the smoke, Od. 1, 58. III) *καὶ* in connection with conjunctions: *καὶ γάρ*, since indeed, for indeed; *καὶ γὰρ δή*, for certainly indeed, for really; *καί—γε*, and indeed; *καὶ δέ*, and still, but yet; *καὶ δέ*, and now, and certainly; *καὶ εἰ*, even if; *καὶ μέν = καὶ μήν*, and certainly, and surely, surely also, Il. 23, 410; also indeed, Od. 11, 582; *καί τοι*, and still, although, etc. [To the above may be added *καὶ* as an expletive. *κασίγνητος καὶ ὄπατρος*, Il. 12, 371; as also the use between numerals, sometimes = *or*. *ἕνα καὶ δύο*, Il. 2, 346. cf. Od. 3, 115; see Jahrb. Jahn und K., p. 268.]

Καινείδης, *ὁ*, son of Cæneus = *Coronus*, Il. 2, 746.

Καινεύς, *ῆος*, *ὁ*, son of Elatus, king of the Lapithæ, father of the Argonaut Coro-

4. (From καίνυμαι, that over-

ή, όν, new, strange, unknown, 116.

poet. depon. (root KAΔ for καίδ- : κέκασμαι, pluperf. ἐκεκάσμην, τινά, Od. 3, 282. More freq. the ıperf. in the signif. of the pres. κεκάσθαι τινά τινι, to excel one ; Il. 2, 530. 13, 431. Od. 19, 395. ıe dat. the infin. stands in Od. 2,

2) Alone with dat. without ers. to be distinguished in any remarkable for any thing, to be h, δολοῖσι, Il. 4, 339. c) With panying the pers. and a dat. of ἀντοίῃς ἀρετῇσι ἐν Δαναοῖσι, Od. ι δμωῇσι, Od. 19, 82; ἐπ' ἀνθρώ- 535. (To suppose a root KAZΩ sary [but see in Jahrb. Jahn und 3].

p. separated καί περ, except Od. ıough, however, however much; s place after the emphatic word. ıί περ, however grieved they are, ł, 20. καὶ πρὸς δαίμονά περ, Il.

η, ον (καιρός), happening at the easonable, hitting the right place; y in the neut. καίριον, the vital body, where wounds are fatal. : καιρίον ἐστιν, where the blow is 4. 326. ἐν καιρίῳ, κατὰ καίριον, part, Il. 4, 185. 11, 439.

εσσα, εν, well-woven, close-woven, the threads which cross the chain veaving [the woof or filling], Lat. ıσέων ὀθονέων ἀπολείβεται ὑγρὸν 7, 107, † from the close-woven off the liquid oil, i. e. the linen is thick that even the penetrating ff; καιροσέων is the reading of , and is, according to the Schol., for καιροεσσῶν, καιροσσῶν, Ion. Voss translates differently, 'and in linen gleams with the dripping zsch ad loc.

ν, see καιρόεις.

. for κάω, aor. 1 ἔκηα and κῆα, κήομεν for κήωμεν, 3 sing. and κήαι, κήαιεν, infin. κῆαι, in the ῖαι, κείομεν, κείαντες, aor. 1 mid. ırt. κηάμενος (in the Od. κείαντο, κειάμενος, Od. 16, 2. 23, 51.); aor. pass. ἐκάην, infin. ep. καήμεναι, 1) to kindle, to light up, to set in a blaze, πῦρ, Il. 2) to consume, to burn, μηρία, νεκρούς, Il.; hence pass. to burn, πυραὶ καίοντο, Il. 1, 52. b) to be burned, Od. 12, 13. II) Mid. only aor. 1, to enkindle for oneself, to kindle, with accus. πῦρ, πυρά, Il. 9, 88. Od. 16, 2. (On the exchange of η and ει, see Buttm. p. 287. Rost p. 308; Kühner § 151. A. The forms κήω and κείω are doubtful.)

κάκ, abbreviated κατά before κ; comm. κὰκ κεφαλήν, κὰκ κόρυθα, Il. 11, 351. Others, κακκεφαλήν, etc.

κακίζω (κακός), to render bad. 2) Mid. to make oneself bad, to show oneself cowardly, Il. 24, 214. †

κακκεῖαι, see κατακαίω, Od. 11, 74.

κακκείοντες, see κατακείω.

κακκεφαλῆς, see κάκ.

κακκόρυθα, see κάκ.

*κακοδαίμων, ον (δαίμων), wretched, unhappy, miserable, Ep. 14, 21.

κακοείμων, ον, gen. ονος (εἷμα), wretchedly clothed, ill-clad, πτωχοί, Od. 18, 41. †

κακοεργίη, ἡ (κακοεργός), a bad deed, a wicked act, Od. 22, 374. †

κακοεργός, όν, poet. (ἔργον), wicked, acting badly; γαστήρ, the abominable stomach, Od. 18, 54. †

Κἄκοΐλιος, ἡ (Ἴλιος), wretched Ilium, * Od. 19, 260. 23, 19.

*κακομηδής, ές (μῆδος), crafty, deceitful, h. Merc. 389.

κακομήχανος, ον (μηχανή), contriving evil, destructive, Il. 6, 344. 9, 257. Od. 16, 418.

κακόξεινος, ον, Ion. and ep. for κακόξενος (ξένος), inhospitable, having bad guests. Thus, Τηλέμαχ' οὔτις σεῖο κακοξεινώτερος ἄλλος, no other one has worse guests, is more unfortunate in his guests than thou, Od. 20, 376. †

κακοῠργίη, ἡ (ῥάπτω), the machination of evil things, craftiness, treachery, trickery, malice, Il. 15, 16. Od. 12, 26; plur. Od. 2, 236.

κακός, ή, όν, bad, evil, hence 1) Spoken of external qualities of animate and inanimate things: of the external appearance of a person or thing, ugly, homely. κακὸς εἶδος, Il. 10, 316. κακὰ εἵματα, espec. of persons, a) In point of rank, mean, vulgar, ignoble, Il. 14, 126. Od. 1, 411. 4, 64. b) bad,

worthless, miserable, νομῆες, Od. 17, 246. 2) Of conditions and circumstances: *evil, bad, ruinous, injurious, wretched.* Κῆρες, δόλος, νύξ, θάνατος, etc. 3) Spoken of the character: *bad, mean, wicked;* in Hom. espec. of warriors, *cowardly.* κακὸς καὶ ἄναλκις, Il. 8, 153. 5, 643. Neut. κακόν and κακά as subst. *badness, vileness, misfortune, misery, wretchedness, evil;* spoken of Mars, τυκτὸν κακόν, an unnatural, monstrous evil, Il. 5, 831, see τυκτός; as an exclamation, μέγα κακόν, a great evil (V. 'O shame!'), Il. 11, 404. κακόν τι ποιεῖν, to do some harm, Il. 13, 120. κακὸν or κακὰ ῥέζειν τινά, to do harm to any one, Il. 2, 195. 4, 32; rarely τινί, Od. 14, 289. κακὰ φέρειν τινί, Il. 2, 304; also absol. κακὰ Πριάμῳ for εἰς κακά, to the ruin of Priam, Il. 4, 28. 4) Adv. κακῶς, *badly, wickedly, basely, insultingly,* e. g. ἀφιέναι τινά, νοστεῖν, Il. 1, 25. 2, 153. It often has a strengthening force. κακῶς ὑπερηνορέοντες, Od. 4, 766. 5) As a compar. in Hom. *a*) Regular: κακώτερος, η, ον, Il. 19, 321. κακίων, ον, Il. 9, 601; from which κακίους for κακίονας, Od. 2, 277. Superl. κάκιστος, η, ον, Il. and Od. *b*) Irregular: χερείων, together with the forms χέρηϊ, χέρηα, etc., χερειότερος, ῆσσων, q. v.

κακότεχνος, ον (τέχνη), *practising evil arts, deceitful, wily,* Il. 15, 14.

κακότης, ητος, ἡ (κακός), *badness, worthlessness,* 1) *moral vileness, baseness, wickedness,* Il. 3, 366. 13, 108. Od. 24, 455; spoken of warriors, *cowardice, timidity,* Il. 2, 368. 15, 721. 2) *evil, harm, misfortune,* Il. 10, 71. Od. 3, 175; espec. *the sufferings of war,* Il. 11, 382. 12, 332.

κακοφραδής, ές (φράζομαι), *evil-minded, irrational, foolish,* Il. 23, 483. †

*κακοφραδίη, ἡ, *evil intention, folly, indiscretion,* plur. h. Cer. 227.

κακόω (κακός), aor. ἐκάκωσα, perf. pass. κεκάκωμαι, *to do badly, to inflict evil upon, to make unhappy, to maltreat, to injure,* τινά, Il. 11, 690. Od. 16, 212. κεκακωμένοι ἦμεν, we were in a bad case, Il. 11, 689. κεκακωμένος ἅλμῃ, disfigured by sea-water, Od. 6, 137; metaph. μηδὲ γήοντα κάκου (imperat. for κάκοε) κεκακωμένον, do not afflict the afflicted old man, Od. 4, 754.

κάκτανε, see κατακτείνω.

κακώτερος, η, ον, see κακός.

καλάμη, ἡ, 1) *a stalk* or *straw* of corn, Il. 19, 222. 2) *the stubble* (in harvesting only the ears were cut off); hence metaph. *the rest, the remnant.* ἀλλ' ἔμπης καλάμην γέ σ' ὀΐομαι εἰσορόωντα γιγνώσκειν, but still, I think, in beholding thou wilt recognize even the stubble, i. e. thou wilt recognize, in my still remaining strength, what I once was, Od. 14, 214.

*Καλαμίνθιος, ὁ (καλαμίνθη), *the lover of calamint,* a frog's name, Batr. 227.

*κάλαμος, ὁ, *a reed,* h. Merc. 47.

*καλαμοστεφής, ές (στέφω), *crowned with reed, rush-covered;* βυρσαί, *coria calamis obducta,* Batr. 127.

καλαῦροψ, οπος, ἡ, *the herdsman's crook,* which the herdsmen bore and threw at the cattle to drive them, Il. 23, 845.

καλέω, infin. ep. καλήμεναι, Il. 10, 125; fut. καλέσω, ep. σσ, and καλέω, Od. 4, 532; aor. 1 ἐκάλεσα, ep. σσ, aor. 1 mid. ἐκαλεσάμην, ep. σσ, perf. pass. κέκλημαι, pluperf. 3 plur. κεκλήατο, fut. 3 κεκλήσομαι, Ion. iterative imperf. καλέεσκον and καλεσκόμην, I) *to call,* i. e. 1) *to name, to call by name;* τινὰ ἐπώνυμον or ἐπίκλησιν, to call one by a surname, Il. 9, 562. 18, 487; hence pass. *to be called, to be named,* often, Il. 2, 260. 684. 4, 61. ἐμὴ ἄλοχος κεκλήσεαι, h. Ven. 489. 2) *to call, to call to;* spoken of several, *to call together,* with accus. τινὰ εἰς ἀγορήν, εἰς Ὄλυμπον, Od. 1, 90. Il. 1, 402; also ἀγορήνδε, θάλαμόνδε, οἶκόνδε; with accus. alone, ὅσοι κεκλήατο βουλήν, whosoever had been called to the council, Il. 10, 195; and with infin. *to call upon, to require, to challenge,* καταβῆναι, Il. 3, 250. 10, 197; *to call, to invite to a repast,* Od. 4, 532. 11, 187. II) Mid. in the aor. *to call to oneself, to summon,* Il. 5, 427. h. Ven. 126; τινὰ φωνῇ, Il. 3, 161; λαὸν ἀγορήνδε, Il. 1, 54.

καλήμεναι, see καλέω.

Καλήσιος, ὁ, a comrade and charioteer of Axylus, from Arisbe in Thrace; slain by Diomedes, Il. 6, 18.

Καλητορίδης, ου, ὁ, son of Caletor = *Aphareus,* Il. 13, 541.

καλήτωρ, ορος, ὁ (καλέω), *a crier,* Il. 24, 577. †

Καλήτωρ, ορος, ὁ (καλέω), pr. n. 1) son of Clytius, a kinsman of Priam, Il. 15, 419. 2) father of Aphareus.

καλλείπω, ep. for καταλείπω.

Καλλιάνασσα, ἡ, daughter of Nereus and Doris, Il. 18, 46.

ρα, ἡ, daughter of Nereus, Il.

ς, ἡ, a town in Locris, in Stratroyed, Il. 2, 531.

ξ, αικος (γυνή), *abounding in ten* or *virgins*, epith. of Hellas l Sparta, only in accus., Il. 2, Od. 13, 412.

η, ἡ, daughter of Celeus in Cer. 109.

ς, ον (ζώνη), *beautifully girdled wing a beautiful girdle* [cf. Od. of noble women, Il. 7, 139. Od.

η, ἡ, daughter of Celeus in Cer. 110.

τρίχος (θρίξ), *having beauti*h. of horses: having beautiful 323; epith. of sheep: having l, Od. 9, 936. 469.

νη, ἡ (κολώνη), *Mount Beauty*, l in the Trojan plain, not far i the right side of the Simois, Not far from it was the val-

, ον (κόμη), *having beautiful eautiful tresses*, epith. of hand-Il. 9, 449. Od. 15, 58.

ινος, ον (κρήδεμνον), *having a d-band* or *fillet* (beautifully οχοι, Od. 4, 623. †

ν, poet. for καλός, *beautiful*, 1, 529. 640.

ε καλός.

, ἡ (from ὄψ, having a beautieldest of the nine Muses, later epic song, h. 31, 2.

ς, ον (παρειά), *having fair* of beautiful women, Il. 1, 143.

λλιπέειν, see καταλείπω.

λος, ον (πέδιλον), *having beau*ι. Merc. 57.

μος, ον (πλόκαμος), *having* , *having lovely tresses*, epith. Il. and Od.

ος, ον (ῥέεθρον), *beautifully* Od. 10, 107. † h. Ap. 240.

ν, poet. for καλλίῤῥοος.

ή, poet. for Καλιῤῥόη, daughter ad Tethys, wife of Chrysaor,

ον, ep. καλλίροος, Od. 5, 441.

17, 206 (ῥόος), *beautifully flowing*, epith. of rivers and fountains, Il. 2, 752. 22, 147.

*καλλιστέφανος, ον (στέφανος), *beautifully crowned*, epith. of Ceres, h. Cer. 252.

κάλλιστος, η, ον, see καλός.

καλλίσφυρος, ον (σφυρόν), prop. *having beautiful ankles* or *feet*, *slender-footed*, epith. of beautiful women, Il. 9, 557. Od. 5, 333.

καλλίτριχες, see καλλίθριξ.

κάλλιφ' for κατέλιπε, see καταλείπω.

καλλίχορος, ον (χορός), *having beautiful dancing-places*, or *having beautiful plains*, Πανοπεύς, Od. 11, 581; Θῆβαι, h. 14, 2; see εὐρύχορος.

[Καλλίχορος, ὁ, a sacred fountain near Eleusis, h. Cer. 273.]

κάλλος, τό (καλός), *beauty*, both of men and women, Il. 3, 392. 6, 156. Od. 6, 18. 8, 457; spoken of Penelope, κάλλεϊ μέν οἱ πρῶτα πρόσωπα καλὰ κάθηρεν ἀμβροσίῳ, οἵῳ Ἀφροδίτη χρίεται, Minerva illumined her lovely countenance with ambrosial beauty, such as Venus adorns herself with, Od. 18, 191. (Here critics take it, unnecessarily, for 'fragrant ointment.' Beauty, as Passow remarks, is in Homer something corporeal, which the gods put on and take off from men like a garment, cf. Od. 23, 156. 162.)

*κᾶλον, τό, *wood*, espec. dry wood for burning, h. in Merc. 112.

κᾱλός, ή, όν, compar. καλλίων, superl. κάλλιστος, *beautiful*. 1) Spoken of the external form both of animals and inanimate objects: *beautiful*, *fascinating*, *lovely*, *agreeable*, spoken of men, καλός τε μέγας τε, Il.; often of women; of parts of the body, of clothes, arms, furniture, regions, etc.; λιμήν, a beautiful harbor, Od. 6, 263. 2) Of internal quality: *beautiful*, *noble*, *glorious*, *excellent*; in Hom. only neut. καλόν ἐστι, it is well, it is becoming, with infin. Il. 9, 615. 17, 19. νῦν δὴ κάλλιον μεταλλῆσαι, now it is more fitting to ask, Od. 3, 69. οὐ μήν οἱ τόγε κάλλιον, this is by no means well, Il. 24, 52. Od. 7, 159. The neut. sing. καλόν and plur. καλά are often used by Hom. as adv. *well*, *fitly*, *beautifully*, καλόν, Od. 1, 155. 8, 266; in the Il. καλά, Il. 6, 326. 8, 400. The adv. καλῶς, only Od. 2, 64, see διόλλυμι.

κάλος, ὁ, Att. κάλως, *a rope*, *a sail-rope*, Od. 5, 260; † different from ὑπερίαι and πόδες.

κάλπις, ιδος, ἡ, a vessel for dipping wa-

ter, *a pitcher, a bucket*, Od. 7, 20. † h. Cer. 207.

**καλύβη*, ἡ (*καλύπτω*), *a shelter, a hut, an arbor*, Batr. 30.

Κᾰλύδναι, αἱ νῆσοι, the Calydnæ islands, according to Strab. X. p. 489, *the Sporades*, near the island Cos, which received their name from the larger, which at a later day was called *Καλύμνα*, but earlier *Καλύδνα*. Others understood by the word, the two islands Leros and Calymna. According to Demetrius, the island was called *Καλύδναι*, like *Θῆβαι*, Il. 2, 677.

Καλυδών, ῶνος, ἡ, a very ancient town in Ætolia on the Evenus, famed on account of the Calydonian boar, Il. 2, 640. 9, 530. 13, 217.

**καλυκῶπις, ιδος, ἡ* (*ὤψ*), *with a florid countenance, having a blooming face*, h. Cer. 420. Ven. 285.

κάλυμμα, ατος, τό (*καλύπτω*), *an envelopment*; espec. the head-covering of the women, *a veil* = *καλύπτρη*. It is called *κυάνεον*, dark-colored, as used in mourning, Il. 24, 93. † More correct, however, it appears to distinguish *κάλυμμα* from *καλύπτρη*, and, with Voss, to translate it 'mourning robe,' since it is followed by *τοῦ δ' οὔτι μελάντερον ἕπλετο ἕσθος*, cf. h. Cer. 42.

κάλυξ, υκος, ἡ, 1) Prop. *a case, a bud*, espec. *a flower-bud, a flower-cup*. 2) In Hom. Il. 18, 401, † as a female ornament, perhaps *ear-pendants* in the form of a flower-cup. According to some Gramm. they are the *σωληνίσκοι, σίφιγγες* (Voss, 'hair-pins'), with which the hair was fastened, cf. h. Ven. 87. 164.

καλύπτρη, ἡ (*καλύπτω*), *a covering*, espec. *a veil*, with which females covered the face upon going out, Il. 22, 406. Od. 5, 232. 10, 543.

κᾰλύπτω, fut. *ψω*, aor. 1 *ἐκάλυψα*, ep. *κάλυψα*, aor. mid. *ἐκαλυψάμην*, perf. pass. *κεκάλυμμαι*, aor. pass. *ἐκαλύφθην*. I) *to cover, to envelope, to wrap around. πέτρον περὶ χεὶρ ἐκάλυψεν*, the stone covered the hand, i. e. was as great as the hand could grasp, Il. 16, 735. Comm. constr. *τί τινι*, to cover something with something, Il. 7, 462. 10, 29; more rarely, *τί τινι*, to cover something over any one, Il. 5, 315. 21, 321; *ἀμφί τινι* and *πρόσθε τινός*, e. g. *σάκος*, to hold a shield before any one, Il. 17, 132. 22, 313. Pass. *κεκάλυπτο ἠέρι*, Il. 16, 790. *ἀσπίδι κεκαλυμμένος ὤμους*, having the shoulders covered with a shield, Il. 16, 360. 2) Metaph. of death: *τέλος θανάτοιο κάλυψεν αὐτόν*, death enveloped him, Il. 5, 553; with double accus. *τὸν δὲ σκότος ὄσσε κάλυψε*, Il. 4, 461; and often spoken also of swooning. *οἱ ὄσσε νὺξ ἐκάλυψε μέλαινα*, Il. 14, 439. Spoken of a mental state, Il. 11, 249. II) Mid. *to envelope oneself* with any thing, *to cover, veil*; *ὀθόνῃσιν, κρηδέμνῳ*, Il. 3, 141. 14, 184; with accus. *πρόσωπα*, h. Ven. 184.

Καλυψώ, οῦς, ἡ (the concealer, *Occulina*, Herm.), daughter of Atlas; she dwelt in the island Ogygia, remote from all intercourse with gods or men, Od. 1, 50, 52. She received the shipwrecked Ulysses into her abode, and wished ever to retain him with her, promising to make him immortal, Od. 7, 244 seq. He spent here seven years, till at last, in the eighth, the gods pitied him, and Mercury was sent by Jupiter with the command to Calypso, to permit him to return home, Od. 5, 28–31. Unwillingly she obeyed the command of the gods. Ulysses built a ship under her direction; and after he was furnished by Calypso with the necessary implements and provisions, he departed with a favorable wind, which the goddess sent after him, Od. 7, 265 seq. 5, 160 seq. According to h. Cer. 422. Hes. Th. 1016, she was a daughter of Oceanus.

Κάλχας, αντος, ὁ, voc. *Κάλχαν*, son of Thestor, a famous seer of the Greeks, who by his art guided the Grecian enterprises before Troy, since he knew the present, the past, and the future, Il. 1, 69–72. 2, 300. 13, 45.

κάμ, ep. abbrev. *κατά* before *μ*. *κὰμ μέσσον*, Il. 11, 172. *κὰμ μέν*, Od. 20, 2.

κάμαξ, ακος, ἡ, a stake, a pole; a vine-prop, to which the vines were bound, Il. 18, 563. †

**καματηρός, ή, όν* (*κάματος*), *wearisome, burdensome, γῆρας*, h. Ven. 247.

κάματος, ὁ, 1) *labor, toil, hardship*, Il. 15, 365. *ἄτερ καμότοιο*, Od. 7, 325. 2) *fatigue, weariness, exhaustion*, Il. 4, 230. 13, 711 (see *ΑΔΕΩ*). Od. 6, 2. 12, 281. *πολὺς κάματος*, fiercely assailing weariness, or the fatigue of impetuous battle, Il. 5, 811. 3) *labor*, i. e. *the gains of labor*, Od. 14, 417.

κάμε, ep. for *ἔκαμε*, see *κάμνω*.

ις, ἡ, *Camirus*, a town on the ast of the island of Rhodes, now l. 2, 656.

ς, ὁ, *an oven* for baking; an oven potters' ware, ep. Hom. 14.

οῦς, ἡ, connected with *γρῆυς, an oman*, with the implied idea of Od. 18, 27. †

η, ἡ (ep. for *καταμονίη*), prop. *enerseverance in battle;* the victory ied, * Il. 22, 257. 23, 661.

ις (ep. for *κακόμορος*, according *ving an evil fate, miserable, un-* Od. 2, 351. 5, 160.

ται, see *καταμύω*.

fut. *καμοῦμαι*, aor. ἔκαμον, 3 sing. ibj. *κεκάμω* with redupl., aor. mid. perf. *κέκμηκα*, part. *κεκμηώς*, gen. . plur. *κεκμηότας*, 1) Intrans. *to self with labor.* a) *to take pains, uffer, μάλα πολλά*, Il. 8, 22. 448; *οὐδὲ τόξον δὴν ἔκαμον τανύων*, I g weary myself in stretching the l, 426; of works of art, *κάμε τεύ-*101. 7, 220. 8, 195. b) *to become o become weary, to become relax-*ccus. *χεῖρα*, in the hand, Il. 2, 389. *ῖα, ὦμον*, often with a particip. *ω πολεμίζων*, after I am fatigued . 1, 168; so *κάμνει θέων, ἐλαύνων*, *γ* with running, rowing, Il. 4, 244. *μός*, a fatigued person, Il. 6, 261. ut *οἱ κάμοντες*, the wearied out, e dead who have sunk under their l, 278 (V. 'the resting'). Od. 11, ording to Buttm. Lexil. II. p. 237, out, the powerless,' with a kind of n for *θανόντες*, the word present-d of the idea of non-existence, the ree of life previous to dissolution. . *to make with toil, to prepare*, . espec. works of art in brass, *μί-*187. 18, 614; *νῆας*, Od. 9, 126. *rk upon with pains-taking for one-ivate*, with accus. *νῆσον*, Od. 9, 130. *by labor for oneself, to acquire*, . 18, 341.

, fut. *ψω*, aor. ἔκαμψα, *to bend*, to h accus. ἴτυν, Il. 4, 486; espec. nd the knee, in order to rest, Il. 7, ; *γούνατα χειράς τε*, Od. 5, 453.

ος, η, ον (*κάμπτω*), *curved, crook-*ith. of the bow, chariot and wheel, Il. 5, 97. 231. 722. Od. 9, 156; *ἄφοτρον*, h. Cer. 308.

**κάναστρον, τό* (*κάνη*), *a basket* made of twisted osier; an earthen *vessel*, ep. h. 14, 3.

καναχέω (*καναχή*), only aor. *κανάχησε, to resound, to make a noise, to rattle, to ring*, spoken of brass, Od. 19, 469.

καναχή, ἡ (*κανάζω*), *noise, sound, rattling, tumult*, spoken of brass, Il. 16, 105; of the stamping of mules, Od. 6, 82; of the gnashing of teeth, Il. 19, 365; of the lyre, h. Ap. 185.

καναχίζω = *καναχέω*, only imperf. *to rattle, to resound. καναχίζε δούρατα πύργων βαλλόμενα*, the timbers of the towers being hit resounded, Il. 12, 36. (The explanation '*δούρατα ἐπὶ τοὺς πύργους ἀκοντιζόμενα*' is contrary to the usus loquendi.)

κάνειον, τό, ep. = *κάνεον*, Od. 10, 355. †

κάνεον, τό, ep. *κάνειον* (*κάνη*), prop. *a basket* made of twisted reeds; *a reed basket;* gener. *a basket, a vessel, a dish* for bread and for the sacred barley in a sacrifice; spoken of brass, Il. 11, 630; and of gold, Od. 10, 355.

κανεύσας, see *κατανεύω*.

κανών, όνος, ὁ (*κάνη*), prop. *a reed rod*, any straight rule for measuring, etc.; in Hom. 1) *κανόνες* are two cross-bars (*ῥάβδοι*, Hesych.) on the inside of a shield. The left arm was put through one of these, whilst the left hand grasped the other, when an attack was made upon the enemy; *a handle.* They were made of leather, and also of metal, Il. 8, 193. 13, 407; later, *ὄχανα*. Others suppose these were two cross-bars to which the *τελαμών* was attached, cf. Köpke Kriegsw. d. Gr. S. 110. 2) A straight piece of wood, or spool, upon which the yarn of the woof was wound, in order to throw it through the warp; Voss, *the shuttle* (it is incorrectly explained as 'the great beam of the loom'). *ἐπὶ δ' ὦρνυτο δῖος Ὀδυσσεὺς ἄγχι μαλ' · ὡς ὅτε τίς τε γυναικὸς ἐϋζώνοιο στήθεός ἐστι κανών.* Here the gen. *στήθεος* depends upon *ἄγχι*, for the sense is, Ulysses was as near Ajax, as the instrument with which the woof is inserted in the warp is to the breast of the woman. [Bothe supposes an hypallage: *κανών τις γυναικ.* for *κανὼν γυναικός τινος.*] Voss, 'as close to the bosom of the well-girded woman the shuttle flies.'

κάπ, ep. abbreviated for *κατά* before *π*

and φ. κὰπ πεδίον, κὰπ φάλαρα, Il. 11, 167. 16, 106.

Καπανεύς, ῆος, ὁ, son of Hipponous and Laodice, father of Sthenelus, one of the seven princes before Thebes, was killed by lightning as he was mounting the walls, Il. 2, 564.

Καπανηϊάδης, ου, ὁ and *Καπανήϊος, υἱός*, son of Capaneus = *Sthenelus*, Il. 5, 108. 109. 4, 367.

κάπετος, ἡ (σκάπτω), *a ditch, a foss* = τάφρος, Il. 15, 356; *a pit, a vault*, Il. 24, 797; and gener. *a trench*, * Il. 18, 564.

κάπη, ἡ (κάπτω), *a crib, a manger* with the food, Il. 18, 433. Od. 4, 40.

καπνίζω (καπνός), aor. ἐκάπνισα, ep. σσ, *to make a smoke, to kindle a fire*, Il. 2, 399. †

καπνός, ὁ (ΚΑΠΩ), *smoke, fume*, distinct from *νίσσα*, Il. 1, 317. Od. 1, 58; the vapor from waves, Od. 12, 219.

κάππεσον, see καταπίπτω.

κάπριος, ὁ, for κάπρος, Il. 11, 414. 12, 42; and σῦς κάπριος, Il. 11, 293. 17, 282.

κάπρος, ὁ, a boar, a wild swine. The male swine was taken as an offering in forming a treaty, Il. 19, 196.

καπύω (ΚΑΠΩ), aor. ἐκάπυσα, ep. σσ, *to breathe, to breathe forth.* ἀπὸ δὲ ψυχὴν ἐκάπυσσεν, Il. 22, 467. †

Κάπυς, υος, ὁ, son of Assaracus, father of Anchises, Il. 20, 239.

ΚΑΠΩ, see ΚΑΦΩ.

κάρ, ep. abbrev. κατά before φ. κὰρ φόον, Il. 12, 33.

κάρ, according to the Schol. an ancient ep. abbrev. form for κάρη; hence ἐπὶ κάρ, *upon the head, headlong*, Il. 16, 392. † Later it was written ἐπίκαρ.

κάρ (ᾰ), a word of uncertain signif., prob. an ancient word for θρίξ, in the passage τίω δέ μιν ἐν καρὸς αἴσῃ, I value him equally with a hair, i. e. not at all, Il. 9, 378. † According to Clarke and Heyne, probably of a common origin with ἀκαρής, Hesych. τὸ βραχύ, ὃ οὐδὲ κεῖραι οἷόν γε, so that it has yielded a word κὰρ (*capillus rasus*, from κείρω), like the Latin *nec hilum* or *flocci facere*. The ancients take it, some for κηρός, like death (cf. Il. 3, 454); some for Καρός, like a Carian, because the Carians were despised as soldiers. The quantity is at variance with both, and with the last also the period of Homer.

Κάρ, κᾱρός, ὁ, a Carian, an inhabitant of Caria, the southwestern country in Asia Minor, Il. 2, 867. 10, 428.

Καρδαμύλη, ἡ, a town near Leuctra, in Messenia, which Agamemnon promised to give Achilles as a dowry; now *Scardamula*, Il. 9, 150.

καρδίη, ἡ, ep. κραδίη, the last the comm. ep. form; καρδίη only Il. 2, 452. 1) *the heart*, as a part of the human body, the seat of the circulation of the blood and of life, Il. 10, 94. 13, 282. 2) Metaph. *the heart*, as the seat of the feelings, desires, impulses, and passions, Il. 1, 225. 395. Od. 4, 293; connected with θυμός, Il. 2, 171. Od. 4, 548. 3) As the seat of the faculty of thought, *the soul, the mind, the understanding*, Il. 10, 244. 21, 441.

**κάρδοπος, ὁ, a kneading-trough, a tray*, Epigr. 15, 6.

κάρη, τό, Ion and ep. for κάρα, gen. κάρητος, καρήατος, dat. κάρητι, καρήατι, accus. κάρη, plur. nom. κάρα, h. Cer. 12 (fr. κάρατα, κάραα), καρήατα, Il. 17, 437; accus. κράατα. Here belong the forms ΚΡΑΣ, gen. κρατός, κράατος, dat. κρατί, κράατι, accus. κρᾶτα, Od. 8, 92; plur. gen. κράτων (more correctly, κρατῶν), dat. κρασί; and from κάρηνον: κεφήνου, κάρηνα, καρήνων, see Thiersch § 197, 55. Rost Dial. 39; *the head*, of men and of brutes, κάρη, only nom. and accus., Il. 2, 259. 6, 509; gen. κάρητος, Od. 6, 230; κάρητι, Il. 15, 75.

κάρηας, τό, a later nom., used of Antimachus, probably formed from the ep. forms καρήατος, καρήατι, καρήατα, see κάρη.

καρηκομάω, only in the pres. part. καρηκομόωντες, ep. for καρηκομῶντες (κομάω), *having a full head of hair*, epith. of the Achæans, who wore the hair long; opposed to ὄπιθεν κομόωντες, Il. 2, 542.

κάρηνον, τό, ep. form of κάρη, q. v. 1) *the head*, καρήνου, h. 7, 12; often in periphr. ἀνδρῶν, ἵππων κάρηνα, Il. 9, 407. 11, 500. νεκύων κάρηνα, Od. 10, 521. 2) Metaph. *the top, the summit*, of mountains, Il. 1, 44. Od. 1, 102; *citadels*, the strong-holds of cities, Il. 2, 117. 9, 24.

Κάρησος, ὁ, a river in Mysia, which flowed into the Æsopus; later *Ilitys*, Il. 12, 20.

καρχαίρω, to shake, to tremble, to quake, Il. 20, 157. †

**καρχίνος, ὁ, a crab*, Batr. 301.

Κάρπαθος, ἡ, ep. *Κράπαθος*, an island between Crete and Rhodes, in the sea called from it the Carpathian; now *Scarpanto*, Il. 2, 676. [The first form is found in h. Ap. 43.]

καρπάλιμος, *ον* (for *ἁρπάλιμος* from *ἁρπάζω*), *fleet, rapid, hasty*, πόδες, Il. 16, 342. 809. Frequently the adv. *καρπαλίμως*, *quickly, rapidly, hastily.*

καρπός, ὁ, 1) *fruit*, both of trees and of the field, Il. 6, 142. Od. 10, 242. 2) *the wrist*, the part of the hand near the wrist, Il. 5, 458. 8, 328. Od. 18, 258.

καῤῥέζουσα, see *καταῤῥέζω*.

καρτερόθῡμος, *ον* (θυμός), *of strong spirit, steadfast, courageous*, epith. of Hercules, Achilles, and the Mysians, Il. 5, 277. 13, 350. Od. 21, 25.

καρτερός, ἡ, *όν* (*κάρτος*), ep. for *κρατερός*, *strong, mighty, powerful*, for the most part spoken of men and human affairs; chiefly *bold, brave*, θυμός, Il. 5, 806. *καρτεραὶ φάλαγγες*, the mighty or brave squadrons, Il. 5, 592. *b*) Of things: ἔργα, mighty deeds, Il. 5, 757; ὅρκος, Il. 19, 105. Od. 4, 253. ἶλκος, Il. 16, 517.

**καρτερόχειρ*, *ος*, ὁ, *strong-handed, powerful*, epith. of Mars, h. 7, 3.

κάρτιστος, η, *ον*, ep. for *κράτιστος*, superl. fr. *κρατύς* or *κράτος*, *the strongest, the mightiest*, Il. and Od.

κάρτος, *εος*, τό, ep. for *κράτος*, *strength, might, power*, Il. 9, 254; and oftener connected with βίη and σθένος, see *κράτος*.

καρτύνω, ep. for *κρατύνω* (*κράτος*), *to make strong*; only mid. *to strengthen for oneself*, always *ἐκαρτύναντο φάλαγγας*, * Il. 11, 215. 12, 415. 16, 563.

**κάρυον*, τό, *any kind of nut*, espec. *walnut*, Batr. 31.

Κάρυστος, ἡ, a city on the southern coast of Eubœa, famed for its marble; now *Caristo*, Il. 2, 539.

καρφαλέος, η, *ον* (*κάρφω*), 1) *dry, parched*, ἠΐα, Od. 5, 369. 2) Metaph. spoken of a sound, *dull, hollow*, ἀσπὶς καρφαλέον ἄϋσεν, Il. 13, 409.

κάρφω, pret. fut. *κάρψω*, aor. *κάρψα*, *to draw together, to wrinkle, to wither*; only *χρόα*, to wrinkle the skin, * Od. 13, 398. 430.

καρχαλέος, η, *ον* (*κάρχαρος*), *rough, sharp*; metaph. δίψη, rough (in the throat) from thirst, Il. 21, 541. † (*καρφαλέος* is a gloss.)

καρχαρόδους, *ὀδοντος*, ὁ, ἡ (ὀδούς), *having sharp teeth*, κύνες, * Il. 10, 360. 13, 198.

κασιγνήτη, ἡ (fem. from *κασίγνητος*), *an own sister, a sister*, Il. 4, 441, and often.

κασίγνητος, ὁ (*κάσις*, *γεννάω*), 1) *a brother*, a genuine, an own brother, ὄπατρος, Il. 12, 371. 2) Gener. *a near kinsman*, espec. the child of a brother or sister, Il. 15, 545. 16, 456. 3) As adj. for *κασιγνητικός*. *πόλλ' ἀχέουσα κασιγνήτοιο φόνοιο*, on account of the slaughter of her brothers; for Meleager slew several brothers of Althæa, Apd. 1, 8. 3. The poet, however, might mean Iphiclus, who contested with Meleager the honor of victory; hence Voss, 'on account of the slaughter of an own brother,' Il. 9, 567.

Κάσος, ἡ, an island of the Ægean sea near Cos, now *Casso*, Il. 2, 676.

Κασσάνδρη, ἡ, daughter of Priam, had received from Apollo the gift of prophecy; but because she did not return his love, he laid a curse upon her prophecies. She prophesied only misfortune, and no one believed her, Il. 13, 366. After the sack of Troy she became the slave of Agamemnon, and was slain by Clytemnestra in Mycenæ, Od. 11, 420. [In part post-Homeric.]

κασσίτερος, ὁ, *tin*, plumbum album, different from lead, plumbum nigrum. Hom. mentions it as an ornament of cuirasses and shields, Il. 11, 25. 34. 18, 565. 574; and of chariots, Il. 23, 503. Also greaves were made of tin, or for ornament coated with tin, Il. 21, 592. 18, 613. According to Il. 18, 474, it was melted and poured over other metal. *κεῦμα κασσιτέροιο*, tin casting, Il. 23, 561. Probably, however, it was also beaten into plates with the hammer, Il. 20, 271, and hence called *ἰανός*. Beckmann Geschich. der Erfind. c. 4, 3, considers it the *stannum* of the Romans, a mixture of silver and lead, because soft tin would have afforded no protection in war. With him Schneider in his Lex. agrees. * Il.

Κασταίνειρα, ἡ, *Castianira*, mother of Gorgythion, Il. 8, 305.

Κάστωρ, *ορος*, ὁ, son of king Tyndareus and of Leda, or, by mythology, of Jupiter, brother of Pollux [and Helen, Il. 3, 238], famed for his skill in managing horses. [According to later mythology,] he took part in the Calydonian hunt and in the Argonautic expedition. He was born mortal, and when he

was killed by Idas, Pollux shared immortality with him. Alternately they spent a day in the upper and a day in the lower world, Il. 3, 237. Od. 11, 299 seq. Comm. Castor and Pollux together are called *Dioscuri*, i. e. sons of Jupiter, see *Διόσκουροι*. [2) *Castor*, son of Hylacus, a fictitious personage, Od. 14, 204.]

**καστορνῦσα*, see *καταστορέννυμι*.

κασχέθε, see *κατέχω*.

κατά, I) Prep. with gen. and accus., prim. signif. *down from above*. 1) With the gen. spoken only of place: *a*) To indicate a downward motion, *down from, down*. *βῆ δὲ κατ' Ὀλύμποιο καρήνων*, Il. 1, 44. *καθ' ἵππων ἆλτο*; hence also with the implied idea of extension, *down from above*. *κατ' ὀφθαλμῶν κέχυτο νύξ*, down over the eyes the night was poured; again, *κατ' ἄκρης*, prop. from the summit down, i. e. entirely, Il. 13, 772. cf. *ἄκρος*. *b*) To indicate direction to a place in a lower situation, *down upon, down to, under*. *κατὰ χθονὸς ὄμματα πῆξαι*, to fasten the eyes upon the ground, Il. 3, 217. *ψυχὴ κατὰ χθονὸς ᾤχετο*, under the earth, Il. 23, 100; and gener. of direction to an object, Od. 9, 330. 2) With accus. *α*) Spoken of place (here it forms an antithesis with *ἀνά*, in reference to the commencing-point, but agrees with it in expressing expansion over an object). *b*) To indicate direction to an object in a lower situation, *in, upon, into*. *βάλλειν κατὰ γαστέρα*; in like manner, *νύσσειν, οὐτᾶν κατά τι, κατ' ὄσσε ἰδών*, looking into the eyes, Il. 17, 167. *β*) To indicate extension from above downwards, *through, over, along upon*. *κατὰ στρατόν*, through the army, in the army. *κατὰ λαόν, κατὰ γαῖαν*. Thus often *κατὰ θυμόν*, in the heart. *b*) In reference to cause, manner, etc. *α*) To denote design, purpose: *πλεῖν κατὰ πρῆξιν*, on business, Od. 3, 72. *κατὰ χρέος ἐλθεῖν*, Od. 11, 479. *β*) To denote suitableness, *according to*, secundum: *κατὰ μοῖραν*, according to propriety. *κατὰ δύναμιν*, according to one's power. *γ*) To denote the manner, etc. *κατὰ λόπον κρόμοιο*, after the manner of an onion-skin, Od. 19, 233. *κατὰ μέρος*, part by part, h. Merc. 53. *κατ' ἐμ' αὐτόν*, by myself, Il. 1, 271. *κατὰ σφέας*, by themselves, Il. 2, 366. *κατὰ φῦλα*, by tribes, Il. 2, 362. II) Adv. without case. *κατά* as an adv. has the signif. *down, downward, down from above*, Il. 1, 40. 436; again, *fully, utterly, entirely*. *κατὰ πάντα φαγεῖν*, Od. 1, 315. III) In composition it has the same signif. and often strengthens the idea. IV) *κατά* may be placed after the subst. and then the accent is retracted: *δόμον κάτα*. In the poets it is sometimes elided into *κατ* even before consonants. The accent is retracted and the τ assimilated to the following consonant: *κὰδ δύναμιν*. Others connect the prep. with the following word: *καδδύναμιν*.

καταβαίνω (*βαίνω*), fut. *καταβήσομαι*, aor. 2 *κατέβην*, from this 1 plur. subj. *καταβείομεν*, ep. for *καταβῶμεν*, aor. 1 mid. *κατεβησάμην*; also the ep. forms *καταβήσετο* and imper. *καταβήσεο*, 1) *to descend, to come down, to alight*, ἔκ τινος, or with gen. alone, Il. 5, 109; with the question whither, we have *ἐς* and *ἐπί* with the accus. Il. 3, 252. 10, 541; or the accus. alone. *κατεβήσατο θάλαμον*, he descended to the store-room, Od. 2, 337. 2) With accus. *to descend* any thing. *κλίμακα κατεβήσατο*, he descended the stairs, Od. 1, 330. *ξεστὸν ἐφόλκαιον καταβῆναι*, he descended along the helm, Od. 14, 350; in a similar manner, *ὑπερῷα κατέβαινε*, she descended the chamber, i. e. from the chamber, Od. 18, 206. 23, 85.

καταβάλλω (*βάλλω*), aor. 2 *κατέβαλον*, ep. 3 sing. *κάββαλε* for *κατέβαλε*, 1) *to cast down, to tear down, to demolish*, with accus. Il. 12, 206; to dash into, Il. 15, 357; and *κατὰ πρηνὲς βαλέειν μέλαθρον*, i. e. *καταβαλέειν*, to demolish, Il. 2, 414; to cast upon the land, Od. 6, 172. 2) *to lay down; κρεῖον ἐν πυρὸς αὐγῇ*, Il. 9, 206. 3) *to cause to fall*, Il. 5, 343. 8, 249; hence spoken of a dog: *οὔατα κάββαλεν*, he let fall his ears, Od. 17, 302.

καταβείομεν, see *καταβαίνω*.

καταβήσετο, see *καταβαίνω*.

**καταβιβρώσκω* (*βιβρώσκω*), aor. 2 *κατέβρων*, *to devour, to consume*, h. Ap. 127.

**καταβλάπτω* (*βλάπτω*), *to hurt, to injure*, with accus. h. Merc. 93.

καταβλώσκω (*βλώσκω*), only pres. *to go through, to stride through*, with accus. *ἄστυ*, Od. 16, 466.

(*καταβρόχω*), only 3 sing. optat. aor. act. *καταβρόξειε, to swallow, to swallow down, φάρμακον*, Od. 4, 222; † see *ἀναβρόχω*.

καταγηράσκω and *καταγηράω*, (*γηράω*), from which *κατεγήρα, to grow old*, * Od. 8, 510. 19, 360.

καταγῑνέω, ep. form of *κατάγω*, *to bring down, to convey, to bring*, with accus. *ὕλην*, Od. 10, 104. †

κατάγνῡμι (*ἄγνυμι*), fut. *κατάξω*, aor. *κατέαξα*, *to break, to dash in pieces*, with accus. Il. 8, 403. Od. 9, 283. *τὸ κατεάξαμεν, ὃ πρὶν ἄχεσκον*, we broke this (spear) which I was before accustomed to carry, Il. 13, 257. That the plur. should be used is surprising, since the sing. follows; still it can be very well accounted for: we (Idomeneus and Meriones), says the latter, broke, in common conflict, the spear which I was accustomed to bear, cf. Spitzner ad loc.

κατάγω (*ἄγω*), fut. *κατάξω*, ep. infin. *καταξέμεν*, aor. act. *κατήγαγον*, aor. mid. *κατηγαγόμην*, 1) *to conduct down, to bring down*, with accus. *τινὰ εἰς Ἀΐδαο*, Od. 11, 164. 24, 100. 2) Generally, *to lead away, to conduct*, for the most part from a higher to a lower region, as *ἵππους ἐπὶ νῆας*, Il. 5, 26. 6, 53. *τινὰ Κρήτηνδε*, to drive to Crete, Od. 19, 186. Mid. to proceed from the high sea into port, *to put into* harbor, opposed to *ἀναγίσθαι*, spoken of ships, Od. 3, 10; *ἐς Γεραιστόν*, Od. 3, 178; *Ἰθάκηνδε*, Od. 16, 322; spoken of seamen: *νηῒ κατάγεσθαι*, Od. 10, 140.

καταδαίομαι (*δαίω*), fut. *δάσομαι, to tear in pieces, to devour*, only in tmesis, *κατὰ πάντα δάσονται*, Il. 22, 354. †

* *καταδάκνω* (*δάκνω*), *to bite severely*, Batr. 45.

* *καταδάμναμαι*, depon. mid. (*δάμναμαι*), poet. for *καταδαμάω*, *to tame, to subdue, to overpower*, h. Merc. 137.

καταδάπτω (*δάπτω*), aor. *κατέδαψα*, 1) *to tear in pieces, to lacerate*, with accus. spoken of dogs and birds of prey, Il. 22, 339. Od. 3, 259. 2) Metaph. *ἦτορ καταδάπτεται*, is wounded, distressed, Od. 16, 92.

καταδαρθάνω (*δαρθάνω*), aor. *κατέδαρθον*, poet. *κατέδραθον*, 3 dual ep. *καδδραθέτην* for *κατεδραθέτην*, Od. 15, 494; subj. *καταδραθῶ*, which aor. sometimes passes into the pass. form *ἐδάρθην*, Od. 5, 471; only in the ep. aor. *to go to sleep, to sleep. οὔπω τοιόνδε κατέδραθον*, subaud. *ὕπνον*, I never slept so soundly, * Od. 23, 18.

καταδέρκομαι, poet. (*δέρκομαι*), *to look down*, *τινά*, upon any one, Od. 11, 16. †

καταδεύω (*δεύω*), aor. *κατέδευσα, to wet, to drench, χιτῶνα οἴνου*, a coat with wine, Il. 9, 490. †

καταδέω (*δέω*), aor. *κατέδησα*, 1) *to bind, to bind fast, ἵππους ἐπὶ κάπῃ*, Il. 8, 434. Od. 4, 40; *ἱστὸν προτόνοισιν*, the mast with ropes, Od. 2, 425. 2) *to bind together, to lock up, to obstruct*, with accus. *ἀνέμων κελεύθους*, Od. 5, 383. 10, 20.

καταδημοβορέω (*δημοβόρος*), prop. to consume the property of the people. 2) *to consume in common*, Il. 18, 301. †

καταδραθῶ, see *καταδαρθάνω*.

**καταδῡ́νω*, a form of *καταδύω*, h. Merc. 237.

καταδύω (*δύω*), aor. 2 *κατέδυν*, part. *καταδύς*, nom. plur. fem. *καδδῦσαι* for *καταδῦσαι*, Il. 19, 25; fut. mid. *καταδύσομαι*, aor. 1 mid. *κατεδυσάμην* with the ep. form *καταδύσεο*, only in an intrans. signif. 1) *to descend into, to go into, to penetrate, εἰς Ἀΐδαο δόμους*, Od. 10, 174; *κατὰ ὠτειλάς*, to enter into the wounds, Il. 19, 25; with accus. *δόμον*, to go into a house; *πόλιν*, Od. 4, 246; often *ὅμιλον*, Il. 4, 86. 10, 517; in like manner *μάχην, μῶλον Ἄρηος*, Il. 18, 134. 2) *to put on*, spoken of arms, *τεύχεα*, Il. 7, 103. 3) Absol. *to set, to go down*, spoken of the sun, *ἠέλιος κατέδυ*, Il. 1, 475. 592, and often.

καταειμένος, η, ον, see *καταείννυμι*.

καταείνυον, see *καταείννυμι*.

καταείσατο, see *κατείμι*.

καταείννυμι, poet. for *καθέννυμι* (*ἕννυμι*), imperf. *καταείνυον*, Il. 23, 135 (as if from *εἰνύω*); perf. pass. *κατειμένος, to clothe, to cover*, with accus. *νέκυν*, Il. 23, 135; metaph. *ὄρος καταειμένον ὕλῃ*, a mountain clothed with wood, Od. 13, 351. 19, 431.

καταζαίνω (*ἀζαίνω*), *to wither up, to cause to dry*, with accus. ep. iterat. aor. *καταζήνασκε*, Od. 11, 587. †

καταθάπτω (*θάπτω*), aor. 1 infin. *καταθάψαι* ep. for *καταθάψαι*, Il. 24, 611; *to bury, to inter, τινά*, * Il. 19, 228.

καταθείομαι, καταθείομεν, see *κατατίθημι*.

καταθέλγω (*θέλγω*), aor. 1 *κατέθελξα, to charm, to transform*, spoken of Circe, who metamorphosed the companions of Ulysses into brutes, Od. 10, 213. † cf. *θέλγω*.

καταθνήσκω (*θνήσκω*), aor. *κατέθανον*, ep. *κάτθανε*, perf. *κατατέθνηκα*, infin. *κατατεθνάναι*, ep. *κατατεθνάμεν*, part. *κατατεθνηώς, to die, to expire, to decease*; chiefly the part. perf. *dead, deceased, ἀνήρ*, Il. 7, 89; plur. *νεκροὶ* and *νέκυες κατατεθνηῶτες*, (the departed dead, Voss,) Il. 7, 409. Od. 22, 448.

καταθνητός, ή, όν (*θνητός*), *mortal*, *ἀνήρ* and *ἄνθρωπος*, Il. 6, 123. Od. 3, 114.

καταθρώσκω (*θρώσκω*), only in tmesis, *κὰδ δ' ἔθορε*, *to leap down*, Il. 4, 79. h. Cer. 285.

καταθύμιος, ον (*θυμός*), *lying in the mind*, *in the heart*. *μηδέ τί τοι θάνατος καταθύμιος ἔστω*, let not death come into thy mind, i. e. think not of it, Il. 10, 383. 17, 201. 2) *according to one's mind*, *after one's wishes*, *wished for*, *agreeable*, *ἔπος*, Od. 22, 392. [Cf. Jahr. Jahn und K. p. 269, where the last signif. is rejected.]

καταϊάπτω, see *ἰάπτω*.

καταιβατός, ή, όν, poet. *καταβατός* (*βαίνω*), *descending*, *leading downwards*, *θύραι*, *καταιβαταὶ ἀνθρώποισιν*, doors, by which men descend, Od. 13, 110. †

καταικίζω (*αἰκίζω*), perf. pass. *κατήϊκισμαι*, *to abuse*, *to disfigure*, *τείχεα κατήϊκισται* (by smoke and dirt), * Od. 16, 290. 19, 9.

καταισχύνω (*αἰσχύνω*), *to shame*, *to insult*, *to disgrace*, *to dishonor*, *πατέρων γένος*, Od. 24, 508. 512; *δαῖτα*, * Od. 16, 293.

καταΐσχω, poet. for *κατίσχω* = *κατέχω*: *οὔτ' ἄρα πολυπτῆσιν καταΐσχεται*, it (the island) was not inhabited by shepherds, * Od. 9, 122. †

καταῖτυξ, υγος, ή, a head-piece, a low, light helmet, without a cone or crest, Il. 10, 258. (Prob. from *κατά* and *τεύχω*.) †

κατακαίω (*καίω*), infin. pres. *κατακαίεμεν* (*κατακήεμεν* ed. Wolf,) Il. 7, 408; aor. 1 *κατέκηα*, subj. 1 plur. ep. *κατακήομεν*, infin. aor. *κατακεῖαι*, Od. 10, 533; ep. *κακκεῖαι*, Od. 11, 74; aor. 2 pass. *κατεκάην*, *to burn up*, *to consume*, with accus. of victims and of the dead, Il. 1, 40. 6, 418. In the pass. intrans. *κατὰ πῦρ ἐκάη*, the fire burned down, Il. 9, 212. The infin. pres. *κατακήεμεν* or *κατακείεμεν* is doubtful, for which reason Spitzn. has adopted *κατακαίεμεν*, see Thiersch § 213, 38. Buttm. p. 287.

κατακαλύπτω (*καλύπτω*), aor. *κατεκάλυψα*, only in tmesis, *to envelope entirely*, *to cover*, with the accus. *μηροὺς κνίσῃ*, to wrap the thigh-bones with fat, Il. 1, 460. 2, 423. Od. 3, 464.

κατακεῖαι, see *κατακαίω*.

κατακείεμεν or *κατακήεμεν*, see *κατακαίω*.

κατάκειμαι, depon. mid. (*κεῖμαι*), *to lie down*, *to lay oneself down*, Il. 17, 677; metaph. *to rest*: *ἄλγεα ἐν θυμῷ κατακεῖσθαι ἐάσομεν*, we will permit the pangs to rest in the mind, Il. 24, 523. 2) *to lie*, *to be in store*, Il. 24, 527. Od. 19, 439.

κατακείρω (*κείρω*), prop. to cut off; hence *to consume*, *to plunder*, *βίοτον*, *οἶκον*, * Od. 4, 686. 22, 36; *μῆλα*, * Od. 23, 356.

κατακείω (*κείω*), part. *κακκείοντες* ep. for *κατακείοντες*, desider., *to desire to lie down*, *to go to rest*, Il. 1, 606. Od. 1, 424 (see *κείω*).

κατακήομεν, see *κατακαίω*.

κατακλάω (*κλάω*), aor. 1 pass. *κατεκλάσθην*, *to break in pieces*, *to break off*, with accus. Il. 13, 608. 20, 227; metaph. *ἔμπης κατεκλάσθη ἦτορ*, my heart was broken, i. e. softened, Od. 4, 481. 9, 256.

κατακλίνω (*κλίνω*), aor. *κατέκλῖνα*, *to bend down*, *to lay down*, *δόρυ ἐπὶ γαίῃ*, Od. 10, 165. †

Κατακλῶθες, αἱ (*κατακλώθω*), according to Eustath. metaplast. plur. for *Κατακλωθοί* from *Κλωθώ*, prop. *the spinners*, for the *Parcæ*, the *Fates*, Od. 7, 197. † *πείσεται, ὅσσα οἱ Αἶσα Κατακλῶθές τε βαρεῖαι γεινομένῳ νήσαντο*, which Fate and the inexorable sisters spun for him. Plainly the Cataclothes are here annexed to *Æsa*, as the special to the generic, although we cannot refer them to the three post-Homeric Moiræ. The figurative expression *to spin*, is current in Homer, see *ἐπικλώθω*. The other reading, *κατελώθησι βαρεῖα*, must be rejected, see Nitzsch ad loc.

κατακοίμαω (*κοιμάω*), only aor. pass. *κατεκοιμήθην*, *to put to sleep*. Pass. *to go to sleep*, *to rest*, *παρά τινι*, Il. 2, 355. 9, 427; *ἐν ἔτεσιν*, * Il. 11, 730.

κατακοσμέω (*κοσμέω*), 1) *to adjust*, *to put aright*, with accus. *ὀϊστὸν ἐπὶ νευρῇ*, Il. 4, 118. 2) Mid. *to put in order*, *δόμον*, Od. 22, 440.

κατακρεμάννῡμι (*κρεμάννυμι*), aor. *κατεκρέμασα*, *to hang up*, *to suspend*, *φόρμιγγα*, * Od. 8, 67; *τόξα*, h. 27, 16.

κατάκρεθεν, adv. (according to Aristarch. *κατὰ κρῆθεν*), *from above*, *down from the head*, Od. 11, 588. h. Cer. 182; metaph. *from the top to the bottom*, *entirely*, *thoroughly*. *Τρῶας κατάκρηθεν λάβε πένθος*, grief completely occupied the Trojans, Il. 16, 548. (Prob. from *κάρη*, *κάρηθεν*, syncop. *κρῆθεν*, which is found as an ep. gen. in Hes. sc. 7, on which account it is better written sepa-

rately; others say from κατὰ and ἄκρηθεν, see Spitzner ad Il. 16, 548.)

* *κατακρημνάω* (κρημνάω), *to let hang down*, only mid. *to hang down.* κατεκρημνῶντο βότρυες, h. 6, 39.

* *κατάκρημνος, ον* (κρημνός), *precipitous, steep*, Batr. 154.

κατακρύπτω (κρύπτω), fut. ψω, *to conceal, to hide, to dissemble*, τί, Il. 22, 120. οὔτι κατακρύπτουσιν, they (the gods) concealed nothing from him, Od. 7, 205; apparently intrans.: ἄλλῳ δ' αὐτὸν (for ἑαυτόν) φωτὶ κατακρύπτων ἤϊσκεν, disguising he made himself like another man, (αὐτόν is to be referred to both verbs,) Od. 4, 247.

κατακτάμεν and *κατκτάμεναι*, see *κατακτείνω.*

κατακτάς, see *κατακτείνω.*

κατακτείνω (κτείνω), fut. act. κατακτενῶ, Il. 23, 412; κατακτανέω ep. for κτανῶ, Il. 6, 409; aor. 1 κατέκτεινα, aor. 2 κατέκτανον, imperat. κάκτανε ep. for κατάκτανε, Il. 6, 164; also the ep. aor. κατέκταν, infin. κατακτάμεν and κατακτάμεναι, part. κατακτάς, aor. 1 pass. κατεκτάθην, fut. mid. κατακτανέομαι, with pass. signif. *to kill, to slay, to slaughter*, τινά; εἶδε κατακτανέεσθαι καὶ ὔμμες, thus will you also be slain, Il. 14, 481; κατέκταθεν, ep. for κατεκτάθησαν, Il. and Od.

κατακύπτω (κύπτω), aor. κατέκυφα, *to stoop the head forward*, * Il. 16, 611. 17, 527.

καταλαμβάνω (λαμβάνω), *to take possession of, to seize*, only in tmesis, see λαμβάνω.

καταλέγω, ep. (λέγω), fut. καταλέξω, aor. 1 κατέλεξα, fut. mid. καταλέξομαι, aor. 1 κατελεξάμην and ep. aor. syncop. 3 sing. κατέλεκτο, infin. καταλέχθαι, Od. 15, 304; part. καταλέγμενος, prim. *to lay down.* I) Act. *to lay down, to tell, to relate, to recount*, τί τινι, often with ἀτρεκέως and εὖ, Il. 9, 115. 10, 413; καταλέξαι τινά, to relate of any one, Od. 4, 832. II) Mid. *to lay oneself down, to lie, to rest*, Il. 9, 662. Od. 3, 353. (On the deriv. see λέγω.)

καταλείβω (λείβω), *to pour down.* Mid. *to drop down, to trickle down*, Il. 18, 109. †

καταλείπω, and ep. καλλείπω (λείπω), fut. καταλείψω ep. καλλείψω, aor. 2 κατέλιπον, ep. 3 sing. κάλλιπε and κάλλιφ', Il. 6, 223; infin. καλλιπέειν, Od. 16, 296; 1) *to leave*, with accus. Il. 6, 223; of battle, Il. 12, 226. Od. 13, 208. 2) *to leave behind, to leave*, spoken especially of persons dying and departing on a journey, τινὰ χήρην, Il. 24, 726; εἰχωλήν τινι, to leave an object of desire to any one, Il. 4, 173; τινὶ ὀδύνας, Od. 1, 243. 3) *to abandon, to give up*, τινά, with infin. ἴλωρ γενέσθαι, Il. 17, 151. Od. 3, 271.

καταλέω (ἀλέω), aor. κατήλεσα, ep. σσ, *to grind*, τί, in tmesis, Od. 20, 109. †

καταλήθομαι (λήθομαι, ep. for λανθάνομαι), *to forget entirely*, Il. 22, 389. †

κατᾰλοφάδῐα, adv. (λόφος), *on the neck*, φέρειν, Od. 10, 169. † (α and ι are ep. used as long.)

καταλύω (λύω), fut. καταλύσω, aor. 1 κατέλυσα, *to dissolve*; hence, 1) *to destroy, to demolish*, πολέων κάρηνα, Il. 2, 117. 9, 74. 2) *to loose, to unyoke*, ἵππους, Od. 4, 28.

καταλωφάω (λωφάω), *to rest oneself, to become free*, τινός; κἀδ δέ κ' ἐμὸν κῆρ λωφήσειε κακῶν, only in tmesis, Od. 9, 460. † cf. λωφάω.

καταμάρπτω (μάρπτω), aor. 1 κατέμαρψα, *to seize, to overtake, to lay hold of*, τινά, Il. 5, 65. 16, 598; metaph. spoken of age, Od. 24, 390.

καταμάω (ἀμάω), only aor. 1 mid. κατεμησάμην, *to amass, to heap up*, κόπρον, Il. 24, 165. †

καταμίγνῡμι and *καταμίσγω* (μίγνυμι), *to mingle*; καμμίξας, Il. 24, 529; for which Wolf has adopted κ' ἀμμίξας. Mid. *to mingle themselves*, h. 18, 26.

καταμύσσω (ἀμύσσω), aor. 1 mid. κατεμυξάμην ep. for κατήμ.. *to lacerate, to scratch.* Mid. *to scratch oneself*, χεῖρα, to scratch one's hand, Il. 5, 425. †

* *καταμύω*, ep. καμμύω (μύω), aor. ep. infin. καμμῦσαι, *to close the eyes, to sleep*, Batr. 192.

κατανεύω (νεύω), fut. [once, Il. 1, 524.] κατανεύσομαι, aor. 1 κατένευσα, part. κανεύσας, ep. for κατανεύσας, *to nod, to beckon*, κεφαλῇ or κρατί, with the head, i. e. *to assent, to grant*, τινί τι, any thing to any one; νίκην, κῦδος. Il. 8, 175; with the infin. Il. 2, 112. 10, 393.

κατάνομαι, ep. for κατανύομαι (ἄνω), only pass. πολλὰ κατάνεται, much is finished, i. e. much is destroyed, consumed, * Od. 2, 58. 17, 537.

κάταντα, adv. (κατάντης), *downwards*, Il. 23, 116. †

κατάντηστιν, adv. (ἀντάω), *opposite*, Od. 20, 387. † ed. Wolf, where others read κατ' ἄντηστιν or ἄντησιν. According to Eustath.

from κατάντητος with epenth. σ, as in προμνηστῖνοι.

καταντικρύ, adv. (ἀντικρύ), *directly down*, with gen. τέγεος, * Od. 10, 539. 11, 64.

καταπάλλω (πάλλω), ep. aor. sync. mid. κατέπαλτο, *to hurl down*. Pass. *to hurl oneself down, to leap down, to descend*, οὐρανοῦ ἐκ, Il. 19, 351. † (The Schol. explain it: καθήλατο, and write κατεπάλτο, as if from κατεφάλεσθαι), cf. πάλλω.

καταπατέω (πατέω), aor. κατεπάτησα, *to tread down, to trample under foot*, i. e. to despise, with accus. ὅρκια, in tmesis, Il. 4, 157. †

κατάπαυμα, τό (καταπαύω), *cessation, rest, alleviation, quiet, γόου*, Il. 17, 38. †

καταπαύω (παύω), fut. σω, aor. κατέπαυσα, 1) *to cause to cease, to stop, to end*, with accus. πόλεμον, Il. 7, 36; μηνιθμόν, Il. 16, 62; to appease χόλον θεῶν, Od. 4, 583. 2) Spoken of persons: τινά, *to stop* any one, *to check, to restrain*, Il. 16, 618. Od. 2, 618. ἡμέας ὀτρύνων καταπανέμεν (ep. infin.), Od. 2, 241 (construct: ὀτρ. ἡμ. κατ. exhorting to restrain ourselves); τινά τινος, to restrain one from any thing; ἀγηνορίης, Il. 22, 457; ἀφροσυνάων, Od. 24, 457.

καταπεδάω (πεδάω), aor. κατεπέδησα, prop. to bind with foot fetters; hence, *to fetter, to bind*, τινά, only in tmesis, Il. 19, 94. Od. 11, 292; see πεδάω.

καταπέσσω (πέσσω), aor. κατέπεψα, *to boil down, to digest*, with accus. χόλον, to restrain anger (V. to check), Il. 1, 81. †

καταπετάννῡμι (πετάννυμι), *to spread over, to cover*, only in tmesis. κατὰ λῖτα πετάσσας, Il. 8, 441. †

(καταπέφνω), defect. obsol. pres. to the aor. κατέπεφνον, to which belongs the irregularly accented particip. καταπέφνων, *to kill, to slay*, τινά, Il. 17, 539. (conf. ΦΕΝΩ,) Il. and Od.

καταπήγνῡμι (πήγνυμι), aor. 1 κατέπηξα, ep. aor. syncop. mid. 3 sing. κατέπηκτο, I) Act. *to strike into the earth, to infix*, ἔγχος ἐπὶ χθονί, Il. 6, 213; σκόλοπας, Il. 7, 441. II) Mid. *to remain fixed, to stand firm*, ep. aor. ἐν γαίῃ, * Il. 11, 378.

καταπίπτω (πίπτω), aor. κατέπεσον, ep. κάππεσον, 1) *to fall down*, ἀπὸ πύργου, Il. 12, 386; ἀπ' ἰκρίοφιν, Od. 12, 414. 2) *to fall down*, ἐν Λήμνῳ, Il. 1, 593; ἐν κονίῃσιν, Il. 4, 523; *to fall*, in battle, Il. 15, 538; metaph. πᾶσιν παραὶ ποσὶ κάππεσε θυμός, the courage of all fell before the feet, i. e. sunk entirely, Il. 15, 280.

καταπλέω (πλέω), *to sail down*, from the high sea to the coast, to make the land, Od. 9, 142. †

καταπλήσσω (πλήσσω), only aor. pass. κατεπλήγην, ep. for κατεπλάγην, act. prop. *to strike down*; pass. metaph. *to be terrified, to be amazed*, Il. 3, 31. †

* καταπνείω, poet. for καταπνέω (πνέω), *to breathe upon, to blow against*, h. Cer. 239.

καταπρηνής, ές (πρηνής), *prone downwards*, epith. only of χείρ, the palm, to represent the action of striking, Il. 15, 114. Od. 13, 164. h. Ap. 333.

καταπτήσσω (πτήσσω), aor. 1 κατέπτηξα, ep. aor. 2 sync. κατέπτην (from ΠΤΑΩ), *to stoop down from fear, to conceal oneself*, Od. 8, 190; ὑπὸ θάμνῳ, Il. 22, 191; metaph. *to be terrified, to be frightened*. ἵππω καταπτήτην, the horses were terrified, Il. 8, 136.

καταπτώσσω (πτώσσω) = καταπτήσσω, only pres. *to hide oneself fearfully, to cringe*, Il. 4, 224. 340. 5, 254; metaph. *to be terrified, to be dismayed*, * Il. 5, 476.

καταπύθω (πύθω), aor. κατέπῡσα, *to render putrid, to let putrify*, with accus. h. Ap. 371. Mid. *to become putrid, to putrify*, Il. 23, 328. †

κατᾱράομαι, depon. mid. (ἀράομαι), *to invoke* any thing upon any one, especially evil, *to imprecate*: ἄλγεά τινι, Od. 19, [330; absol. πολλὰ κατηρᾶτο, he cursed much, Il. 9, 454.

καταρέζω, poet. for καταῤῥέζω.

καταρῑγηλός, ή, όν (ῥιγέω), *dreadful, terrible, odious*, Od. 14, 226. †

καταῤῥέζω (ῥέζω), aor. 1 ep. κατέρεξα, part. pass. καῤῥέζουσα, ep. for καταῤῥέζουσα, Il. 5, 424; to put down, to stroke down and thus put down; metaph. *to caress, to soothe*, τινὰ χειρί, Il. 1, 361. Od. 4, 610.

καταῤῥέω (ῥέω), *to flow down*, Od. 17, 209; ἐξ ὠτειλῆς, Il. 4, 149; and with gen. χειρός, Il. 13, 539.

κατάρχομαι, mid. (ἄρχω), in a religious signif. *to begin a sacrifice*, spoken of the ceremony which precedes the proper act of sacrifice, rarely with accus. χέρνιβά τ' οὐλοχύτας, to begin the sacrifice with the lustral water and the sacred barley, Od. 3, 445. †

κατασβέννῡμι (σβέννυμι), aor. 1 κατέσβε-

σα, to extinguish, πῦρ, * Il. 21, 381; in tmesis, Il. 16, 292.

κατασεύομαι, poet. (*σεύω*), only ep. aor. 2 mid. *κατέσσυτο, to rush down;* with accus. *ῥέεθρα,* to rush into the stream, Il. 21, 382. †

κατασκιάω, poet. for *κατασκιάζω* (*σκιάζω*), *to shade, to cover,* with accus. Od. 12, 436. †

κατασμύχω (*σμύχω*), *to burn down,* only in tmesis, see *σμύχω.*

'* *καταστείβω* (*στείβω*), *to tread upon,* with accus. h. 18, 4.

* *καταστίλβω* (*στίλβω*), *to beam down, to shine upon;* transit. *πρηῢ σέλας,* to send down mild beams, h. 7, 10.

καταστορέννυμι (*στορέννυμι*) and *καταστόρνυμι,* part. *καστορνῦσα,* ep. for *καταστορνῦσα,* Od. 17, 32; aor. 1 *κατεστόρεσα,* 1) *to to spread out, spread upon, to lay down,* with accus. *ῥῆγος,* Od. 13, 73; *κώεα,* Od. 17, 32. 2) *to cover over; κάπετον λάεσσιν,* the pit with stones, Il. 24, 798.

καταστόρνυμι, see *καταστορέννυμι.*

* *καταστρέφω* (*στρέφω*), aor. 1 *κατέστρεψα, to turn about, to overturn; ποσσί τι, pedibus evertere,* h. Ap. 73.

καταστυγέω (*στυγέω*), aor. *κατέστυγον,* 1) *to be amazed, terrified, to start back terrified,* absol. Il. 17, 694. 2) Transit. with accus. *to be terrified at,* Od. 10, 113.

* *καταστύφελος, ον* (*στυφελός*), *very hard, firm, πέτρη,* h. Merc. 124.

κατασχεθεῖν, poet. for *κατασχεῖν,* see *κατέχω.*

κατασχεῖν, see *κατέχω.*

* *κατατανύω* (*τανύω*), poet. for *κατατείνω,* aor. 1 *κατττάνυσα,* ep. for *κατετάνυσα, to pull down, to draw down,* ὅπλα, h. 6, 34.

κατατείνω (*τείνω*), aor. *κατέτεινα,* prop. *to pull down;* in tmesis, *κατὰ δ' ἡνία τείνε ὀπίσσω,* he drew the reins back, Il. 3, 261. 19, 311. †

κατατήκω (*τήκω*), aor. 1 act. *κατέτηξα,* 1) Act. transit. *to melt,* with accus. *χιόνα,* Od. 19, 206. 2) Mid. intrans. *to melt, to dissolve;* metaph. *to consume oneself, to pine away;* ἦτορ, at heart, * Od. 19, 136.

κατατίθημι (*τίθημι*), fut. *καταθήσω,* aor. 1 *κατέθηκα,* aor. 2 only plur. in the ep. forms *κάτθεμεν, κάτθετε, κάτθεσαν,* for *κατέθεμεν, κατέθετε,* etc., subjunct. *καταθείομεν,* ep. for *καταθῶμεν,* infin. *κατθέμεν,* ep. for *καταθεῖναι,* aor. 2 mid. plur. *κατθέμεθα, κατθέσθην,* ep. for *κατεθέμεθα, κατεθέσθην,* and 3 plur. *κατέθεντο,* subj. *καταθείομαι,* ep. for *καταθῶμαι,* Il. 21, 111; *to set down, to put down, to lay down, to place in, to put away,* with accus. *ἐπὶ χθονός* and *ἐπὶ χθονί,* Il. 3, 293. 6, 473; *τινὰ ἐν λεχέεσσι,* Il. 18, 233; *τόξα ἐς μυχόν,* Od. 16, 285; *τί τινι,* to propose as a combat-prize, Il. 23, 267. 851; *ἄεθλον,* to propose a contest, Od. 19, 572 [cf. 576]; *τινὰ εἰς Ἰθάκην,* to land any one in Ithaca, Od. 16, 230. Mid. *to lay down for oneself* (with reference to the subject); *τεύχεα ἐπὶ γαίῃ,* Il. 3, 114. 22, 111; ὅπλα *νηός,* h. Ap. 457; of the dead, *to lay out, to inter,* Od. 24, 190. 2) *to lay up, to keep, τὶ ἐπὶ δόρπῳ,* Od. 18, 45.

* *κατατρίζω* (*τρίζω*), spoken of the piercing cry of birds, mice, etc., *to squeak, to squeal;* and gener. *to wail, to lament,* Batr. 88.

κατατρύχω (*τρύχω*), *to wear out, to consume, to exhaust, λαοὺς δώροις,* Il. 17, 225. Od. 15, 309. 16, 84.

* *κατατρώγω* (*τρώγω*), aor. *κατέτρωξα,* to *gnaw, to corrode, to consume,* Batr. 126.

καταῦθι, adv. *on the spot, there,* Il. 13, 253. Od. 10, 567; a false reading for *κατ' αὖθι.*

καταφαγεῖν, infin. aor. of *κατεσθίω.*

* *καταφαίνω* (*φαίνω*), *to show;* mid. *to become visible, to show oneself,* h. Ap. 431.

καταφέρω (*φέρω*), only fut. mid. *κατοίσομαι, to bear down, to bring* or *conduct down.* Mid. as depon. *τινὰ Ἄϊδος εἴσω,* any one to the realms of Pluto, Il. 22, 425. †

* *καταφθινύθω,* a form of *καταφθίω,* only pres. *to destroy, to annihilate, τιμήν,* h. Cer. 334.

καταφθίω (*φθίω*), fut. *καταφθίσω,* perf. pass. *κατέφθιμαι,* pluperf. *κατεφθίμην,* which is at the same time a syncop. aor. mid. infin. *καταφθίσθαι,* part. *καταφθίμενος,* 1) Act. trans. *to destroy, to kill, to annihilate, τινά,* Od. 5, 341. 2) Intrans. in the pass. and mid. *to perish, to go to ruin, to vanish away. ἤια κατέφθιτο,* the stores had vanished, Od. 4, 363; espec. part. aor. *destroyed, dead,* Il. 22, 288; plur. subst. *the dead, the shades,* h. Cer. 347.

καταφλέγω (*φλέγω*), fut. ξω, *to burn down, to consume, πάντα πυρί,* Il. 22, 512. †

καταφῦλαδόν, adv. (*φυλή*), *by tribes, divided into tribes,* Il. 2, 668. †

καταχέω (*χέω*), ep. aor. 1 *κατέχευα,* ep. aor.

syncop. mid. *κατέχυντο*, 1) Prop. spoken of fluids: *to pour over, to pour upon, to pour out.* *ἔλαιον χαιτάων τινί*, to pour oil upon any one's hair, Il. 23, 282; *ὕδωρ*, Il. 14, 435. 2) Of dry things: *to pour down, to let fall, χιόνα, νιφάδας*, Od. 19, 206. Il. 12, 158; *πέπλον ἐπ' οὖδει*, to let the robe fall on the floor, Il. 1, 734; *θύσθλα χάμαι*, to let the staves, the thyrsi, fall to the ground, Il. 6, 134; *τεῖχος εἰς ἅλα*, Il. 7, 461. 3) Metaph. *to pour out, to spread out, τί τινι*; *ὁμίχλην τινί*, Il. 3, 10; *ἀχλύν τινι*, Od. 7, 42; *χάριν τινί*, Od. 2, 12. 8, 19; *ἐλεγχείην, αἶσχός τινι*, to pour reproach, insult upon any one, Il. 23, 408. Od. 11, 433; *πλοῦτόν τινι*, Il. 2, 670. Mid. *to flow down, to fall down*, only ep. sync. aor. *εἰς ἅντλον*, Od. 12, 411.

καταχθόνιος, ον (*χθών*), *subterranean*, *Ζεύς* = *Pluto*, Il. 9, 457. †

κατέαξα, see *κατάγνυμι*.

κατέδω (*ἔδω*), ep. for the prose *κατεσθίω*, fut. *κατέδομαι*, perf. act. *κατέδηδα*, in tmesis, Il. 17, 542; *to eat up, to devour, to consume*, prim. spoken of brutes; with accus. Il. metaph. *to consume, to waste, οἶκον, κτήματα*, Od. 2, 237. *ὃν θυμὸν κατέδειν*, to consume one's heart, to pine away, Il. 6, 202.

**κατεέργω* (*εἴργω*), aor. *κατέερξα*, *to drive in, to shut up, βοῦς*, h. Merc. 356.

κατείβω (*εἴβω*), poet. = *καταλείβω*, 1) Act. *to let flow down, to shed, δάκρυ*, Od. 21, 86. 2) Mid. *to flow down, to trickle down*, with gen. *παρειῶν*, Il. 24, 794; spoken of the water of the Styx, Il. 15, 37; metaph. *κατείβετο αἰών*, life flowed away, Od. 5, 152. †

κατεῖδον (*ΕΙΔΩ*), part. *κατιδών*, Il. 4, 508. Batr. 11; defect. aor. 2 of *καθοράω*, *to look down.*

κατειλύω (*εἰλύω*), fut. *ὑσω*, *to surround, to cover, τινὰ ψαμάθοις*, any one with sand, Il. 21, 318. † in tmesis.

κάτειμι (*εἶμι*), part. pres. *κατιών*, ep. and aor. mid. *καταεισάμην* for *κατεισ.*, 1) *to descend, to go down; δόμον Ἄϊδος*, into the abode of Pluto, Il. 14, 457. 2) Metaph. spoken of a river, *to flow down*, Il. 11, 492; of a ship, *to proceed, ἐς λιμένα*, Od. 16, 472; of missiles: *δόρυ καταείσατο γαίης*, the spear entered the earth, Il. 11, 358.

κατέκταθην, see *κατακτείνω*.

κατεναίρω (*ἐναίρω*), only aor. mid. *κατενηράμην*, *to slay, to kill, τινὰ χαλκῷ*, Od. 11, 519. †

κατεναντίον, adv. (*ἐναντίον*), *over against, opposite, τινί*, Il. 21, 567. †

**κατενήνοθε* (*ἐνήνοθα*), an old perf. with the signif. of the pres. and imperf., *to lie upon, to be upon. κόμαι κατενήνοθεν ὤμους*, hair covered the shoulders, h. Cer. 280; the connection of the subst. fem. plur. with a verb in the sing. is called schema Pindaricum, conf. Rost Gram. § 100. p. 478. Kühner § 370.

κατένωπα, adv. (*ἐνωπή*), *directly before the face, opposite*, with gen. *Δαναῶν*, Il. 15, 320. † More correctly, *κατ' ἐνῶπα*, see *ἐνώψ*.

κατεπάλμενος, see *κατεφάλλομαι*.

κατεπάλτο, see *καταπάλλω*.

κατερείπω (*ἐρείπω*), prop. to snatch down; in the aor. and perf., aor. *κατήριπον*, perf. *κατερήριπα*, intrans. *to fall down, to tumble down*, spoken of a wall, Il. 14, 55. Metaph. *κατήριπεν ἔργα αἰζηῶν*, the labors of the youths perished, Voss, Il. 5, 92.

κατερητύω (*ἐρητύω*), *to restrain, to check, τινά*, Il. 9, 465. Od. 3, 31.

κατερυκάνω, poet. for *κατερύκω*, Il. 24, 218. †

κατερύκω (*ἐρύκω*), 1) *to stop, to check, τινά*, Il. 6, 190. Od. 3, 345. 2) *to retard, to detain, to hinder;* in a bad sense, *τινά*, Il. 23, 734. Od. 2, 242; hence pass. *to linger*, Od. 1, 197. 4, 498.

κατερύω (*ἐρύω*), aor. 1 *κατείρυσα*, perf. pass. *κατείρυσμαι*, *to pull down, to draw down*, always of ships, which are drawn down from the shore into the sea, with accus. Od. 5, 261. Pass. * Od. 8, 151.

κατέρχομαι, dep. (*ἔρχομαι*), fut. *κατελεύσομαι*, aor. *κατῆλθον*, poet. *κατήλυθον*, infin. *κατελθέμεν*, ep. for *κατελθεῖν*, 1) *to come down, to go down*, Od. 1, 304; espec. *Ἀϊδόσδε* or *Ἄϊδος εἴσω*, to descend to the realms of Pluto, Il. 6, 284. 7, 330. Od. 10, 560. 2) Metaph. spoken of a fragment of rock, *to rush down*, Od. 9, 484. 541.

κατεσθίω (*ἐσθίω*), imperf. *κατήσθιε*, aor. *κατέφαγον*, only in tmesis, *to eat up, to devour*, Il. 3, 25. Od. 1, 9.

κατέσσυτο, see *κατασεύομαι*.

κατευνάζω (*εὐνάζω*), also *κατευνάω*, fut. *άσω*, aor. 1 pass. *κατευνάσθην*, *to put in bed, to lull to sleep*, only pass. *to lie down, to go to sleep*, Il. 3, 448. †

κατευνάω = *κατευνάζω*, from which the fut. *ήσω*, aor. *κατεύνησα*, aor. pass. *κατευνή-*

at in bed, to lull to sleep, τινά, Il. 14,
Pass. *to lie down*, Od. 4, 414.
άλλομαι (*ἄλλομαι*), ep. part. aor.
επάλμενος, to leap down upon, Il. 11,

ω (*ἔχω*), fut. *καθέξω*, aor. 2 *κάτεσχον*,
iid. *κατεσχόμην*, part. *κατεσχόμενος*,
ep. lengthened aor. 2 *κατέσχεθον*
g. *κάσχεθε* for *κατέσχεθε*, Il. 11, 702,
s. *a*) *to hold down*, *κεφαλήν*, Od. 24,
to stop, to restrain, to check, to hin-
i, Il. 11, 702. Od. 3, 284. *ἠέρι κατέ-*
ey were checked by a cloud, Il. 17,
c) *to take possession of, to occupy;*
πᾶν πεδίον, to fill the whole plain
uting, Il. 16, 79; hence *d*) *to hold*
l, to cover, spoken especially of the
. 3, 243. Od. 11, 301. 549; spoken of
ρανόν, Od. 13, 269. *σελήνη κατείχετο*
Od. 9, 419. 2) Intrans. *to hold*
ceed. *κατέσχεθον Θορικόνδε*, h. Cer.
id. *to hold before oneself, to cover*
ἑανῷ, with a veil, Il. 3, 419; *πρόσω-*
Od. 19, 361.
ιάω (*ἠπιάω*), *to assuage, to soothe,*
ite; pass. *ὀδύναι κατηπιόωντο*, ep.
ιῶντο, Il. 5, 417. †
ηφής, ές (*ἐρέφω*), prop. *roofed, co-*
r, i. e. furnished with a roof, *σηκοί*
r, κλισίαι], Il. 18, 589; hence *vault-*
, Od. 13, 349; *δάφνῃσι*, shaded with
Od. 9, 183. Metaph. *κῦμα κατηρε-*
verhanging wave, Od. 5, 367.
πε, aor. 2 of *κατερείπω*.
είη, ἡ, ep. for *κατήφεια* (*κατηφής*),
casting down of the eyes, *dejection,*
shame, * Il. 3, 51. 16, 498.
έω (*κατηφής*), aor. 1 *κατηφήσα*,
ast down the eyes, *to be cast down,*
cted, Il. 22, 293. Od. 16, 342.
ής, ές, cast down, dejected, ashamed,
32. † (Prob. from *κατά* and *φάος*,
ie eyes cast down.)
ών, όνος, ὁ, according to Aristarch.
εη, sadness, shame, probrum, de-
he abstract for the concrete, *caus-*
tion, sadness, shame, Il. 24, 253. †
am calls his sons *κατηφόνες*, ye who
shame.
ve, see *καταθνήσκω*.
ψαι, see *καταθάπτω*.
ιεν, κάτθεμεν, κάτθετε, κάτθε-
καταίθημι.

κατίμεν, ep. for *κατιέναι*, see *κάτειμι*.
κατισχάνω = *κατίσχω, to hold back, to restrain*, only in tmesis. *κατὰ τὸν σὸν νόον ἴσχανε*, Od. 19, 42. †
κατίσχω (*ἴσχω*), a form fr. *κατέχω*, only pres. and imperf. 1) *to stop, to check, ἵππους*, Il. 23, 321; metaph. *θυμοῦ μένος*, h. 7, 14. 2) *to take possession of, to occupy*, spoken of an island: *οὐ πολυηΐσιν καταΐσχεται*, it is not pastured by herds, Od. 9, 122. 3) *to hold towards, to direct* from the sea to the shore, *νῆα*, Od. 11, 456. Mid. *to retain, to hold for oneself, to hold back, τινά*, Il. 2, 233.
κατοίσομαι, see *καταφέρω*.
κατόπισθε, before a vowel *κατόπισθεν*, adv. (*ὄπισθε*), 1) Of place: *behind, after*, with gen. *νηός*, Od. 12, 148. 2) Of time: *afterwards, in future*, Od. 22, 40. 24, 546. *κατόπισθε λιπέσθαι*, to remain behind, Od. 21, 116.
**κατόπτης, ου, ὁ* (*ὀπτής*), *an observer, a spy*, h. Merc. 372.
**κατορούω* (*ὀρούω*), *to rush down*, h. Cer. 342.
**κατουδαῖος, ου* (*οὖδας*), *under the earth, subterranean*, h. Merc. 112.
**κατστάνυσαν*, see *κατατανύω*.
κάτω, adv. (*κατά*), *down, downwards*, ἔλασεν, Il. 17, 136; *ὀρόων*, Od. 23, 91.
κατωθέω (*ὠθέω*), *to push* or *hurl down, to throw*, in tmesis, Il. 16, 410. †
κατωμάδιος, η, ον (*ὦμος*), *from over the shoulder*, spoken of the discus, which is thrown with hand extended far from the shoulder. *ὅσσα δὲ δίσκου οὖρα κατωμαδίοις πίλονται*, Il. 23, 431. † ('As far as the discus flies from the sweep of the upraised arm,' Voss.)
κατωμαδόν (*ὦμος*), *from the shoulder, ἐλαύνειν*, accord. to Eustath. with reference to the driver, 'to strike with outstretched hand,' * Il. 15, 352. 23, 500; but most Gramm. refer it to the horses, 'to strike over the shoulders.' Thus Voss and Spitzner.
**κάτωρ, ορος, ὁ*, a word of unknown origin in h. 6, 55; it is explained by deriving it from *ΚΑΖΩ*; *ruler*. Some would read *πράτωρ* or *ἄκτωρ*; cf. Herm.
κατωρυχής, ές, poet. for *κάτωρυξ, υχος, ὁ, ἡ* (*κατορύσσω*), *buried, deposited in the earth. κατωρυχείσι λίθοισι*, * Od. 6, 267. 9, 185.
Καύκωνες, οἱ, 1) a nation who were not

of Hellenian origin, in Asia Minor; at a later date they inhabited Bithynia, from the Mariandyni to the river Parthenius, and were neighbors of the Paphlagonians, Il. 10, 429. 20, 329. In Strabo's time they had disappeared. 2) a nation which dwelt in Triphylia, in the southeastern part of Elis, Od. 3, 366. According to Strab. VIII. p. 345, there were different traditions, some of which made all the Epeans Caucones, and others gave them a residence in lower Elis and Triphylia. Probably they were a remnant of the ancient Pelasgians, a part of whom migrated to Asia, Hdt. 1, 146. cf. Mannert VIII. s. 352.

καυλός, ὁ, prop. *a stem, a handle;* in Hom. according to the Schol. the end of the shaft which was inserted into the socket of the spear's head, *the spear-shaft*, Il. 13, 162. 16, 115; but Il. 16, 338, *the hand-guard* of the sword. * Il.

καῦμα, τό (καίω), *a fire, heat*, espec. *the heat of the sun*, Il. 5, 865. †

καυστειρός, ή, όν (καίω), *burning, hot*, μάχη, * Il. 4, 342. 12, 316.

Καΰστριος, ὁ, ep. for Κάϋστρος, *Caystor*, a river in Ionia, which rises in Lydia, and flows into the sea near Ephesus, Il. 2, 461 (ὡς διὰ κεκαυμένης ῥέων).

ΚΑΦΩ, ep. obsol. pres. akin to κάπτω and καπύω, *to gasp, to breathe forth*, from which only part. perf. in the accus. κακαφηότα θυμόν, the gasping soul, occurs Il. 5, 698. Od. 5, 468.

κε, before a vowel κεν, an enclit. particle, ep. and Ion. for ἄν, q. v.

Κεάδης, ου, ὁ, son of Keas = *Trœzenius*, Il. 2, 847.

κεάζω (κέω), aor. 1 ἐκέασα, ep. σσ, perf. pass. κεκέασμαι, aor. pass. ἐκεάσθην, *to split, to cleave*, prop. spoken of splitting wood, Od.; *to split in pieces, to crash*, spoken of lightning, Od. 5, 132. Pass. κεφαλὴ ἄνδιχα κεάσθην, the head was split in two pieces, Il. 16, 412. 578. 20, 387.

*κέαρ, αρος, τό, contr. κῆρ, *the heart*, Batr. 212.

κέαται, κέατο, ep. and Ion. for κεῖνται, ἔκειντο, from κεῖμαι.

*Κεβρήνιος, ίη, ιον, *Cebrenian, belonging to the town Cebron* in Æolia; subst. the inhabitants of Cebron, Ep. 10.

Κεβριόνης, ου, ὁ, son of Priam, and charioteer of Hector, slain by Patroclus, Il. 16, 318. 16, 738 seq.

κεδάννῡμι, ep. for σκεδάννυμι, aor. ἐκέδασα, ep. σσ, aor. pass. ἐκεδάσθην, *to scatter, to disperse, to dissipate*, κύνας, φάλαγγας, Il. 11, 283. 285. Od. 3, 131; pass. Il. 2, 398. κεδασθείσης ὑσμίνης, when the battle had scattered, i. e. when it was no longer fought in dense crowds, Il. 15, 328. 16, 306. *b*) Of lifeless things, rare: *to tear away, to prostrate*, spoken of a torrent, γεφύρας, Il. 5, 88. (Hom. has not the pres.)

κέδνος, ή, όν (κῆδος), superl. κεδνότατος, Il. 9, 586, 1) Act. *careful, prudent, provident, trusty*, epith. of persons upon whom the conscientious attendance upon some duty rests, Od.; hence neut. plur. as adv. κέδν' εἰδυῖα, of a careful, faithful disposition, Od. 1, 428. 2) Pass. worthy of care, *estimable, dear*, ἑταῖροι, Il. 9, 586; τοκῆες, Il. 17, 28. Od. 10, 225.

κέδρινος, η, ον (κέδρος), *of cedar*, θάλαμος, Il. 24, 192. †

κέδρος, ή, *the cedar-tree*, whose fragrant wood was used for fumigation, and of which a species is yet produced in Greece, Od. 5, 60; prob. *juniperus oxycedrus* Linn. †

κειάμενος, κείαντες, see καίω.

κείαται, κείατο, see κεῖμαι.

κεῖθεν, adv. Ion. and ep. for ἐκεῖθεν, *from there, thence*, Il. and Od. κεῖθεν φράσομαι ἔργον, then I will consider what is to be done, Il. 15, 234.

κεῖθι, adv. Ion. and ep. for ἐκεῖθι, *there, in that place*, Il. 3, 402. Od. 3, 116. κἀκεῖθι, another reading for καὶ κεῖθι, Il. 22, 390.

κεῖμαι (prop. perf. pass. from κέω), 2 sing. κεῖσαι, ep. also κεῖαι, h. Merc. 254; 3 plur. κεῖνται, ep. κέαται, κείαται and κέονται, Il. 22, 510; subj. κέωμαι, 3 sing. κῆται, Il. 19, 32. Od. 2, 102; for the earlier reading κεῖται (which Buttm. Gram. § 109, prefers), infin. κεῖσθαι, imperf. ἐκείμην, ep. κείμην, 3 plur. ἔκειντο, ep. κέατο and κείατο, 3 sing. iterat. κέσκετο, Od. 21, 41; fut. κείσομαι; primary signif. prop. to be laid; hence *to lie*. 1) Spoken of animate beings; of men: *to lie, to repose, to rest*, spoken of the sleeping, the inactive, the sick, the weak, the wounded, the miserable, and the dead; espec. to lie unburied, Il. 5, 685. 19, 32. 2) Spoken of inanimate things: *a*) Of regions, countries, islands: *to lie, to be situated*, Od. 7, 244. 9, 25. *b*) Of

to lie, to be, espec. of valuable ob- *be treasured up, to be in store.* κτή- σιμήλια κεῖται ἐν δόμοις, Il. 9, 382. 11, ῖται ἄεθλον, the prize is fixed, Il. 23, so spoken of chariots, ἅρματα κεῖτο, Il. c) Metaph. spoken of conditions: ἐνὶ φρεσὶ κεῖται, sadness is in the soul, 423; and often ταῦτα θεῶν ἐν γούνασι see γόνυ.

ήλιον, τό (κεῖμαι), a valuable article is laid aside and preserved, *a valua- jewel*, Il. 6, 47. 9, 330; espec. spoken of hospitality, Od. 1, 312. 4, 600. In ist general signif. it means, property up, in opposition to herds and flocks. ά τε πρόβασίς τε, stores and grazing s, Voss, Od. 2, 75.

ος, κείνη, κεῖνο, *that one, he, she, it,* Ion. for ἐκεῖνος, q. v.; κεῖνῃ, subaud. that way, Od. 13, 111.

ός, κεινή, κεινόν, ep. for κενός, *empty,* 6. 4, 181. 11, 160. 15, 453.

ω, fut. κερῶ, infin. κερέειν, aor. 1 ep. aor. 1 mid. ἐκειράμην, 1) *to cut off, r off,* κόμην τινί, Il. 23, 146; δοῦρα, Il. 2) *to consume, to devour, to graze,* of brutes, λήϊον, Il. 11, 560; δημόν, Il. ; ἦπαρ, Od. 11, 578. 3) *to eat up, to to destroy,* κτήματα, Od. 2, 312; in like r βίοτον, Od. 1, 378. 2, 143; metaph. *er void,* see ἐπικείρω. Mid. *to cut off* ιν, which the mourner consecrated to ad, as an offering, κόμην, χαίτας, Il. 23, . 4, 198. 24, 46.

, adv. Ion. and ep. for ἐκεῖσε, which found in Homer, *thither,* Il. 12, 356. 274.

and κέω, ep. fut. without the charac- of the tense, from the obsolete root *o wish to lie down, to desire to sleep* or d. 19, 340; often as part. βῆ δὲ κείων, , 532. ἴομεν κείοντες, Il. 14, 340. ὅρσο d. 7, 342; infin. κειέμεν, Od. 8, 315. , ground form of κεάζω, *I split,* Od. 14,

δήσομαι, see κήδω.
δήσω, see χάζομαι.
δοντο, aor. of χάζομαι.
δών, see χάζομαι.
μω, see κάμνω.
σμαι, see καίνυμαι.
φηώς, see ΚΑΦΩ.
στω, see κέλομαι.

κέκληγα, see κλάζω.
κεκλήατο, see καλέω.
κεκλόμενος, see κέλομαι.
κέκλυθι, κέκλυτε, see κλύω.
κέκμηκα, see κάμνω.
κεκοπώς, see κόπτω.
κεκόρημαι and κεκορήτε, see κορέννυμι.
κεκορυθμένος, see κορύσσω.
κεκοτηώς, see κοτέω.
κεκράανται, κεκράαντο, see κραίνω.
κεκρύφαλος, ὁ (κρύπτω), a net, knit or twisted, with which women confined their hair, *a head-net, a net cap,* Il. 22, 469. †
κεκύθωσι, see κεύθω, Od.
κελαδεινός, ή, όν (κέλαδος), *rushing, noisy, Ζέφυρος,* Il. 23, 208. h. Merc. 95; chiefly an epith. of Diana as goddess of the chase, Il. 16, 183; as pr. name, Il. 21, 511.
κελαδέω, poet. (κέλαδος), aor. 1 κελάδησα, *to rush, to make a noise, to cry, to make a tumult,* spoken of men, Il. 23, 869. † see ἐπι- κελαδέω.
κέλαδος, ὁ, *a rushing noise, a tumult, a cry,* espec. of the chase, Il.; spoken of the suitors, Od. 18, 402.
κελάδω = κελαδέω, poet. only part. pres. κελάδων, *rushing, roaring,* spoken of water, Il. 18, 576. 21, 16; of wind, Od. 2, 421.
Κελάδων, οντος, ὁ, pr. name, a little river in Elis or Arcadia, which flows into the Al- pheus, Il. 7, 133. According to Strab. VIII. p. 348, some critics would here read Ἀχελῶον, cf. Ottfr. Müller Orchom. p. 372.
κελαινεφής, ές, poet. (νέφος), *cloudy,* gener. *black, dark,* αἷμα, Il. 4, 140. 16, 667. 2) Freq. an epith. of Jupiter, *enveloped in black clouds,* as the god of rain and tempest, Il. 2, 412; as proper name, Od. 13, 147. (Some Gramm. and the Etym. M. p. 501, explain it actively, *cloud-darkener.* Modern critics have even derived it from κέλλω, cloud-com- peller, like νεφεληγερέτης.)
κελαινός, ή, όν, ep. for μέλας (Buttm. Gram. § 16, 2), *black, dark,* often αἷμα, also δέρμα, νύξ, κῦμα, λαῖλαψ, * Il. 5, 310. 6, 117. 11, 747. κελαινὴ χθών, Il. 16, 384; for which Spitzner, far better, reads κελαινῇ, in refer- ence to λαίλαπι.
κελαρύζω, poet. *to rush, to roar, to gush, to flow,* spoken of blood, Il. 11, 813; of water, Il. 21, 261. Od. 5, 523.
* Κελεός, ὁ, *Celeus,* son of Eleusis, father of Triptolemus, king of Eleusis, h. Cer. 105.

κέλευθος, ἡ (κέλλω), plur. οἱ κέλευθοι, and τὰ κέλευθα, in Hom., 1) *a way, a path, a course*, often ὑγρὰ and ἰχθυόεντα κέλευθα, the watery and fishy paths, spoken of the voyages of seamen, Il. 1, 312. Od. 3, 71. 177; also ἀνέμων, Od. 5, 383. ἐγγὺς νυκτός τε καὶ ἠματός εἰσι κέλευθοι, the paths of night and day are near, Od. 10, 86. The ancient critics in part understood it of place, (τοπικῶς) in the sense, that the pastures of the night, (for the kine,) and of the day, (for the sheep,) were situated near the city; and in part of time, as a figurative representation of the short nights and long days, the rising of Helios, as it were, coinciding with the night; hence a sleepless man might earn double wages. This last explanation, proposed by Crates, the context seems to require, as Nitzsch ad loc. shows at large. The poet presupposes the well-known custom of driving out the kine very early, and folding the sheep very late. A man, therefore, who should renounce all sleep, might earn double wages, first with the kine, driving them out at day-break, and secondly, with the sheep, since it is scarcely dark before it becomes light again. The poet does not indeed here consider whether the herdsman is at home when the sheep must be driven out. It only occurred to him that the returning shepherd, if willing to forego sleep, might become the out-driving herdsman. 2) the act of *going*, the *course* which one takes, *a journey*. χάζεσθαι κελεύθου, to retire from one's course, i. e. place, Il. 11, 504. 12, 262. 14, 282. 3) Metaph. *walk, course of life*, θεῶν, Il. 3, 406; see ἀποειπεῖν.

κελευτιάω (frequentat. from κελεύω), only part. pres. κελευτιόων, ep. for κελευτιῶν, *to command now here and now there, to exhort frequently*, * Il. 12, 265. 13, 125.

κελεύω (κέλομαι), fut. κελεύσω, aor. 1 ἐκέλευσα, ep. κέλευσα, prop. *to urge on, to drive*, μάστιγι, Il. 23, 642; hence, 1) *to call to, to exhort, to order, to command, to demand*, spoken not only of rulers, but also 2) Of equals: *to desire, to wish*, Il. 11, 781. Od. 10, 17. It is construed *a*) With the dat. τινί, very often: *to call to* any one, *to command*, Il. 2, 151. 442; or with dat. of pers. and accus. of the thing, ἀμφιπόλοισι ἔργα, Il. 6, 324; and instead of the accus. with the infin. Il. 2, 50. Od. 2, 9. *b*) More frequently with accus. of the pers. and infin. Il. 2, 114 f. 318. 10, 242. 17, 30 seq.; more rarely with accus. of the pers. alone: τινά, *to exhort* any one, *to demand*, Il. 13, 784. Od. 4, 274 f. 204. 9, 278; and *c*) With double accus. Il. 7, 68. 349. 20, 87.

κέλης, ητος, ὁ (κέλλω), *a racer*, a riding-horse for running races, ἵππος, Od. 5, 371. †

κελητίζω (κέλης), *to ride upon a race-horse*, and generally, *to ride*, ἵπποισι, Il. 15, 679. †

κέλλω, poet. aor. 1 ἔκελσα, only in the act. 1) Trans. *to drive, to move, to urge*; νῆα, to propel the ship to land, *appellere*, Od. 9, 549. 10, 511. 12, 5. 2) Intrans. *to approach the shore, to land*. ἡ νηῦς ἔκελσε, * Od. 9, 144.

κέλομαι, poet. (κέλλω), fut. κελήσομαι, aor. 2 ep. ἐκεκλόμην, κεκλόμην, part. κεκλόμενος, 1) = κελεύω, *to urge on, to exhort, to command, to bid, to advise*; uncommon is: ἐκὰ κέλετο μεγάλη ἴς, (the wax melted,) the great power compelled it, Od. 12, 175; viz. the wax became soft through the strong pressure of the hands, since the following verse (176), which refers it to the sun, is probably not genuine. Construct. as with κελεύω, chiefly with accus. of pers. and with accus. and infin. 2) *to call to, to call*, chiefly in aor. with dat. of pers. Il. 6, 66. 110. 8, 172; with accus. Ἥφαιστον, Il. 18, 391.

κέλσαι, see κέλλω.

κεμάς, άδος, ἡ, poet. according to the Gramm. a kind of *deer* or *roe*; according to Aristot. Hist. A. 9. 6. 2, a two-years old deer, Il. 10, 361. †

κέν, see κέ.

κενεαυχής, ές, poet. (αὐχή), *empty-boasting; idle, unfounded bragging*, Il. 8, 230. †

κενεός, ή, όν, ep. and Ion. for κενός, *empty, void*, χείρ, Od. 10, 42. 2) κενεὸν νίεσθαι, to return empty, i. e. with unaccomplished object [*re infecta*], Il. 2, 298. Od. 15, 214.

κενεών, ῶνος, ὁ (κενεός), prop. any void space, espec. *the flank*, the sides of the abdomen between the hips and the ribs, Il. 5, 284. 11, 381. Od. 22, 295.

κενός, ή, όν, *empty*, metaph. *idle, groundless*. κενὰ εὔγματα, Od. 22, 249. Hom. uses elsewhere κενεός and κεινός, q. v.

κένσαι, see κεντέω.

Κένταυροι, οἱ, *the Centaurs*. 1) In Homer, an ancient savage tribe in Thessaly, between Pelion and Ossa, who were expelled

hboring Lapithæ. According to
268, they were rough mountain-
it stature (φῆρες ὀρεςκῷοι), Il. 11,
, 295. 2) Later, prob. in Pindar's
were fabulously represented as
horses' feet, prob. because they
riders, and gradually they were
ito monsters, half man, half horse,
ss. Myth. Br. II. 33; Κενταύρου
ου is the reading of Herm. h.
(Prob. from ταῦρος and κεντέω,

ep. aor. infin. κέντσαι, *to prick, to*
er to urge on, ἵππον, Il. 23, 337. †
τής, ές (ἠνεκής), *urged with a*
ed, * Il. 5, 752. 8, 396.
τό (κεντέω), *a goad* with which
n, and other draught-cattle are
l. 23, 387. 430; the *horse-goad*,
nding in a goad (Voss).
ρος, ὁ, poet. (κεντέω), *a goader*,
πων, an honorable epith. of the
and Trojans, * Il. 4, 391. 5, 102.
p. and Ion. for κεῖμαι, from which

akin to κείρω), *to destroy utterly*,
, *to raze*, with accus. πόλιν, στά-
557. 24, 245. Od. 8, 516. 2) Of
s: *to kill, to slay*, Il. 2, 861.
κεραίρω, another form of κεραίω,

ής, οῦ, ὁ (κεραΐζω), *a destroyer*,
, h. Merc. 336.
ep. for κεράννυμι, *to mingle, to*
nperat. κέρατε, Il. 9, 203. †
, έως, ὁ (κέραμος), *a potter*, Il.

ος, ίη, ίον (κέραμος), ep. for κε-
clay, earthern, Ep. 14.
ὁ (ἔρα), 1) *potter's earth, pot-*
Ep. 14. 2) all kinds of ware
lay, *a bowl, a vessel, a pitcher*, Il.
a prison, so called, accord. to the
ngst the Gyprians, either from its
ause any one was kept in it, as
jug. χαλκέω ἐν κεράμῳ, Il. 5, 387.
ι, ep. κεράω and κεραίω, also the
κιρνάω and κίρνημι, aor. 1 act.
. σσ, aor. 1 mid. ἐκερασάμην, ep.
ses in the pres. act. κεράω, from
art. κερῶντας, Od. 24, 364; imper.
203, and κίρνημι, q. v., subj. pres.
ται, as if from κέραμαι, imperf.

ἐκέρα and κίρνη, imperf. mid. κερόωντο, ep. for ἐκερῶντο from κεράω, Od. 8, 470; 1) *to mingle, to mix*, espec. spoken of the mixing of wine and water, νέκταρ, οἶνον, Od. 5, 93. 24, 364; ἐνὶ κρητῆρσι, Il. 4, 260. 2) *to temper, to soften*, by mixing, spoken of bathing water, Od. 10, 362. Mid. *to mix for oneself*, often οἶνον ἐν κρητῆρσι, to mingle wine for oneself in the mixers, Il. 4, 260; οἶνον alone Od. 3, 332. 8, 47; also κρητῆρα οἴνου, to mingle a mixer of wine, Od. 3, 393; and without gen. Od. 7, 179. 13, 50.

κεραοξόος, ον (ξέω), *smoothing* or *working horn*, τέκτων, Il. 4, 110. †

κεραός, ή, όν, *horned*, ἔλαφος, Il. 3, 24. 11, 475; ἄρνες, Od. 4, 85.

κέρας, τό, gen. ep. κέραος, dat. κέρᾳ, plur. nom. κέρα, gen. κεράων, dat. κέρασι, ep. κεράεσσι. The α in κέρα is commonly short. 1) *a horn*, chiefly of the bovine genus, as an image of fixedness, Od. 19, 211. 2) *horn*, as a material for artificial products, Od. 19, 563. 3) every thing made of horn, espec. the *bow*, Od. 21, 395. κέρᾳ ἀγλαέ, thou that shinest with the bow, Il. 11, 385. Thus Köppen, Voss according to Aristarch. (The other explanation of a high dressing of hair, Schol. τρίχωσις, is foreign from Hom.) 4) the *horn*, on the fish line, accord. to Aristarch. a horn tube above the hook, to prevent the fish from biting off the line, Il. 24, 81. Od. 12, 251.

κεραυνός, ὁ, *a thunder-bolt*, i. e. a stroke of lightning which is immediately followed by thunder (cf. βροντή and ἀστεροπή), the common weapon of Jupiter, Il. 8, 133. Od. 5, 128.

κεράω, ep. form from κεράννυμι, q. v.

* κερδαίνω (κέρδος), aor. ἐκέρδηνα, *to gain, to derive profit*, Ep. 14, 6.

κερδαλέος, η, ον, 1) *gainful, profitable*, βουλή, Il. 10, 44; hence, *crafty, wise*, μῦθος, Od. 6, 148; νόημα, Od. 8, 548. 2) Of men: *eager for gain*; and in a good sense, *wise, intelligent*, Od. 13, 291. 15, 451.

κερδαλεόφρων, ον (φρήν), *avaricious, thinking of gain, crafty*, * Il. 1, 149. 4, 339.

κερδίων, ον, ep. compar., and κέρδιστος, η, ον, superl. derived from κέρδος; *more gainful, more advantageous, better*; compar. only neut. Il. 3, 41. Od. 2, 74; superl. *most crafty*, Il. 6, 153. †

κέρδος, εος, τό (prob. from κείρω, prop. what is scraped off), *gain, profit, advantage*, Il. 10, 225. Od. 16, 311. 2) *crafty counsel*,

cunning, comm. in the plur. *κέρδεα εἰδέναι*, to understand crafty counsels, Il. 23, 709. *κέρδεα νοεῖν ἐνὶ φρεσί*, to have crafty designs in the mind, Od. 18, 216. 23, 140; in a bad sense, *crafty devices, tricks*, Od. 2, 88; *κακὰ κέρδεα*, Od. 23, 217.

κερδοσύνη, ἡ (*κέρδος*), *craftiness, cunning, wiliness*, only dat. as adv. Il. 21, 247. Od. 4, 251.

κερκίς, *ίδος*, ἡ, a rod or staff, used in the ancient mode of weaving, for striking home the threads, now called *a weaver's reed-stay* or *comb*, later *σπάθη*. Thus Schneider in Lex. Il. 22, 448. Od. 5, 62. Some ancient Gramm. understand by it, *the shuttle*. (Prob. from *κέρκω* = *κρέκω*.

κέρσας, see *κείρω*.

κερτομέω (*κέρτομος*), *to nettle, to goad, to vex, to abuse, to deride*, with accus. *τινά*, Od. 16, 87. 18, 350; often with *ἐπέεσσιν*, and in the part. with *ἀγορεύειν*, Il. 2, 251. Od. 8, 153; generally, *to provoke, to irritate, σφῆκας*, Il. 16, 261. h. Merc. 56.

κερτομίη, ἡ (*κερτόμιος*), *provocation, irritation, derision, sarcasm*, only plur. Il. 20, 202. Od. 20, 263.

κερτόμιος, *ον* (*κέρτομος*), *irritating, deriding, provoking, mocking*, only *κερτ. ἔπεα*, Il. 4, 6. 5, 419; also *κερτόμια, abuse*, Il. 1, 539. Od. 9, 474.

κέρτομος (*κέαρ, τέμνω*), prop. heart-cutting; hence, *provoking, insulting*. 2) *deceitful, crafty*, h. Merc. 338.

κέρωνται, see *κεράννυμι*.

κέσκετο, see *κεῖμαι*.

κεστός, ἡ, *όν* (*κεντέω*), *stitched* (with a needle), *sowed, embroidered; ἱμας*, an embroidered girdle, Il. 14, 214. †

κευθάνω, poet. for *κεύθω*, Il. 3, 453. †

κευθμός, ὁ = *κευθμών*; *ἐκ κευθμῶν*, Il. 13, 28. †

κευθμών, *ῶνος*, ὁ (*κεύθω*), any concealed place, *a hiding-place, a hole*, Od. 13, 167. 2) *a lair* of animals. *πυκινοὶ κευθμῶνες*, (the close-locked haunts of the swine, Voss), Od. 10, 283.

κεῦθος, *εος*, *τό* (*κεύθω*), poet. form of *κευθμών*, only dat. plur. *κεύθεσι γαίης*, in the depths of the earth, spoken of the dwelling of Pluto, Il. 22, 482. Od. 24, 204.

κεύθω, fut. *κεύσω*, perf. *κέκευθα*, aor. 2 *ἔκυθον* and *κύθον*, and with ep. redupl. subj. *κέκυθω*, Od. 6, 303. The perf. has the signif. of the pres. 1) *to hide, to conceal*, with accus. Il. 22, 118; *δάκρυα*, Od. 19, 212; spoken of a residence in a place, *τινά*, Od. 6, 303. 9, 348; chiefly of the dead: *ὅπου κύθι γαῖα*, Od. 3, 16; hence pass. *κεύθεσθαι Ἄϊδι*, to be concealed in the realms of Pluto, Il. 23, 244. 2) Espec. *to conceal in oneself, to hide in one's bosom, to be silent*, with *νῷ, θυμῷ, ἐνὶ στήθεσσιν*, absol. and with accus. *μῆτιν*, Od. 3, 318. *οὐκέτι κεύθετε θυμῷ βρωτὺν οὐδὲ ποτῆτα*, no longer conceal in your mind meat and drink, i. e. you show that you have eaten and drunk immoderately (Voss, 'the open heart testifies of meat and drink'), Od. 18, 404; *κεύθειν*, with accus. of pers. *τινά*, to conceal any thing from any one, Od. 3, 187.

κεφαλή, ἡ, *κεφαλῇφι*, ep. as gen. Il. 11, 350; and dat. *κεφαλῇφι*, Il. 10, 30. 1) *the head*, of men and brutes, Il. 11, 72. 2) *the head*, as the noblest part, for the whole person, like *κάρη, δέμας*, Il. 11, 55. *τὸν τῖον ἶσον ἐμῇ κεφαλῇ*, I honored him as myself, Il. 18, 82. cf. 16, 77. Od. 1, 343; hence, the oath by the head, Il. 13, 39; as an address, *φίλη κεφαλή*, dear head, dear soul, Il. 8, 281. 23, 94. 3) *the head*, as the seat of life: *ἀποτίειν σὺν κεφαλῇσιν*, to expiate with the head, i. e. with life, Il. 4, 162. 17, 242. *παρθέσθαι κεφαλὰς*, to expose their heads, Od. 2, 237.

Κεφαλλήν, *ῆνος*, ὁ, plur. *Κεφαλλῆνες*, the *Cephallenians*, the subjects of Ulysses, the inhabitants of Same, Ithaca, Zacynthus, Dulichium, and the main-land, Il. 2, 631. Od. 20, 210. 24, 354. 377; later, the inhabitants of the island Cephallenia.

κεχάνδα, see *χανδάνω*.

κεχαρησέμεν, κεχαρήσεται, κεχαρηώς, κεχαροίατο, κεχάροντο, ep. forms fr. *χαίρω*.

κεχηνώς, see *χαίνω*.

κεχαρισμένος, *η*, *ον*, see *χαρίζομαι*.

κεχόλωμαι, see *χολόω*.

κεχρημένος, *η*, *ον*, see *χράομαι*.

κέχυμαι, see *χέω*.

κέω, 1) ep. form of *κείω*, q. v. only *ὅφρα κέων*, go, in order to lie down to sleep, Od. 7, 342. † 2) as a form of *καίω*, it is doubtful, see Buttm. Gram. § 114. p. 287.

κῆαι, κήαι (3 optat. aor.), *κηάμενος*, ep. aor. forms from *καίω*.

κήδειος, *ον* (*κῆδος*), ep. also *κήδεος*, q. v. worth care, *dear, beloved*, Il. 19, 224. (The

other explanation: 'to be buried by us,' does not suit the connection, Il. 19, 294.) Superl. κήδιστος.

κηδεμών, όνος, ὁ (κηδέω), one who has the charge, *a guardian, a protector*, in * Il. 23, 163. 674, those who have charge of the interment of the dead.

κήδειος, ον, ep. for κήδειος, οἷσι κήδειός ἐστι πέλεν, either generally, *dear*, or according to Voss, 'upon whom devolves the care of the corpse,' Il. 23, 160. † (Some Gramm. considered the word as gen. of κῆδος: 'to whom the dead is an object of care.')

κηδέω, obsol. pres. of the fut. κηδήσω, see κήδω.

κήδιστος, η, ον (superl. formed from κῆδος, in signif. belonging to κήδειος, *dearest, most beloved*, Il. 9, 642. Od. 10, 225. (In like manner, Od. 8, 583, without exactly indicating the nearest kindred.)

κῆδος, εος, τό, *care, sadness, trouble, grief*, τῶν ἄλλων οὐ κῆδος, about the others there is no care, i. e. there is no trouble with the others, Od. 22, 254. ὅσ' ἐμῷ ἐνὶ κήδεα θυμῷ, Il. 18, 53. κήδεα θυμοῦ, *heart-troubles*, Od. 14, 197; distinguished from ἄχος, Od. 4, 108; espec. grief for the death of one dear, Il. 4, 270. 5, 156. 13, 464. 18, 8. 2) that which occasions care, *need, misery, wretchedness*; espec. in the plur. Il. 1, 445. 9, 592. Od. 1, 244; and often. (The signif. *relationship*, Voss, Il. 13, 464, 'if relationship touches thy soul,' is justly rejected by Passow.)

κήδω (ΚΑΔΩ), fut. κηδήσω, fut. mid. κεκαδήσομαι, iterat. imperf. κηδέσκετο, 1) Act. only Ep. *a*) *to render anxious, to sadden, to trouble, to distress*, τινά, Il. 9, 615; θυμόν, Il. 5, 400. 11, 458. *b*) More frequently: *to injure externally, to violate, to harass*, θεοὺς τόξοισιν, Il. 5, 404; μῆλα, Il. 17, 550; οἶκον, Od. 23, 9. 2) Mid. *to be anxious, sad, to trouble oneself*, always part. Il. 1, 196. Od. 3, 240. 3) *to be anxious about* any one, *to care for* any one, τινός, Il. 1. 56; Δαναῶν, Il. 8, 353; βιότοιο, Od. 14, 4. (The aor. 2 κέκἄδον and fut. κεκαδήσω, in the signif. *to deprive*, belongs to χάζομαι.)

κῆεν, see καίω.

κηκίω, *to gush forth, to ooze out*, spoken of water, ἄν στόμα, out of the mouth, Od. 5, 455. † (fr. κίω, with reduplicat.)

κήλειος, ον, Ion. and ep. for κήλεος, Il. 15, 744. †

κήλεος, ον (κάω, καίω, like δαιδαλέος), *burning, flaming*, always πυρὶ κηλέῳ, (the last dissyllabic), Il. 8, 217. Od. 9, 328.

κηληθμός, ὁ (κηλέω), *enchantment, pleasure, transport*, * Od. 11, 334. 13, 2.

κῆλον, τό (καίω), prop. a dry stick of wood, espec. *the shaft* of an arrow; *an arrow itself* in Hom.; in the pl. κῆλα, missiles, used only of the gods, * Il. 1, 53. 12, 280. h. Ap. 444.

* Κηναῖον, τό, a promontory on the northwest coast of the island Eubœa, now *Cap Lithoda*, h. in Ap. 219.

κήξ, κός, ἡ = κήϋξ, a sea-bird, *the sea-hen*, or *sea-mew*, Od. 15, 479. †

κήομεν, ep. for κήωμεν, see καίω.

κῆπος, ὁ, *a garden*, and generally a piece of land, inclosed and set with trees or other vegetation, Il. 8, 305. Od. 4, 737. 7, 129.

Κήρ, κηρός, ἡ, the *goddess of death*, (distinct from Μοῖρα and Λῖσσα), the personified power of death, which brings death in a particular form: as death in battle, sickness, drowning in the sea, etc. hence, in sing. and plur. Κῆρες θανάτοιο, Il. 2, 302. 11, 332; and Κήρ in connection with φόνος, θάνατος, Il. 2, 352. Od. 4, 273. 5, 387. 16, 169. He who was to die by a violent death had the Κήρ allotted him at birth, Il. 23, 79. To Achilles were two Κῆρες allotted, Il. 9, 411. Jupiter laid the Κῆρες of Achilles and Hector in the scales, to determine which was to die first, Il. 22, 210. The Κῆρες are μυρίαι, since one is allotted to each one destined to a violent death, Il. 12, 326–327. 2) As an appell. *fate, death*, in Wolf's ed. only once: τὸ δέ τοι κὴρ εἴδεται εἶναι, that seems to thee to be death, Il. 1, 228. Bothe has it in many passages beside, Il. 2, 352. 3, 32. 5, 22. etc., which also Passow prefers. In Il. 1, 97, Wolf, after a conjecture of Markland, has λοιμοῖο Κῆρας ἀφέξει instead of the reading of the Cdd. χεῖρας (κήρ prob. from κέρω, κείρω).

κῆρ, κῆρος, τό, contr. from κέαρ, Batr. *the heart*, espec. 1) *the soul, the mind*, as the seat of the feelings and passions, Il. 1, 44; chiefly the dative κῆρι as adv. *in the heart*, for the most part with πέρι preceding, (ed. Wolf) much at heart, Il. 4, 46. 53. 13, 119. 430. Od. 5, 36, where πέρι is an adv. accord. to Passow. Spitzner rejects this and writes with the ancients περὶ κῆρι, in heart.

That this is the true explanation is shown by the kindred phrases *περὶ θυμῷ*, *περὶ φρεσίν*, Il. 22, 70. 16, 157. cf. *περί*, and Thiersch § 264. p. 458. 2) As a periphrasis of the person, like *βίη*: *Πυλαιμένεος λάσιον κῆρ*, Il. 2, 858. cf. Od. 4, 270.

κηρεσσιφόρητος, ον (*φορέω*), *brought by the Fates*, or *impelled by the Fates*, *κύνες*, V. 'the raging dogs of fate,' i. e. the Greeks sent by the *Κῆρες* for the destruction of Troy, Il. 8, 527.

Κήρινθος, *ἡ*, a town in Eubœa, north-east of Chalcis, Il. 2, 538.

**κηρίον*, *τό* (*κηρός*), *a cake of honey*, *a honey-comb*, h. Merc. 559.

κηρόθι, adv. (*κῆρ*), *in the heart*, *heartily*, strengthened by *μᾶλλον*, Il. 9, 300. Od. 15, 369.

κηρός, *ὁ*, *wax*, * Od. 12, 48. 173. 175.

κήρυξ, *υκος*, *ὁ*, *a herald*. The heralds were most respectable royal servants, and even of noble and often of royal blood, Il. 1, 321. 3, 116. [They receive as epithets, *ἄγανοὶ*, Il. 3, 268; *θεῖος*, Il. 4, 192.] Their office was to convoke assemblies, and to preserve order in them, Il. 2, 50. 280. In war they were employed to treat with the enemy, Il. 7, 274 seq. Espec. in time of peace all care of sacrifices and sacrificial feasts devolved upon them, Od. 1, 110. 3, 472. As an ensign of office they carried a sceptre, Il. 18, 505. Od. 2, 38. They were under the immediate protection of Jupiter, *Διὸς ἄγγελοι*, *Διΐ φίλοι*, Il. 1, 334. 8, 517. [They placed the sceptre in the hand of one about to speak in the assembly, Il. 24, 567 seq. Od. 2, 38; they waited at meals, Od. 1, 143. 146.]

κηρύσσω (*κήρυξ*), 1) *to be a herald*, *to hold the office of herald*, Il. 17, 325. 2) *to proclaim as a herald*, *to cry out*, Il. 2, 438; with accus. *λαὸν ἀγορήνδε*, Il. 2, 51. Od. 2, 7; *πόλεμόνδε*, Il. 2, 443.

κῆται, for *κέηται*, see *κεῖμαι*.

Κήτειοι, *οἱ*, the *Ceteans*, an unknown tribe in Mysia, so called from the river *Κητώεις* in the region of the later Elea or Pergamus, Od. 11, 521. (The old Gramm. were uncertain about them: Aristarchus explains *ἑταῖροι κήτειοι* by *μεγάλοι* from *κῆτος*; others read *κήδειοι*.)

κῆτος, *εος*, *τό* (accord. to Buttm. Lexil. II. p. 95, from *ΧΑΩ*, *χάσκω*, prop. *a hollow*, *an abyss*, as appears in the deriv.), any large sea-animal, *a sea-monster*, Il. 20, 147. Od. 5, 421; in Od. 4, 443. 446. 452 = *φώκη*.

κητώεις, *εσσα*, *εν* (*κῆτος*), only as an epith. of Lacedæmon, *abounding in hollows* or *gorges*, [*hollow*, cf. *Λακεδαίμων*], Il. 2, 581. Od. 4. 1; because it lies in a hollow, surrounded with mountains and narrow passes. Thus Buttm. Lexil. II. 79, and Nitzsch; others, as Heyne, Voss, *spacious*, *vast*, *huge*, a definition less suited to fact.]

Κηφῖσις, *ίδος*, *ἡ λίμνη*, *the Cephisian lake*, Il. 5, 709; elsewhere *ἡ Κωπαΐς λίμνη*, the *lake Copaïs*, in Bœotia, which was nine geographical miles in circumference, and often occasioned a flood, now the lake of *Livadia* or *Topolia*. (It received its name from the river *Κηφισός*, q. v.)

Κηφῑσός, *ὁ*, a river in Phocis; it rises near Lilæa, and flows into the lake Copaïs, now *Mauro-Nero*, Il. 2, 522. (*Κηφισσός*, a later form, cf. Buttm. Gram. § 21.

κηώδης, *ες* (*κάω*, *καίω*), *exhaling vapor*, *sweet-scented*, *fragrant*, *κόλπος*, Il. 6, 467. † (accord. to Passow from an old subst. *κῆος* = *θύος*.)

κηώεις, *εσσα*, *εν* = *κηώδης*, *fragrant*, always epith. of *θάλαμος*, Il. 3, 382. Od. 15, 99.

κίδνᾰμαι, ep. mid. from *κίδνημι*, poet. form of *σκεδάννυμι*, *to spread*, *to extend*, 'Ἠὼς *ἐκίδνατο πᾶσαν ἐπ' αἶαν*, * Il. 8, 1. 24, 695. *ὑπεὶρ ἅλα*, Il. 23, 227.

**κιθάρα*, *ἡ* = *κίθαρις*, a later form, h. Merc. 509. 515.

κιθαρίζω (*κίθαρις*), *to play upon the harp*, and generally, *to play upon a stringed instrument*, *φόρμιγγι*, Il. 18, 570; † *λύρῃ*, h. Merc. 433.

κίθαρις, *ιος*, *ἡ*, accus. *κίθαριν*, *a harp*, *a lute*, a stringed instrument which differed in form from the lyre. According to Buretti in the Memoir. des Inscript. de l'Acad. des Sciences à Paris IV. p. 116, the *cithara* had two curved horns, which at the top turned outwards and at the bottom inwards, and stood upon a hollow sounding stand. Above and below were two cross-pieces for fastening the strings (*ὑπολύριον* and *ζυγόν*). The strings were strained above by pegs (*κόλλοπες*). The *cithara* had a soft tone, and was closely related to the *φόρμιγξ*. Il. 3, 54. Od. 1, 153. 2) *the act of playing upon the harp*, *the tone of stringed instruments*, Il. 13, 731. Od. 8, 248.

κιθαριστύς, ύος, ἡ, the art of playing upon the cithara, *harp-playing*, Il. 2, 600. †

**κιθαριστής, οῦ, ὁ (κιθαρίζω), a harp-player, a harper*, h. 24, 3.

κικλήσκω, Ion. and ep. form for *καλέω* in the pres. and imperf. 1) *to call, τινά*, Il. 2, 404. 9, 11; *to call upon, to cry to, Ἄϊδην*, Il. 9, 569. 2) *to name*, with accus. of the pers. and of the name, Il. 2, 813. Od. 4, 355; and *ἐπίκλησιν κικλήσκειν*, to call by a surname, Il. 7, 139. Mid. Batr. 27.

Κίκονες, οἱ, sing. *Κίκων, ονος*, a people in Thrace, who dwelt along the southern coast of Ismarus to Lissus, Il. 2, 846. Od. 9, 39 seq.

κίκυς, ὑος, ἡ, an ancient poet. word, *strength*, Od. 11, 393. † h. Ven. 238. (According to Eustath. from *κίω*, to go; others write *κηκίς*, and explain it, moisture, blood.)

Κίλικες, οἱ, sing. *Κίλιξ*; the *Cilicians* had their seat in Homer's time in greater Phrygia. Here they were governed in two kingdoms, of which one had its capital at Thebe, at mount Placus, the other at Lyrnessus, Il. 6, 397. 415. cf. 2, 692. At a later date they emigrated to the country called by their name.

Κίλλα, ἡ, a small town in Troas or in Æolis in Asia Minor, having a temple of Apollo, Il. 1, 38. 452.

Κιμμέριοι, οἱ, Cimmerii, in Hom. a fabulous people, who dwelt in the western part of the earth, on Oceanus, north of the entrance to the lower world; they are wrapped in clouds and storms, and live in perpetual night, Od. 11, 14 seq. The ancient critics in part place them in Italy, in the region of Baiæ, and in part in Spain, cf. Strab. That the Cimmerian night indicates the extreme north, cannot be denied; and we may certainly suppose that a dark rumor of a night lasting many months may have had a place in the poet's imagination, though he thought of no definite country. Völcker Hom. Geogr. p. 154, derives the name from *χειμέριος*; Voss, on the other hand, from the Phœnician word *Kamar, Kimmer*.

**κίνδῡνος, ὁ, peril, danger*, Batr. 9.

κῑνέω (κίνω), poet. form, mid. *κίνμαι*, fut. *κινήσω*, aor. 1 *ἐκίνησα*, aor. pass. *ἐκινήθην, to put in motion, to move, to excite, to urge on;* often *κάρη*, to move the head, Il. 17, 200. Od. 5, 285; *σφῆκας*, to excite the wasps, Il. 16, 264; *νεφέλην*, Il. 16, 297; *κῦμα* (spoken of wind), Il. 2, 395; *τινὰ λάξ*, to thrust any one with the foot, Il. 10, 158; *θύρην*, Od. 22, 394. Mid. and pass. *to move oneself, to move. κινήθη ἀγορή, ἐκινηθεν φάλαγγες*, Il. 2, 144. 16, 280; to move oneself forward, i. e. to go, Il. 1, 47.

**κῑνητήρ, ῆρος, ὁ (κινέω)*, a mover, *one who shakes; γαίης*, a shaker of the earth, h. 21, 2.

κίνυμαι, mid. poet. form of *κινέω, to be moved. κινύμενον ἔλαιον*, Il. 14, 173; often *to move oneself*, i. e. *to go, ἐς πόλεμον*, Il. 4, 281. 332. 10, 280.

Κινύρης, ao, ὁ, Ion. for *Κινύρας*, ruler in Cyprus, Il. 11, 20. Apd. 3, 14. 4; son of Sandacus, grandson of Phaëthon, at first king of Syria; he went afterwards to Cyprus and built Paphos, cf. *Κινύρου πλουσιώτερος*, Tyrt. III. 6.

κινυρδός, ή, όν, wailing, lamentable, complaining, Il. 17, 5. †

Κίρκη, ἡ, Circe, daughter of Helios and Perse, sister of Æetes, a nymph, skilled in magic, who dwelt on the island Ææa, Od. 10, 136; see *Αἰα*. Ulysses, having escaped from the terrible Læstrygones, landed on her island. The enchantress metamorphosed his companions into swine; he compelled her to disenchant them, Od. 10, 230-364. He lived a year with Circe in perpetual feasting; and in order to procure intelligence concerning his return, he visited, on the advice of Circe, the entrance of the infernal regions, Od. 10, 466 seq. 11, 1 seq. Accord. to Hes. Th. 759, she bore two sons by Ulysses, Agrius and Latinus. (Herm. de Myth. Græc. Antiq. explains the name, *navigatio in orbem facta.*

κίρκος, ὁ, a hawk, a kind of falcon, which describes circles in flying, Il. 17, 757. 22, 139. Because his flight was regarded as ominous, he was called *Ἀπόλλωνος ἄγγελος*, Od. 15, 526; and also *ἶρηξ κίρκος*, the circling hawk, Od. 13, 87.

κιρνάω and *κίρνημι*, poet. form of *κεράννυμι, to mingle, to mix*, from which we have part. *κιρνάς*, Od. 16, 14; imperf. *ἐκίρνα*, Od. 7, 182. 10, 356; and from *κίρνημι*, imperf. *κίρνη*, * Od. 14, 78. 16, 52.

Κισσηΐς, ίδος, ἡ, daughter of Cisses = *Theano*, Il. 6, 299.

Κισσῆς, οῦ, ὁ, contr. from *Κισσεύς*, later

Κισσεύς, έως, king of Thrace, father of Theano, Il. 11, 223. (Κισσεύς fr. κισσός, crowned with ivy.)

*κισσοκόμης, ον, ὁ (κομάω), *having tresses of ivy, having the hair decorated with ivy*, h. 25, 1.

*κίσσος, ὁ, *ivy*, a plant sacred to Bacchus, h. 6, 40.

κισσύβιον, τό, *a goblet, a cup*, prop. made of ivy wood, * Od. 9, 346. 14, 78. 16, 52.

κίστη, ἡ, *a chest, a casket*, Od. 6, 76. †

κιχάνω and κιχάνομαι, ep. imperf. ἐκίχανον, 2 sing. ἐκίχεις (cf. ἐτίθεις), dual ἐκιχήτην, 1 plur. ἐκίχημεν, fut. κιχήσομαι (as if from κιχέω), aor. 2 ἔκιχον, and aor. 1 mid. ἐκιχήσατο, part. pres. mid. κιχήμενος; also from an obsol. form κίχημι, pres. subj. κιχῶ, ep. κιχείω, optat. κιχείην, inf. κιχῆναι, part. κιχείς, 1) *to reach, to attain, to overtake*; with accus. ποσσὶ τινά, to overtake any one with the feet, i. e. in running, Il. 6, 228; δουρί, Il. 10, 370; metaph. spoken of death and destruction, Il. 9, 416. 11, 441. 451. κιχάνει ὄλεθρος καὶ μοῖρα, Il. 19, 165. cf. κιχήμενον βέλος, a hitting arrow, with gen. of pers. Il. 5, 187. 2) *to hit, to meet with, to find*, τινὰ παρὰ νηυσί, Il. 1, 26. Od. 13, 228.

κίχλη, ἡ, *the thrush*, Od. 22, 468. †

*κίχρημι (χράω), fut. χρήσω, *to lend*, mid. *to borrow*, only χρησαμένη, Batr. 187.

κίω, poet. form from εἶμι, ΄ΙΩ, in pres. indicat. obsol., only optat. κίοιμι, part. κιών, imperf. ἔκιον, κίον, *to go, to go away*, like εἶμι, spoken of living beings; only Il. 2, 509, κίον νῆες.

κίων, ονος, ἡ, and masc. ὁ, Od. 8, 66. 473. 17, 29. 19, 38; *a pillar, a column*, comm. spoken of the pillars which supported the roof of the eating-room, Od. 1, 127. 6, 307. 19, 38 seq. 22, 466; metaph. spoken of Atlas, ἔχει, κίονας μακράς, see Ἄτλας. * Od.

κλαγγή, ἡ (κλάζω), gener. an inarticulate sound, produced by animate and inanimate objects; *a sound, a noise*, spoken of men; *a cry, a tumult*, spoken of warriors, Il. 2, 100. 10, 523; of the dead, Od. 11, 604; of animals, espec. of cranes, Il. 3, 2; of swine, Od. 14, 412; of the roar of lions, h. 13, 4; of the twang of the bow, Il. 1, 49.

κλαγγηδόν, adv. (κλαγγή), *with a cry, with a clamor*, Il. 2, 463. †

κλάζω, aor. 1 ἔκλαγξα, ep. perf. with pres. signif. κέκληγα, part. κεκληγώς, of this the plur. is κεκλήγοντες (as if from a pres. κεκλήγω), aor. 2 ἔκλαγον, spoken of any articulate sound, *to resound, to ring, to cry*, spoken of the cry of men, Il. 2, 222. 12, 125; of the cry of the eagle, Il. 12, 207. 16, 429; of herons and jackdaws, Il. 10, 276. 17, 756; of the barking of dogs, Od. 14, 30; *to resound, to whiz* or *hum*, spoken of arrows, Il. 1, 46; *to roar* or *hiss*, spoken of the wind, Od. 12, 408. ἔκλαγεν οἶος, in h. 18, 14, according to Herm. ad loc. *solus sub vesperam fistula canit* (Pan).

κλαίω, fut. κλαύσομαι, aor. 1 ἔκλαυσα, ep. κλαῦσα, ep. iterat. imperf. κλαίεσκον, 1) *to weep, to wail, to lament*, absol. κλαίοντά σε ἀφήσω, I will send thee forth weeping, i. e. I will punish thee, Il. 2, 263; espec. to weep for the dead, Il. 7, 427. 19, 75. 2) With accus. *to weep for* any one, *to bewail*, Il. 22, 87. 210. Od. 1, 363, and often.

*Κλάρος, ἡ, a small town near Colophon in Ionia, upon a point of land, with a temple and oracle of Apollo; now *Zille*, h. Ap. 40.

κλαυθμός, ὁ (κλαίω), *the act of weeping, lamentation*, Il. 24, 717, and often Od.

κλάω, aor. 1 ep. κλάσε, aor. pass. ἐκλάσθην, *to break, to break off*, with accus. πτόρθον, Od. 6, 128. Pass. intrans. *to break in pieces*, Il. 11, 584.

κλεηδών, όνος, ἡ, once κληηδών, Od. 4, 317; Ion. and ep. for κληδών (κλέος), 1) *report, rumor, fame*; πατρός, intelligence of the father, Od. 4, 317. 2) Espec. *a divine voice, an omen*, like ὄσσα, * Od. 18, 117. 20, 120.

[Κλεισιδίκη, daughter of Celeus, in Eleusis, h. in Cer. 109.]

κλειτός, ή, όν (κλείω), *famous, glorious, excellent, illustrious*, spoken of persons, Il. 3, 451. Od. 6, 54; of things: ἑκατόμβη, often Il.; Πανοπεύς, Il. 17, 307.

Κλεῖτος, ὁ, *Clitus*, son of Pisenor, a Trojan, Il. 15, 445 seq. 2) son of Mantius, grandson of Melampus, Od. 15, 249.

κλείω, poet. for κλέω (from κλέω; Hom. has only pres. pass. κλέομαι, imperf. ἔκλεο for ἐκλέεο, Il. 24, 202; also fut. act. κλήσω, h. 31, 19); *to make known, to render famous, to praise*, with accus. ἔργα, Od. 1, 338. 17, 418. Pass. *to be made known, to be famous*, ἐπ' ἀνθρώπους, Il. 24, 202; whereby κέρδεσιν, Od. 13, 299.

Κλεόβουλος, ὁ, a Trojan, slain by Ajax, son of Oileus, Il. 16, 330.

Κλεοπάτρη, ἡ, daughter of Idas and Marpessa, wife of Meleager, see Ἀλκυόνη, Il. 9, 556.

κλέος, εος, τό (*κλέω*), 1) *report, rumor, fame*, Il. 2, 486; with gen. *κλέος Ἀχαιῶν*, the report of the Greeks, Il. 11, 227; *πολέμοιο*, Il. 13, 364; *πατρός*, Od. 2, 308. 3, 83; *σὸν κλέος*, intelligence of thee, Od. 13, 415; *ἐμὸν*, Od. 18, 255. 2) *a good report, fame, glory, honor*, in connect. with *ἐσθλόν, μέγα, εὐρύ*, and alone Il. 4, 197; and often in the plur. *κλέα ἀνδρῶν*, for *κλέεα*, famous deeds, *laudes*, Il. 9, 189. 524. Od. 8, 73.

κλέπτης, ου, ὁ (*κλέπτω*), *thief, robber*, Il. 3, 11. †

κλεπτοσύνη, ἡ, *thievery, knavery, deception*, Od. 19, 396. †

κλέπτω, aor. 1. ἔκλεψα, 1) *to steal, to procure by stealth*, Il. 5, 268. 24, 24. 2) Metaph. *to deceive, to cheat, to overreach, νόον τινός*, Il. 14, 217; absol. *μὴ κλέπτε νόῳ*, cherish not deception in thy soul (Voss, 'meditate not deceit'), Il. 1, 132.

κλέω, from which pass. *κλέομαι*, see *κλείω*.

Κλεωναί, αἱ, Cleonæ, a town in Argolis, south-west of Corinth, Il. 2, 570.

**κλεψίφρων*, ον (*φρήν*), *having deceitful purposes, cunning, crafty*, h. Merc. 413.

κληδήν, adv. (*καλέω*), *by name, namely*, Il. 9, 11. †

κληηδών, όνος, ep. form of *κληηδών*, q. v.

κλήθρη, ἡ, Ion. for *κλήθρα, the alder*, alnus, *Od. 5, 64. 239.

κληΐζω, as a form of *κλείω*, *κληΐω* is incorrect, see Buttm. Ausführ. Gram. Th. 2. p. 169.

**κληϊθρον*, τό, Ion. and ep. for *κληθρον, a lock, a bolt*, h. Merc. 146.

κληίς, ῖδος, ἡ, Ion. and ep. for *κλείς* (only in the Ion. form), 1) Prop. that which locks, *a*) *the bolt* or *bar*, which locks the door inside, and which from without is pulled forward with a thong; to unlock, after untying the thong, the bolt is pressed back with a hook, *ἐπὶ κληῖδ' ἐτάνυσσεν ἱμάντι*, Od. 1, 442. Il. 24, 455. This bolt is also called *ἐπιβλής*, Il. 24, 453; and *ὀχεύς*, Il. 12, 121. *b*) the *bolt*, which locked together two corresponding bars, Il. 12, 456. 14, 168. *c*) Espec. *a key*, of brass, with ivory handle, with which the door was locked and opened, Od. 21, 6. Il. 6, 89. It was a curved hook with which in locking, the bolt was thrust forward, in opening, pushed back through a hole, into which the key was introduced, Od. 21, 6. 47. 241. *d*) the *hook* of a clasp, Od. 18, 294. 2) the *clavicle*, the bone between the neck and breast, Il. 5, 146. 8, 325. plur. Il. 22, 324; (in the Od. it has not this signif. 3) *κληῖδες*, only in the plur. the *rowers-seats* in the ship, i. e. the seats where the oars were worked in leather thongs in the manner of a key, Od. 2, 419. 4, 579. Il. 16, 170. † cf. Voss ad Arat. Phænom. 191.

κληϊστός, ή, όν (*κληΐω*), Ion. for *κλειστός, locked, that may be locked*, Od. 2, 344. †

κληΐω, Ion. and ep. for *κλείω* (*κληΐς*), aor. 1 *ἐκλήϊσα, to shut up, to lock*, with accus. *θύρας*, Od. 19, 30. 24, 166. (*κλήϊσσεν* with *σσ* is incorrect, as *ι* is long), * Od.

**κληροπαλής*, ές (*πάλλω*), *distributed by shaking lots*, by lot, h. Merc. 129.

κλῆρος, ὁ, 1) *a lot*, any thing used for casting lots; in the earliest times, stones, pieces of wood, etc., marked by those who were casting lots, Il. 7, 175. In Hom. the lots are placed in a helmet, shaken, and he whose lot first leaped out of the helmet, was the individual destined by the lot, Il. 3, 316. 325. Od. 10, 206. 2) that which is obtained by lot, espec. *an inheritance*, Il. 15, 498. Od. 14, 64. (From *κλάω*, because a fragment was used for a lot.)

κλητός, ή, όν (*καλέω*), 1) *called, called out*, hence *chosen*, Il. 9, 165. 2) *summoned, invited*, Od. 17, 386.

**κλῄω* = *κλείω, to celebrate, to render famous, κλήω*, h. 31, 16; *κλῆσαι*, Ep. 4, 9.

κλῖμαξ, ακος, ἡ (*κλίνω*), *a ladder, a staircase*, * Od. 1, 330. 10, 558. 21, 5.

κλιντήρ, ῆρος, ὁ (*κλίνω*), *an easy chair, a couch*, Od. 18, 190. †

κλῖνω, aor. 1. ἔκλῖνα, perf. pass. *κέκλιμαι*, 3 plur. ep. *κεκλίαται*, aor. pass. *ἐκλίθην*, ep. *ἐκλίνθην*, ground signif., I) Act. *to incline, to bend.* 1) *to incline, to lean, τί τινι*, any thing against another: *σάκεα ὤμοισι*, Il. 11. 593. 13, 488; *ἅρματα πρὸς ἑνώπια*, Il. 8, 435; *τόξον πρὸς ἑνώπια*, Od. 22, 121. 2) *to incline*, to change the direction, *τάλαντα*, to bend the balances, so that one scale rises and the falls, Il. 19, 223; *ὅσσε πάλιν*, to turn back, Il. 3, 427. Espec. 3) *to bend, to force to yield, to put to flight, μάχην, Τρῶας*, Il. 14, 510. 5, 37. Od. 9, 59. II) Mid. with aor. pass. *to incline oneself to one side, to lie down*, Od.

19, 470. Il. 10, 350; and perf. and pluperf. pass. *a*) *to be inclined, to support oneself, τινί*, on or against any thing. *κεκλιμένος στήλῃ*, inclined against a pillar, Il. 11, 371. Od. 6, 307; *ἀσπίσι*, leaning upon the shields, Il. 3, 335. *b*) *to lie*, Il. 10, 472. Od. 11, 194; spoken espec. of places, *to lie, to be situated, ἀλί*, towards the sea, Od. 4, 608. 13, 235; also of persons, *κεκλιμένος λίμνῃ*, inclined to the lake, i. e. dwelling at, Il. 5, 709. 16, 68. 2) *to bend oneself, to sink*, espec. in aor. pass. Il. 3, 360. 7, 254. 13, 543.

κλισίη, *ἡ* (*κλίνω*), ep. dat. *κλισίῃφι*, Il. 13, 168; prop. a place where one may lie down or recline; hence 1) *a lodge, a hut, a tent*, made of posts, inwoven with ozier twigs and covered above with reeds. *a*) the *huts of herdsmen*, Il. 18, 589. Od. 14, 45. 16, 1. *b*) Espec. *the lodges* of warriors, which were in like manner built of wood, often in the plur. Il. 1, 306. 2, 91 seq. The lodge of Achilles is described, Il. 24, 450. [Tents like those now used were probably of later invention, see Mitford's Greece, I. § iii. p. 147.] 2) *an easy chair, an arm-chair*, Od. 4, 123. 19, 55; comm. *κλισμός*, q. v.

κλισίηθεν, *from the lodge, from the tent*, * Il. 1, 391. 11, 603; and often.

κλισίηνδε, adv. (*κλισίη*), *to the lodge, to the tent*, Il. 9, 712. Od. 14, 45. 48.

κλισίον, *τό* (*κλισίη*), *the domestics' house, a dwelling* for the servants of a family, Od. 24, 208. †

κλισμός, *ὁ* (*κλίνω*), *an easy chair, an arm-chair*, distinct from *θρόνες*, Od. 3, 389; prob. somewhat lower, often elegantly wrought, and decked with shining ornaments, Od. 1, 132. Il. 8, 436; also sometimes with a foot-stool, Od. 4, 136.

κλῖτύς, *ύος*, poet. accus. plur. *κλιτῦς*, *inclination, declivity, a descent*, Il. 16, 390. Od. 5, 470.

κλονέω, for the most part poet. only pres. and imperf. 1) Act. *to put in violent motion, to drive before one, to chase*, with accus. *φάλαγγας*, Il. 5, 96; spoken of lions: *ἀγέλην*, Il. 15, 324; absol. *to make a tumult*, Il. 11, 496. 526. 14, 14; metaph. of the wind: *to drive, νέφεα*, Il. 23, 213; *φλόγα*, Il. 20, 492. 2) Mid. and pass. *to put oneself in disorderly motion, to be in confusion, to be tumultuous*, Il. 11, 148. 15, 448; *ὁμίλῳ*, Il. 4. 302; *ὑπό τινι*, * Il. 5, 93.

Κλονίος, *ὁ*, son of Alector, and leader of the Bœotians before Troy, Il. 2, 495.

κλόνος, *ὁ*, poet. *any violent motion, a press, a tumult, a confusion*, espec. of warriors, who are thrown into disorder, Il. 16, 331. 713. 729; *ἐγχειάων*, a press of spears, * Il. 5, 167.

κλόπιος, *η*, *ον* (*κλώψ*), *thievish, stolen, stealthy, crafty*, Od. 13, 295. †

**κλόπος*, *ὁ* (*κλώψ*), *a thief*, h. Merc. 276.

κλοτοπεύω, Il. 19, 149. † *οὐ γὰρ χρὴ κλοτοπεύειν*, from the connection it seems to signify, 'it is not proper to employ fine words,' or 'to use plausible pretexts.' (The deriv. is uncertain, Hesych. and other Gramm. explain it by *παραλογίζεσθαι, ἀπατᾶν*, and derive it from *κλέπτω*, supposing it to be equivalent to *κλοποτεύειν*, to delay by plausible pretexts. One Schol. B. explains it: *καλλιλόγειν καὶ κλυτοῖς ἔπεσιν ἐνδιατρίβειν*, 'to employ fine words,' and derives it from *κλυτός* and *ὄψ*, proposing to write *κλυτοπεύειν* or *κλύτ' ὀπεύειν*.

κλύδων, *ωνος* (*κλύζω*), *a wave, a dashing of the surge*, Od. 12, 421. †

κλύζω, *κλύσω*, fut. ep. *σσ*, aor. pass. *ἐκλύσθην*, prob. a word formed to imitate the sound of agitated water. 1) *to dash upon, to plash, to beat*, spoken of waves, *ἐπ' ἠϊόνος*, Il. 23, 61. *b*) *τινά*, h. Ap. 74. 2) Pass. *to roll in waves, to dash in waves. ἐκλύσθη θάλασσα ποτὶ κλισίας*, Il. 14, 392. Od. 9, 484. Batr. 76.

κλῦθι, see *κλύω*.

Κλυμένη, *ἡ*, 1) a Nereid, Il. 18, 47. 2) a handmaid of Helen, Il. 3, 144. 3) daughter of Minyas or Iphis, wife of Phylacus, mother of Iphiclus, Od. 11, 326.

Κλύμενος, *ὁ*, son of Presbon, king of the Minyæ in Orchomenos, father of Erginus and Eurydice, who was mortally wounded at Thebes, on a feast of Neptune, Od. 3, 452. Apd. 2, 4. 11.

(*κλῦμι*), an assumed root of *κλῦθι*.

Κλυσώνυμος, *ὁ*, son of Amphidamas, slain by Patroclus, Il. 23, 88.

Κλυταιμνήστρη, *ἡ*, daughter of Tyndareus and Leda, sister of Helen, wife of Agamemnon, q. v., Il. 1, 113. Od. 3, 264. She lived in illicit intercourse with Ægisthus, [who with her aid,] slew her husband upon his return from Troy. Orestes avenged his father's death, by the murder of his mother and her paramour, Od. 1, 300. 11, 409.

Κλυτίδης, ου, ὁ, son of Clytius, 1) = *Piræus,* of Elis, Od. 15, 539. 16, 327. 2) = *Dolops,* Il. 11, 302.

Κλυτίος, ὁ, 1) son of Laomedon, and brother of Priam, father of Caletor, one of the counsellors, Il. 3, 147. 15, 419. 2) father of Piræus of Ithaca, Od. 16, 327. 15, 539. 3) a Greek, father of Dolops, Il. 11, 302. The accentuation *Κλύτιος* is incorrect, cf. Göttling Lehre vom Accent § 23.)

κλυτοεργός, όν, poet. (*ἔργον*), *famed by works, illustrious by his products, an illustrious artist,* epith. of Vulcan, Od. 8, 345. †

Κλυτομήδης, εος, ὁ, son of Enops from Ætolia, whom Nestor conquered in a pugilistic combat, Il. 23, 634.

* *κλυτόμητις, ι,* poet. (*μῆτις*), *famed for knowledge, intelligent,* h. 19, 1.

Κλυτόνηος, ὁ, son of Alcinous, a fleet runner, Od. 8, 119. 122.

κλυτόπωλος, ον, poet. (*πῶλος*), *famed for horses,* [rather, *having famous horses,* cf. Schol. ad Il. 5, 754; and *κλυτότοξος*]; in the Il. an epith. of Pluto, *Il. 5, 654. 11, 445. 16, 625; of the country Dardania, Fr. 38.

κλυτός, ή, όν, rarely *ός, όν,* poet. Il. 2, 742; and Od. 5, 422; (*κλύω*), prop. *heard,* hence: of which one hears much, i. e. *famed, famous, glorious,* often an epith. of gods and men; *κλυτὰ φῦλα ἀνθρώπων* in opposition to brutes, Il. 14, 361; generally, spoken of animate and inanimate objects: *famed, glorious, splendid, μῆλα, τείχεα, δώματα, ἄλσος.* (The signif. *roaring, noisy,* that lets itself be heard, has been given to the word, in connection with *μῆλα, λιμήν,* Od. 9, 308. 10, 87; although the signif. *glorious,* is suitable.)

κλυτοτέχνης, ου, ὁ, poet. (*τέχνη*), *famous for art,* an illustrious artist, Il. 1, 571. Od. 8, 286.

κλυτότοξος, ον, poet. (*τόξον*), *famed by the bow,* [or rather, *having a famous bow,* cf. *ἀργυρότοξος, ἀγκυλότοξοι,* and Jahrb. J. und K., p. 270.] an illustrious archer, epith. of Apollo, Il. 4, 101. Od. 17, 494.

κλύω, poet. (akin to *κλέω*), imperf. *ἔκλυον* with signif. of aor., also imperat. aor. 2 *κλῦθι, κλῦτε,* and with redupl. *κέκλυθι, κέκλυτε,* 1) *to hear, to apprehend,* comm. with accus. *δοῦπον, αὐδήν,* Il. 4, 455. 13, 757; more rarely with gen. of pers. and part. *ἔκλυον αὐδήσαντος,* I heard him speaking, Il. 10, 47; with gen. of pers. and thing, Il. 16, 76; *ἐκύρης ὀπός,* Il. 22, 451; *κέκλυτέ μευ μύθων,* Od. 10, 189. 311. 481. 12, 271. 340; *ἔκ τινος,* to hear of any one, Od. 19, 93; gener. *to learn, to become acquainted with,* Od. 6, 185. 2) *to hear, to listen to,* comm. with gen. of pers., Il. 1, 43. 218; with dat. after *κλῦθι* and *κλῦτε,* Il. 5, 115. Od. 2, 262, is rather dat. commod., yield to my desires; in like manner, *θεά οἱ ἔκλυεν ἀρῆς,* the goddess listened to her prayer, Od. 4, 767. 3) *to hear to* any one, *to obey,* in connection with *πείθομαι,* Il. 7, 379. 9, 79. Od. 3, 477.

κλωμακόεις, εσσα, εν (*κλῶμαξ*), *stony, rocky,* poet. *Ἰθώμη,* Il. 2, 729. †

κνάω, imperf. *κνῆ,* ep. for *ἔκνη, to scrape, to rub, τυρόν,* Il. 11, 639. † (*κνῆ* is not aor. cf. Buttm. Gram. § 105. note 5. Rost p. 234.

κνέφας, αος, τό (akin to *νέφος*), *darkness, gloominess,* espec. *the obscurity of evening, evening twilight,* Il. 1, 475. Od. 5, 225; only nomin. and accus.

κνῆ, see *κνάω.*

κνήμη, ἡ, the leg between the knee and ankle, *the shank, the tibia,* Il. 4, 147. 519. Od. 19, 469.

κνημίς, ῖδος, ἡ (*κνήμη*), *armor for the legs, greaves,* a covering worn for protection in war. It consisted of two metallic plates, fastened together with buckles or clasps (*ἐπισφύρια*), Il. 3, 330; prob. they were of tin or plated with tin, Il. 18, 613. 21, 392. In Od. 24, 228, *leathern greaves* or *gaiters* are mentioned, a kind of boots worn for a protection against thorns.

κνημός, ὁ, a mountain height, a mountain forest, [the Lat. *saltus,* Pass.]; plur. Il. 2, 281. 11, 105. Od. 4, 337; sing. h. Ap. 283.

κνῆστις, ιος, ἡ (*κνάω*), *a scraping knife, a scraper, a rasp,* dat. *κνήστι* for *κνήστιϊ,* Il. 11, 640. †

* *Κνίδος, ἡ, Cnidus,* a town on the promontory Triopium, upon an isthmus, with a temple of Venus, h. in Apoll. 43.

κνίσση, ἡ, also *κνίση,* ed. Spitzn. and Dindorf.), 1) vapor from the fat of burnt meat, *the odor* or *vapor of fat,* espec. the *sacrificial vapor,* Il. 1, 66. 317. 8, 549. 2) *fat,* espec. *the fat of the kidneys,* commonly called suet or tallow, in which the sacrifice was enveloped, Il. 1, 460. Od. 3, 457; see Voss, mythol. Brief. 2. p. 316; accord. to Heyne the *fat caul* about the stomach and intestines, *omentum,* which is justly rejected by Voss.

κνισσήεις, εσσα, εν (*κνίσση*), *full of the*

vapor of fat, full of sacrificial vapor, Od. 10, 10. †

*κνισσοδιώκτης, ὁ (διώκω), *fat-smeller*, that runs after roast meat, Batr. 231.

κνυζηθμός, ὁ (κνύζω), *the whine, howl*, or *growl* of a dog, Od. 16, 163. †

κνυζόω, fut. ώσω, aor. ἐκνύζωσα (akin to κνύω), *to render obscure, to becloud*, τινὶ ὄσσε, * Od. 13, 401. 453.

κνώδαλον, τό, 1) any living thing which is monstrous and dangerous of its kind, *a monster, a reptile, a wild beast*, Od. 17, 317. † 2) Adj. *monstrous, horrible*, γέρων, h. Merc. 188, according to Voss and Passow. But this is not suitable, hence Herm. conjectures νωχαλὸν, i. e. ῥᾴθυμον.

κνώσσω, poet. *to sleep, to slumber*, Od. 4, 809. †

Κνωσός, ἡ (also Κνωσσός), the chief town of the island of Crete, on the Cæratus, in Hom. the residence of Minos, at a later period famous for its labyrinth, Il. 2, 646. Od. 19, 178. From this Κνώσιος, ίη, ιον, Cnossian, from Cnossus.

κοῖλος, η, ον (akin to κύω), 1) *hollow, excavated, deep*, often epith. of ships. κοῖλος δόμος, the hollow structure, spoken of a wasp's nest, Il. 12, 169; κοῖλος δόρυ, the hollow wood; of the Trojan horse, Od. 8, 507; σπέος, a deep cave, Od. 2) Espec. of places which lie in the valleys between mountains: κοιλὴ ὁδός, a hollow pass, a defile, Il. 23, 419. κοιλὴ Λακεδαίμων, the depressed Lacedæmon, Il. 2, 581; metaph. λιμήν, a harbor encompassed by hills, Od. 10, 92.

κοιμάω (κεῖμαι), aor. ἐκοίμησα, aor. mid. ἐκοιμησάμην, part. aor. pass. κοιμηθείς, I) Act. prop. *to lay down, to put to rest, to put to bed*, τινά, Od. 3, 397; spoken of animals: to put into their lodge, Od. 4, 336. 17, 127. 2) *to close in sleep, to lull*, ὄσσε, Il. 14, 236; τινὰ ὕπνῳ, Od. 12, 372; metaph. *to calm, to still, to bid be quiet*, ἀνέμους, Il. 12, 281; κύματα, Od. 12, 169; *to assuage*, ὀδύνας, Il. 16, 524. II) Mid. and aor. pass. *to go to bed, to lie down to sleep, to go to sleep*, often in Hom. χάλκεον ὕπνον, to sleep the brazen sleep, i. e. the sleep of death, Il. 11, 241; spoken of animals: to seek their haunts, Od. 14, 411.

*Κοῖος, ὁ, *Cœus*, son of Uranus and Tellus, husband of Phœbe, father of Latona, h. Ap. 62. (With οι shortened in Κοίοιο.)

κοιρανέω, poet. (κοίρανος), 1) *to be ruler, to rule, to command*, spoken both of war: κατὰ πόλεμον, ἀνὰ μάχην, Il. 2, 207. 5, 881; πολέας διά, Il. 4, 230. πόλεμον κάτα κοιρανέουσιν, Il. 5, 332; and of peace, Il. 12, 318; Ἰθάκην κάτα, Od. 1, 247. 2) *to domineer, to play the master*, spoken of the suitors, Od. 20, 234.

κοίρανος, ὁ (akin to κῦρος), *ruler, commander*, λαῶν, Il. 7, 234. 2) Gener. *lord, master*, Od. 18, 106.

Κοίρανος, ὁ, 1) a Lycian, slain by Ulysses, Il. 5, 677. 2) a Cretan, from Lyctus, Il. 17, 611.

κοίτη, ἡ (κεῖμαι), *a lair, a bed*, Od. 19, 341.

κοῖτος, ὁ = κοίτη, 1) *a lair, a bed*. 2) *the act of going to sleep, sleep*, * Od. 19, 510. 515.

*κόκκος, ὁ, *the kernel* of fruits; of the pomegranate, h. Cer. 373. 412.

κολεόν, τό, ep. κουλεόν, *a scabbard* of a sword, made of metal, or decorated with it, Il. 11, 29 seq. Hom. has it only as neut. κολεόν, Od. 8, 404. μέγα κουλεόν, Il. 3, 372. 11, 30. The nom. κολεός does not occur in Hom.

κολλήεις, εσσα, εν, poet. κολλάω, *glued together, fastened together*, ξυστά, Il. 15, 389. †

κολλητός, ή, όν (κολλάω), *glued together*, and gener. *joined together*, δίφρος, ἅρματα, ξυστόν, Il. 15, 678; σανίδες, Od. 21, 137. 164.

κόλλοψ, οπος, ὁ, *the key* or *peg of a lyre*, to which the strings were attached, Od. 21, 407. † (Prop. the thick skin on the neck of oxen.)

κολοιός, ὁ, *the jackdaw*, graculus, * Il. 16, 583. 17, 755 (akin to κολωός).

*κολοκύντη, ἡ (also κολοκύνθη), *the round gourd, the pumpkin*, Batr. 53.

κόλος, ον (akin to κυλλός), *mangled, maimed*; δόρυ, a spear without point, Il. 16, 117. †

κολοσυρτός, ὁ, poet. (akin to κολωός), *noise, tumult, uproar*, of men and dogs, * Il. 12, 147. 13, 472.

κολούω (κόλος), *to maim, to cut short, to curtail*; only metaph. τὸ μὲν τελέει (τό relates by synes. to μῦθος), τὸ δὲ καὶ μεσσηγὺ κολούει, one he fulfils, another he cuts short in the midst, i. e. leaves half accomplished, Il. 20, 370. ἕο δ' αὐτοῦ πάντα κολούει, Voss, 'he destroys his own interests,' Od. 8, 211; δῶρα, to curtail the gifts, Od. 11, 340.

κόλπος, ὁ, 1) *the bosom* of the human

body. *δίχεσθαι πόλπῳ*, Il. 6, 483. *παῖδ' ἐπὶ κόλπῳ ἔχειν*, as an expression of tender maternal love, Il. 6, 400. 2) *the bosom, the swell* of the garment formed by the girdle, Il. 22, 80. Od. 15, 469; plur. Il. 9, 570. 3) any thing formed like a bosom, *a gulf of the sea*, Il. 2, 560; the bosom of the deep, Il. 18, 140. Od. 5, 52. h. Ap. 431.

κολῳάω (*κολῳός*), *to shriek, to cry, to croak, to wrangle*, spoken of Thersites, Il. 2, 212. †

κολώνη, ἡ, a hill, an elevation, * Il. 2, 811. 11, 711.

**κολωνός, ὁ* = *κολώνη*, h. Cer. 273.

κολῳός, οῦ, poet. *a shriek, a cry, scolding, strife. κολῳὸν ἐλαύνειν*, to make an uproar, to quarrel, Il. 1, 575. † (accord. to Buttm. Lexil. I. p. 159, akin to *κολοιός, κέλω, κέλομαι*; but according to Dœderlein L. Hom. Sp. 1. p. 4, *κολωάω* is a form of *κέλλω*).

κομάω (*κόμη*), fut. *ήσω, to let the hair grow long, to have long hair*, in Il. only part. *Ἄβαντες ὄπιθεν κομόωντες*, the Abantes, long-haired behind, Il. 2, 542 (Strabo assigns as a reason, that no enemy might seize them by the hair); spoken of horses: furnished with manes, Il. 8, 42. 13, 24. 2) Metaph. of fields and plants: *to be overgrown, to be verdant, to wave*, fut. *ἀσταχυόωσι*, h. Cer. 454. * Il.

κομέω, poet. *to take care of, to attend to, to provide for, υἱούς, γέροντα*, Od. 11, 250. 24, 212; *ἵππους*, Il. 8, 109. 113; *κῦνας*, Od. 17, 310. 319.

κόμη, ἡ, the hair, the hair of the head, more rarely plur. *κόμαι Χαρίτεσσιν ὁμοῖαι*, Il. 17, 51 (see *ὅμοιος*). Od. 6, 231. 2) Metaph. *κόμη ἐλαίης*, the foliage of the olive-tree, Od. 23, 195.

κομιδή, ἡ (*κομίζω*), *care, attendance, the care of feeding*, in the Il. spoken of horses, Il. 8, 186. 23, 411; in the Od. spoken of men, and of the care of the garden, Od. 24, 245. 247. *ἐπεὶ οὐ κομιδὴ κατὰ νῆα ἦεν ἐπηετανός*, since in the ship I had not ample care, Od. 8, 232; see Damm and Nitzsch. In the last passage, Passow unnecessarily assumes the signif. 'nourishment, provisions.' So also Voss.

κομίζω (*κομέω*), aor. *ἐκόμισα*, ep. *σσ*, aor. mid. *ἐκομισάμην*, 1) *to take care of, to attend upon, to provide for*, like *κομέω*, spoken of things and persons: *ἔργα*, Il. 6, 490. Od. 1, 356. 21, 350; *κτήματα*, to manage possessions, Od. 23, 355; *τινά*, to take care of any one, espec. to entertain as a host, often in the Od. (in the Il. in this signif. only in the mid.). 2) *to take up* any thing, *to bear away, to carry away*, prim. to take care of, *χλαῖναν, τρυφάλειαν*, Il. 2, 183. 13, 578; and gener. to *bear off, to carry off, to take away*, in a good and bad sense: *νεκρόν*, Il. 13, 196; *ἵππους*, Il.; *ἄκοντα κόμισε χροΐ*, he bore off the spear in his body, i. e. he received it in the body, Il. 14, 456. 463. Mid. *to provide for in one's house, to attend upon, to entertain, τινά*, Il. 8, 284. Od. 6, 278. 14, 316. 2) *to take up for oneself, to receive. Σίντιες ἐκομίσαντο αὐτόν*, the Sintians took him up, Il. 1, 594; *τινά*, to convey away (from the battle), Il. 5, 359. *ἔγχος ἐνὶ χροΐ κομίσασθαι*, to receive a spear in the body, Il. 22, 286. cf. Act. 2.

κομπέω (*κόμπος*), *to resound, to rattle, to clash*, spoken of brass, Il. 12, 151. †

κόμπος, ὁ, a rattling, a noise, a clashing, a sound arising from striking upon a body; spoken of the tread or stamping of dancers, Od. 8, 380; *ὀδόντων*, of the noise of the tusks of the wild boar, Il. 11, 417. 12, 149.

κοναβέω, kindr. from *κοναβίζω*, poet. (*κόναβος*), aor. 1 *κονάβησα, to resound, to rattle, to ring*, spoken of brass, Il. 15, 648. 21, 593; *to resound, to re-echo, νῆες, δῶμα*, Il. 2, 334. 16, 277. Od. 17, 542. (*κοναβέω* only in the aor.)

κοναβίζω = *κοναβέω*, only in the imperf. * Il. 2, 466. 13, 498. 21, 255.

κόναβος, ὁ, poet. *a sound, a clashing, a noise*, Od. 10, 122. † (Prob. from *κόμπος*.)

κονίη, ἡ, poet. form *κόνις, ἡ*, 1) *dust*, espec. the powdered dust of the earth, often in plur. *ἐν κονίῃσιν πίπτειν*, Il. *ἐν κονίῃσι βάλλειν τινά*, to cast any one into the dust, i. e. to slay him, Il. 8, 156. 2) *sand, river-sand*, Il. 21, 271. 3) *ashes*, Od. 7, 153. 160. (*ι* in the arsis of the sixth foot is used by Hom. as long.)

κόνις, ιος, ἡ = *κονίη, dust*, in connection with *ψάμαθος*, to indicate infinity of number, Il. 9, 385. (*κόνῑ*, ep. dat. for *κόνιϊ*, Il. 24, 18. Od. 11, 191.) 2) *ashes, κόνις αἰθαλόεσσα*, Il. 18, 23.

κονίσαλος or *κονίσσαλος, ὁ* (*κόνις*), *dust, a whirlwind of dust*, * Il. 3, 13. 5, 503. 22, 401.

κονίω (*κόνις*), fut. *κονίσω*, aor. *ἐκόνῑσα*,

perf. pass. *κεκόνῑμαι*, 1) *to fill with dust, to cover with dust*, with accus. *χαίτας*, Il. 21, 407; pass. Il. 21, 405; *πεδίον*, to fill the plain with dust, spoken of the flying Trojans, Il. 14, 145; hence *κεκονῑμένοι*, covered with dust, Il. 21, 541. 2) Intrans. *to excite dust*, spoken of fleet horses and men; always *κονίοντες πεδίοιο*, raising a dust through the plain, Il. 13, 820. 23, 372. Od. 8, 122.

κοντός, ὁ, *a pole, a stick*, Od. 9, 487. †

**κοπόω* (*κόπος*), *to weary, to fatigue*; pass. *to become weary*, Batr. 190.

Κοπρεύς, ῆος, ὁ, son of Pelops, from Elis, a herald of Eurystheus, Il. 15, 639 seq.

κοπρίζω (*κόπρος*), fut. *ίσω*, *to manure with dung*, Od. 17, 299. †

κόπρος, ὁ, 1) *manure, dung*, Od. 9, 329. 17, 297; and gener. *dirt, filth*, Il. 22, 414. 24, 164. 2) *a stable, a yard for cattle*, Il. 18, 575. Od. 10, 411.

κόπτω, aor. 1 ἔκοψα, perf. *κέκοπα*, aor. mid. *ἐκοψάμην*, 1) *to strike, to thrust*, τινά, spoken of persons fighting, Od. 18, 28. 335. *κώληπα*, Il. 23, 726; with double accus. *τινὰ παρήϊον*, Il. 23, 690; and with dat. instrum. *ἵππους τόξῳ*, with the bow, *σκηπανίῳ*, Il. 10, 514. 13, 60; spoken of a serpent: *κόψε αἰετὸν κατὰ στῆθος*, it struck or bit the eagle in the breast, Il. 12, 204; also spoken of the blow with which oxen were stunned when they were to be slaughtered, Il. 17, 521. Od. 14, 425. 2) *to strike off, to cut off*, *κεφαλὴν ἀπὸ δειρῆς*, Il. 13, 203. Od. 22, 477. 3) *to hammer, to forge*, *δεσμούς*, Il. 18, 379. Od. 8, 274. Mid. *to smite oneself*, *κεφαλὴν χερσίν*, to beat one's head, Il. 22, 23.

Κόρακος πέτρη, ἡ, *the rock Korax*, in Ithaca, near the fountain Arethusa, accord. to Gell, on the southeast end of the island, still called *Koraka Petra*; accord. to Voss, in the middle of the island upon the east side, on Nelon; Völcker Hom. Geogr. places it on the west side as a part of Neritus, Od. 13, 408. It received its name, accord. to the Schol. from Korax, son of Arethusa, who in a hunt fell from this rock.

κορέννῡμι, fut. *κορέσω*, ep. *κορέω*, Il. 8, 379. 13, 831; aor. 1 *ἐκόρεσα*, ep. *σσ*, aor. 1 mid. *ἐκορεσάμην*, perf. Ion. *κεκόρημαι*, also ep. part. perf. act. with pass. signif. *κεκορηώς*, Od. 18, 372; aor. pass. *ἐκορέσθην*, *to satiate, to satisfy*, τινά, any one, Il. 16, 747; with any thing, *τινί*: *κύνας ἠδ' οἰωνοὺς δημῷ καὶ σάρκεσσι*, spoken of the corpses which lie unburied, Il. 8, 379. 13, 831. 17, 241. Mid. *to satiate oneself, to be sated* or *satisfied*, also perf. pass. and aor. pass. 1) With gen. *φορβῆς*, Il. 11, 562; *σίτου*, Od. 14, 46; also with *θυμὸν ἑοῦ*, Od. 8, 98; metaph. *θυλόπιδος κορέσσασθαι*, to be sated with battle, Il. 13, 635; also *ἀέθλων*, Od. 23, 350. 2) Often with part. *κλαίουσα ἐκορέσσατο*, she sated herself with weeping, Od. 20, 59. *κλαίων ἐκορέσθην*, Od. 4, 541. *ἐκορέσσατο χεῖρας τάμνων*, he was satiated in his hands with cutting, i. e. tired, Il. 11, 87. *οἴπω κεκόρησθε ἑλμίνοι*, are ye not yet satisfied with being enclosed? Il. 18, 287. (Hom. has not the pres. *κορέννυμι*.)

κορέω, fut. *ήσω*, *to sweep, to take care of, to clean*, *δῶμα*, Od. 20, 149. †

κόρη, ἡ, ep. *κούρη*, q. v., h. Cer. 439. †

κορθύω (*κόρθυς*), *to lift up*, only mid. *to lift oneself*. *κῦμα κορθύεται*, the wave lifted itself up, Il. 9, 7. †

Κόρινθος, ἡ, *Corinthus*, mentioned Il. 2, 570; later, one of the most flourishing cities of the old world, situated on the isthmus. Accord. to Pausan. 2, 1. 1, built by Ephyra, daughter of Oceanus, of whom a descendant Corinthus changed the name; accord. to Apd. 1, 9. 3, by Sisyphus, son of Æolus, cf. Ἐφύρη. In Hom. *Κορ.* is a fem., for *ἀφνειός* is common gender [doubtful, cf. Strab. ὁ δὲ Κὸρ ἀφνειὸς, p. 580]; from this the adv. *Κορινθόθι*, at Corinth, Il. 13, 664.

κορμός, ὁ (*κείρω*), a piece cut off, *a billet, a log*, Od. 23, 196. †

κόρος, ὁ (*κορέννυμι*), *satiety, the state of satiety*, *φυλόπιδος, γοοῖο*, Il. 19, 221. Od. 4, 103. *πάντων κόρος ἐστί*, there is a satiety of all, Il. 13, 636.

κόρος, ὁ, ep. and Ion. *κοῦρος*, q. v.

κόρση, ἡ, ep. and Ion. for *κόρυφη*, *the temples, the temples of the head*, *Il. 4, 502. 13, 574.

κορυθαίξ, ϊκος, ὁ (ῑ, *ἀΐσσω*), *helm-shaking, crest-waving*, i. q. *κορυθαίολος*, epith. of Mars, Il. 22, 132. †

κορυθαίολος, ον (*αἰόλος*), *helm-shaking, crest-waving*, often an epith. of Hector, Il. 2, 816; once of Mars, Il. 20, 38. (Others explain it, 'with variegated helmet,' see *αἰόλος*.)

κόρυμβος, ὁ, plur. *τὰ κόρυμβα* (*κορυφή*), prop. the upper part of a thing, *the point, the top, the peak*. *ἄκρα κόρυμβα νηῶν*, the ex-

treme points of the curved sterns of the ships = ἄφλαστα (*aplustria*), which were commonly adorned with ornaments, Il. 9, 241. † Thus Heyne after Hesych. Voss, on the other hand, 'the splendid beaks,' after Etym. M. ἄφλαστα μὲν λέγεται τὰ πριμνήσια, κόρυμβα τὰ πρωρησία; or the Schol. κἀκροστόλια, 'the ships' beaks which were erected as trophies.' This was, however, a later custom.

κορύνη, ἡ, a club, a mace; σιδηρεία, iron or covered with iron, * Il. 7, 141. 143.

κορυνήτης, ου, ὁ, a mace-bearer, a warrior armed with a club, * Il. 7, 9. 138.

κόρυς, υθος, ἡ, accus. *κόρυθα* and *κόρυν*, Il. 13, 131. 16, 215; *the helmet*; it was beset with brass, *χαλκήρης, χαλκείη*, and differed in this respect from the leathern *κυνέη*, although this difference is not always regarded, Il. 12, 184. The helmet had a crest, *λόφος*, made of horse-hair (*ἱπποδάσεια, ἵππουρις*); this was put into a conical elevation (*φάλος*), and many helmets had several *φάλοι*, hence *ἀμφίφαλος, τετράφαλος*, etc. The helmet itself was fastened with a strap (*ὀχεύς*) under the neck.

κορύσσω (*κόρυς*), aor. 1 mid. ep. *κορυσσάμενος*, perf. pass. ep. *κεκορυθμένος*, 1) Prop. *to put on a helmet*, hence gener. *to equip, to arm, τινά*, Batr. 123. 2) *to raise, to excite, πόλεμον*, Il. 2, 273; *κῦμα*, Il. 21, 306. Mid. often: 1) *to equip oneself, to arm oneself* for war, absol. Il. 10, 37. Od. 12, 121; with dat. instrum. *χαλκῷ, τεύχεσι*, Il. 7, 206. 17, 199; in the part. *κεκορυθμένος χαλκῷ*, Il. 4, 495. 5, 562. Od. 21, 434; metaph. spoken of arms: *δοῦρα κεκορυθμένα χαλκῷ*, spears armed with brass, Il. 3, 18. 11, 43. 16, 802. 2) *to raise oneself, to rise*, prop. for battle, metaph. spoken of strife, Il. 4, 442. *κῦμα κορύσσεται*, the wave swells, Il. 4, 424; in the Od. rarely.

κορυστής, οῦ, ὁ (*κορύσσω*), prop. one wearing a helmet; then gener. *one armed, ἀνήρ*, Il. 4, 457, and often. * Il.

κορυφή, ἡ (*κόρυς*), prop. the extreme part of any thing, hence 1) *the crown of the head*, Il. 8, 83. h. Ap. 309. 2) *the top of a mountain, the summit*, often plur. with ὄρεος or ὀρέων, Il. and Od.

κορυφόω (*κορυφή*), *to carry any thing to the highest point*, hence mid. *to reach the highest point, to tower aloft*; only *κῦμα κορυφοῦται*, the wave towered aloft, Il. 4, 426. †

Κορώνεια, ἡ, a town in Bœotia on the west side of the lake Copais, now *Diminia*, Il. 2, 503.

κορώνη, ἡ (*κορωνός*), prop. *any thing curved*, hence 1) *the crow* (from the curved beak), always the *sea-crow* or *cormorant*, εἰναλίη, Od. 5, 66. 12, 418. 14, 308. 2) *the ring on the house-door* with which it is shut, Od. 1, 441. 7, 90. 21, 46. 3) *the curved end of a bow*, which was furnished with a knob or ring to which the string was fastened, Il. 4, 111. Od. 21, 138. 4) *the curved stern* of a ship, see *κορωνίς*.

κορωνίς, ίδος, ἡ (*κορώνη*), *curved, beaked*, epith. of ships, from the curved stern, Il. often, once Od. 19, 182.

* *Κορωνίς, ίδος, ἡ*, daughter of Phlegyas of Laceria in Magnesia, sister of Ixion, who bore Æsculapius to Apollo on the plain of Dotium, h. 15. cf. Apd. 3, 10, 3.

Κόρωνος, ὁ (appell. *κορωνός*), son of Cœneus, father of Leonteus, king of the Lapithæ, at Gyrton in Thessaly, Il. 2, 746.

κοσμέω (*κόσμος*), aor. 1 ep. *κόσμησα*, aor. mid. *ἐκομησάμην*, aor. pass. *ἐκοσμήθην*, 1) *to put in order, to arrange, to place in a line*, with accus. of warriors: *ἵππους τε καὶ ἀνέρας*, Il. 2, 554. 704. 14, 379. *πένταχα κοσμηθέντες*, arranged in five troops, Il. 12, 87. *διὰ τρίχα κοσμηθέντες*, see *διακοσμέω*. *φθὰν μὲν ἱππῆων ἐπὶ τάφρῳ κοσμηθέντες*, they were drawn up at the trench before the charioteers, Il. 11, 51. (The gen. *ἱππῆων* depends upon *φθάνω*, since this contains an idea of comparison, and not upon *κοσμέω*, cf. Thiersch Gram. § 254. *d.*) *δόρπον*, to prepare a repast, Od. 7, 13; *ἀοιδήν*, h. 6, 59. 2) *to adorn, to deck, χρυσῷ*, h. Ven. 65; *σῶμα ἐν ἕντεσι*, Batr. 121. Mid. *to put in order*, with reference to the subject, with accus. *πολίτας*, Il. 2, 806.

κοσμητός, ή, όν (*κοσμέω*), *set in order, arranged, πρασιαί*, Od. 7, 127. †

κοσμήτωρ, ορος, ὁ, poet. for *κοσμητήρ*, one who orders, *a commander*, always with *λαῶν*, Il. 1, 16. Od. 18, 152.

κόσμος, ὁ (prob. from *κομέω*), 1) *order, arrangement, suitableness, propriety*. *κόσμῳ ἔρχεσθαι*, to go in order, Il. 12, 225; *καθίζειν*, Od. 13, 77; espec. *κατὰ κόσμον*, in order; and strengthened with *εὖ*, Il. 10, 472. 12, 85, according to propriety, as is befitting; often *οὐ κατὰ κόσμον*, not according to propriety,

contrary to propriety; *ἐρίζειν, εἰπεῖν*; hence, *ἵππου κόσμος*, the arrangement, the construction of the horse, Od. 8, 492. 2) *ornament, decoration*, of women, Il. 14, 187. h. Ven. 163; of horses, Il. 4, 145.

κοτέω and *κοτέομαι*, poet. (*κότος*). Of the act. there occur: pres. indic. aor. 1 part. *κοτέσας*, h. Cer. 254; ep. part. perf. *κεκοτηώς*, always *κεκοτηότι θυμῷ*, comm. mid. pres., fut. *κοτέσομαι*, ep. *σσ*, aor. 1 *ἐκοτεσάμην*, ep. *σσ*, *to be angry, enraged*, with dat. pers., Il. 3, 345. 5, 177. 14, 143. *τοῖσίντε κοτέσσεται* for *κοτέσηται*, Il. 5, 747. 8. 391. Od. 1, 101 (cf. Rost, p. 629. Kühner, § 661. 1.); with gen. of the thing: *ἀπάτης*, on account of deception, Il. 4, 168; and with accus. *κοτεσσαμένη τόγε θυμῷ*, angry in mind at this, Il. 14, 191.

κοτέων, εσσα, εν, poet. (*κοτέω*), *wrathful, angry, enraged*, (*θεός*), Il. 5, 191. †

κότος, ὁ, prop. a grudge; then, *anger, hatred. κότον ἔχειν τινί*, to have a grudge against any one, Il. 13, 517. *κότον ἐντίθεσθαί τινι*, Od. 11, 102. 13, 342.

κοτύλη, ἡ (akin to *κοῖλος*), prop. any cavity; hence 1) a small vessel for fluids, *a cup, a little goblet*, Il. 22, 495. Od. 15, 312. 17, 12. 2) *the hip-pan*, the socket in which the head of the thigh-bone turns, Il. 5, 306. 307.

κοτυληδών, όνος, ὁ (*κοτύλη*), any cavity; espec., *a*) a little cavity in the arms of sea-polypi [like a small cupping-glass, with which they attached themselves to the rocks, Passow], *b*) the *branching arms* themselves. *πουλύποδος πρὸς κοτυληδονόφιν* (ep. for *κοτυληδόσι*) *πυκιναὶ λαΐγγες ἔχονται*, to the arms of the polypus many pebbles attach themselves, Od. 5, 433; † see *πουλύπους*.

κοτυλήρυτος, ον (*ἀρύω*), that may be dipped with a cup, *gushing, abundant, αἷμα*, Il. 23, 34. †

* *κότυλος*, ὁ = *κοτύλη*, *a cup*, Ep. 14, 3.

κουλεόν, τό, ep. and Ion. for *κολεόν*, q. v.

κούρη, ἡ, Ion. for *κόρη*, *a maiden, a virgin*, Il. 2, 872; *a daughter*, Il. 1, 111; *Διός*, Il. 9, 536; comm. with gen. of a prop. name, alone Il. 6, 247. 2) *a bride*, Od. 18, 279; always the Ion. form, except h. Cer. 479.

* *κουρίϊος, ίη, ίον*, Ion. for *κόρειος* (*κούρη*), *appertaining to virgins, youthful*, h. Cer. 108.

κούρητες, οἱ (*κοῦρος*), *youths, Παναχαιῶν*, * Il. 19, 193. 248.

Κουρῆτες, οἱ, *the Curetes*, the most ancient inhabitants of the south-eastern parts of Ætolia, about Pleuron, probably belonging to the Leleges; they were expelled by the Ætolians, for which reason they attacked them in their chief town Calydon, Il. 9, 532. (Prob. from *κουρή*, tonsure, because they wore short hair, cf. Eustath. ad Il. 19, 193.)

κουρίδιος, ίη, ιον, Ion. and poet. (*κοῦρος*), *conjugal, legitimate*, connected with *πόσις, ἀνήρ, ἄλοχος* or *γυνή*, in opposition to illicit concubinage; as clearly appears from Il. 19, 298, where Briseïs says that it is forbidden her to become the *κουριδίη ἄλοχος*, the lawful wife of Achilles; *κουρίδιος πόσις*, Il. 5, 414. Od. 11, 430; also *κουρίδιος φίλος*, as subst. beloved husband, Od. 15, 22; *ἀνὴρ κουρ.*, Od. 19, 266; *ἄλοχος*, Il. 1, 114. Od. 14, 245; *γυνή*, Od. 13, 43; *λέχος*, the conjugal couch, Il. 15, 40; *κουρ. δῶμα*, the house of the husband, Od. 19, 580. The comm. explanation *youthful*, after the Schol. a wife whom one has married as *κούρη* (Voss, 'youthful spouse, youthful wife'), is refuted by Buttm. Lexil. I. p. 32; although the derivation from *κοῦρος*, as denoting the bloom of life, or, of free, noble birth, is not rejected. Accord. to Doederlein, *κούριος* is the Hom. form of the later *κύριος*.)

κουρίζω (*κοῦρος*), *to be young, juvenile*, only Od. 22, 185. †

κουρίξ, adv. (*κουρά*), *by the hair*, Od. 22, 118. †

κοῦρος, ὁ, Ion. and ep. for *κόρος*, 1) *a youth, a boy*, from the earliest age to the vigor of manhood; hence often the young warriors are called *κοῦροι Ἀχαιῶν*, Il. 1, 473 [spoken of one unborn, Il. 6, 59]; *Καδμείων*, Il. 5, 807; also, *a son*, *κοῦρος Ζήθοιο*, Od. 19, 523. 2) the *servants* at sacrifices and entertainments, who were always free-born, and often of royal descent, Il. 1, 470. Od. 1, 148. 3, 339.

κουρότερος, η, ον, compar. of *κοῖρος*, *younger;* and generally, *juvenile, ἀνήρ*, Od. 21, 310; subst. Il. 4, 316.

κουροτρόφος, ον (*τρέφω*), *nourishing boys* or *youth*, epith. of Ithaca, Od. 9, 27. †

κοῦφος, η, ον, light, fleet, σάνδαλα, h. Merc. 83. The neut. plur. as adv. *κοῦφα προβιβάς*, lightly striding along, Il. 13, 158; and compar. *κουφότερον μετεφώνεε*, he addressed them more lightly, i. e. more cheerfully, Od. 8, 201.

* *κοχλίας, ου, ὁ, a snail* with convoluted shell, Batr. 165.

Κόων, ωος, ὁ, son of Antenor, a Trojan, slain by Agamemnon, Il. 11, 248–260.

Κόως, ἡ, ep. for *Κῶς*, q. v.

κράας, τό, obsol. nom. of the ep. oblique cases, *κράατος, κράατι,* etc. see *κάρη.*

κραδαίνω, ep. form of *κραδάω, to brandish, to hurl;* pass. *αἰχμὴ κραδαινομένη,* Il. 13, 504. *ἔγχος κραδαινόμενον,* Il. 17, 524.

κραδάω (*κράδη*), ep. form *κραδαίνω,* (only in pres. pass. part. *to brandish, to shake,* with accus. always *κραδάων ἔγχος, δόρυ,* Il. 7, 213. Od. 19, 438.

κραδίη, ἡ, ep. for *καρδίη.*

κραιαίνω, ep. length. form of *κραίνω,* q. v.

κραίνω, often the ep. lengthened *κραιαίνω* (*κάρη*), imperf. *ἐκραίαινον,* fut. *κρανέω,* Il. 9, 310, another reading for *φρονέω,* aor. 1 *ἔκρηνα,* ep. *ἐκρήηνα,* imperat. *κρήηνον,* Il., *κρῆνον,* Od.; infin. *κρηῆναι,* Il., *κρῆναι,* Od.; perf. pass. *κακρά(α)νται,* fut. mid. *κρανέομαι,* Il. 9, 626, with pass. signif.: 1) *to finish, to end, to accomplish, to complete, to fulfil, to perform,* with accus. *ἐφετμάς,* Il. 5, 508; *ἐέλδωρ τινί,* to fulfil a wish for any one, Il. 1, 41. Od. 3, 418; *ἔπος,* Od. 20, 115; absol. Od. 5, 170 (antith. *νοῆσαι*); hence pass. *οὔ μοι δοκέει τῇδε ὁδῷ κρανέεσθαι,* it does not seem to me to be accomplished in this way, Il. 9, 626. *χρυσῷ ἐπὶ χείλεα κεκράανται,* the rims are finished with gold, i. e. are gilded (spoken of a mixer), Od. 4, 616. 15, 116; *κεκράαντο,* Od. 4, 133. 2) *to be head, to rule, to reign,* Od. 8, 391 (*κραίνω* in the Od., *κραιαίνω* in the Il. except *κρανέεσθαι*). *κραίνων ἀθανάτους τε θεοὺς καὶ γαῖαν,* h. Merc. 427. Passow explains: he completed the gods and the earth, i. e. he represented them in his song as coming into being, as they really had done. Matth. and Herm. think *κραίνων* corrupt; the latter conjectures *κλείων.* [Bothe after Hesych. renders *κραίνων, honorans, celebrans.*]

κραιπνός, ἡ, όν, compar. *κραιπνότερος,* 1) *sweeping away, snatching away, Βορέης,* Od. 5, 385. 2) *rapid, fleet, swift, πόδες, πόμποι;* metaph. *κραιπνότερος νόος,* a vehement spirit, Il. 23, 590. As adv. often neut. plur. *κραιπνά,* with *κραιπνῶς,* Il. 13, 18. 5, 223. (Prob. from *ΚΡΙΙΩ, ἁρπάζω.*)

* *κραιπνῶς,* adv. (*κραιπνός*), *quickly, swiftly,* Il. 10, 162. Od. 8, 247.

* *κράμβη, ἡ, cabbage,* Batr. 163.

* *Κραμβοφάγος, ὁ, (φαγεῖν), Cabbage-eater,* name of a frog, Batr. 221.

Κρανάη, ἡ (appellat. *κραναή*), *Cranaë,* an island to which Paris first brought Helen from Lacedæmon, Il. 3, 445. Accord. to the ancient critics, it is either the island Helena in Attica, Eur. Hel. 1690; or a small island in the Laconian gulf, now *Marathonisi,* Paus. 3, 22. 2. Ottfr. Müller Orchom. p. 316, decides in favor of the latter. Others suppose it *Cythera.*

* *κραναήπεδος, ὁν* (*πέδον*), *having a hard, rocky soil,* h. Ap. 72.

κραναός, ἡ, όν, hard, rough, stony, rocky, epith. of Ithaca, Il. 3, 201. Od. 1, 247.

κρανέεσθαι, see *κραίνω.*

κράνεια, ἡ, the cornel-tree, cornus, Il. 16, 767. According to Od. 10, 242, swine were fed with the fruit.

* *κρανέϊνος, η, ον, made of the cornel-tree, ἀκόντιον,* h. Merc. 460.

κρᾶνίον, τό (*κρᾶνον*), *the skull,* Il. 8, 84. †

Κράπαθος, ἡ, ep. for *Κύρπαθος,* q. v.

ΚΡΑΣ, ὁ, used only in the oblique cases, gen. *κρᾶτός,* dat. *κρᾶτί,* as a form of *κάρη,* q. v., *the head, the summit. ὑπὸ κράτεσφι,* under the head, Il. 10, 156.

κραταιγύαλος, ον, poet. (*γύαλον*), *furnished with strong arched plates, strong-arched, ϑώρηξ,* Il. 19, 361. †

κραταιΐς, ἡ, ep. (*κράτος*). *τότ' ἀποστρέψασκε κραταιΐς αὖτις,* Od. 11, 597. † Accord. to Schol. br. *ἡ κραταιὰ δύναμις ὅ ἐστι τὸ βάρος,* the preponderance, the weight of the stone, for which also some of the ancients would write *κραταὶ ἴς,* then 'its preponderance turned it back.' Aristarchus, on the other hand, took it as an adv.: 'then rolled it violently back;' [cf. Nitzsch ad loc.]

Κραταιΐς, ἡ, the powerful, the mother of Scylla, a nymph, Od. 12, 124.

κραταιός, ἡ, όν, poet. (*κρατός*), *strong, powerful, mighty, Μοῖρα,* Il. 5, 83; *ϑήρ,* Il. 11, 119; *φώς,* h. Merc. 265.

κραταίπεδος, ον, poet. (*πέδον*), *having a firm hard bottom* or *soil, οὐδας,* Od. 23, 46. †

* *κραταίπους, οδος, ὁ, ἡ,* poet. (*ποῦς*), *strong-footed,* Ep. 15, 9.

κρατερός, ἡ, όν (*κράτος*), cp. *κάρτερος, strong, mighty, powerful.* *a*) Spoken of persons: *Ἄρης, Ἔρις,* espec. of warriors; *brave, bold, courageous,* Il. 2) Of things: *βέλος,*

ἰσμίνῃ, Il.; φύλοπις, Od. 16, 268; μῦθος, a violent, harsh word, Il. 1, 25. 326; [cf. Nägelsb. ad Il. 1, 25;] from this κρατερῶς, *strongly, mightily, powerfully*, μάχεσθαι νεμεσσᾶν, Il. ἀγορεύειν, to speak powerfully, with emphasis, Il. 8, 29.

κρατερόφρων, ον, gen. ονος, poet. (φρήν), of a firm, hard temper, *spirited, courageous, unterrified*, epith. of Hercules, Il. 14, 524; of the Dioscuri, Od. 11, 298; of the lion, Il. 10, 184.

κρατερῶνυξ, υχος, ὁ, ἡ, poet. (ὄνυξ), *strong-hoofed*, ἵπποι, ἡμίονοι, Il. 5, 329. 24, 277; *strong-clawed*, λύκοι, λέοντες, Od. 10, 218.

κράτεσφι, see ΚΡΑΣ.

κρατευταί, αἱ, ep. (κρατέω), *the forked supports* upon which the spit rested (Voss, *the supporting-forks*), accord. to Aristarch., stones upon which the roasting spit was laid, Il. 9, 214. †

κρατέω (κράτος), fut. ήσω, 1) *to have might, power; to exercise sway, to command*, absol., Il. 5, 175. 16, 172. 2) *to rule, to command*, with gen., over any one, Il. 1, 79. 288. rarely with dat. νεκύεσσιν, to have dominion amongst the dead, Od. 11, 485; ἀνδράσι, ἀθανάτοισι, Od. 16, 265. 3) With accus., to get any thing into one's power, *to hold, to grasp*, Batr. 63. 236.

κράτιστος, η, ον, ep. κάρτιστος, q. v.

κράτος, εος, τό, ep. κάρτος, *strength, might, power*, Od. 1, 70. 359; espec. spoken of bodily strength, Il. 7, 142. 9, 39. 13, 486; of iron: *strength, hardness*, Od. 9, 393. 2) *mastery, superiority, victory*, Il. 1, 509. 6, 387; ἐγγυαλίζειν τινὶ κράτος, Il. 11, 192. 753; φέρεσθαι, to bear away the victory, Il. 13, 486.

κρᾶτός, gen. from ΚΡΑΣ, see κάρη.

κρατύς, ύ, poet. (κράτος) = κρατερός, *powerful, mighty*, epith. of Mercury, Il. 16, 184. Od. 5, 49.

* Κραυγασίδης, ου, ὁ (κραύγασος), *Vociferator*, a frog's name, Batr. 216.

κρέας, ατος, τό, nom. and accus. plur. κρέα, gen. κρεάων, h. 2. 130; κρεῶν, Od. 15, 98; ep. κρειῶν, Il. 11, 551; dat. κρέασιν, Il. 8, 162; *meat, flesh*, in sing. only accus. Od. 8, 477; plur. *pieces of meat*. (The α in the last syllable in κρέα, is short, and in the Od. is also elided, Od. 3, 65. 470.) To be read with synizesis, Od. 9, 347; (see Buttm. Gram. § 54. note 3. Thiersch § 188. Rost Dial. 38.)

κρεῖον, τό (κρέας), *a meat-table, a meat-bench*, upon which meat was cut up, Il. 9, 206. †

κρείσσων, ον, gen. ονος, irreg. compar. of ἀγαθός, prop. from κρατύς or κράτος for κράσσων, *stronger, more powerful*, Il. 1, 80; espec. *superior, victorious*, in connection with νικᾶν, Il. 3, 71. 92. Od. 18, 46; sometimes with infin. Od. 21, 345.

Κρειοντιάδης, αο, ὁ, ep. for Κρεοντιάδης, son of Creon, Il. 19, 240.

κρείων, οντος, ὁ, fem. κρείουσα, ἡ, (prob. from κρᾶς, κραίνω), *ruler, commander*, spoken of kings and gods; also of Eteoneus, a servant of noble race, Od. 4, 22; κρείουσα, ἡ, only once, Il. 22, 48.

Κρείων, οντος, ὁ, ep. for Κρέων, father of Megara, ruler in Thebes, Od. 11, 269. 2) father of Lycomedes, Il. 9, 84.

κρέμαμαι, depon. mid. *I hang*, see κρεμάννυμι.

κρεμάννῡμι, fut. κρεμάσω, contr. κρεμῶ, and expanded κρεμόω, Il. 7, 83; aor. 1 ἐκρέμασα, mid. κρέμαμαι, impf. ἐκρεμάμην, 2 sing. ἐκρέμω and κρέμω, which has been falsely given as aor. 2 mid. 1) *to hang up, to suspend, to let hang*, τείχεα προτὶ νηόν, Il. 7, 83; σειρὴν ἐξ οὐρανόθεν, to let a chain hang down from heaven, Il. 8, 19. Mid. *to hang, to be suspended*, ὅτε τ' ἐκρέμω ὑψόθεν, when thou art suspended on high, * Il. 15, 18. 21.

* κρεμβαλιαστύς, ύος, ἡ (κρέμβαλον), *a rattling, a jingling*, h. Ap. 162.

κρέων, see κρέας, Od.

κρήγυος, ον, poet. *good, advantageous, profitable*, τὸ κρήγυον εἰπεῖν, Il. 1, 106. † (Accord. Buttm. Lexil. I. p. 26, from χρήσιμος, others think from κέαρ, γαίω, that which rejoices the heart, see Thiersch § 199. 7.)

κρήδεμνον, τό (κρᾶς, δέω), prob. *a head-band, a veil-cloth*, a female head covering, with which the whole face could be covered, and whose long ends were permitted to hang down over both cheeks, Il. 14, 184. Od. 1, 334. Nitzsch ad Od. 5, 346, thinks it perhaps differed from the καλύπτρη, in being attached to the head by a band, while the καλύπτρη was thrown over. Ulysses used the veil of the goddess Ino, as a girdle in swimming, Od. 5, 346. 2) Metaph. Τροίης ἱερὰ κρήδεμνα, the sacred battlements of Troy, which like a band or fillet, encircled and protected the city, Il. 16, 100. Od. 13, 338. *b*) *the*

cover of a vessel, since *κάρη* is used to denote the upper part of a thing, Od. 3, 392; (V. *the bung*,) still conf. Od. 10, 23.

κρηῆναι, ep. for *κρῆναι*, see *κραίνω*.

κρῆθεν, adv. (syncop. from *κάρη*, *κάρηθεν*), *from the head, from above*, Il. 16, 548. Od. 11, 588; see *κατακρῆθεν*.

Κρηθεύς, *ῆος*, *ὁ*, son of Æolus and Enarete or Laodice, founder of Iolcus in Thessaly, husband of Tyro, brother of Salmoneus, father of Æson, Amythaon, and Pheres, Od. 11, 236 seq. 253–258.

Κρήθων, *ωνος*, *ὁ*, son of Djocles, brother of Orsilochus of Pheræ in Messenia, slain by Æneas, Il. 5, 542 seq.

κρημνός, *ὁ*, *a precipitous verge, any declivity*, of a mountain, rock, or trench, * Il. 12, 54. 21, 175. 234.

κρηναῖος, *η*, *ον* (*κρήνη*), *belonging to a fountain. Νύμφαι κρηναῖαι*, fountain-nymphs, Od. 17, 240. †

κρήνη, *ἡ* (akin to *κάρη*), *a fountain, a spring, a well*, Il. 9, 14; *κρήνηνδε*, Od. 20, 154.

Κρής, *ὁ*, gen. *Κρητός*, plur. *οἱ Κρῆτες*, *the Cretans*, inhabitants of the island of Crete, Il. 2, 645. Their reputation as liars, accord. to Damm, originated in the fiction of Ulysses, Od. 14, 200 seq.

Κρήτη, *ἡ*, and poet. *αἱ Κρῆται*, Od. 14, 199, a large island in the Mediterranean sea, named by the legislation of Minos and by the fable of Jupiter and Europa; now *Candia*. Even in the time of Homer it was very populous, for he speaks of it as having a hundred cities, Il. 2, 649; in round numbers, however, as in Od. 19, 174, he mentions only ninety. From this the adv. *Κρήτηθεν*, from Crete, Il. 3, 233. *Κρήτηνδε*, to Crete, Od. 19, 186.

κρητήρ, *ῆρος*, *ὁ* (*κεράννῡμι*), *a mixing-vessel, a mixer*, the vessel in which the wine was tempered with water, and from which it was poured into the goblets, Il. 3, 247. Od. 1, 110. 7, 179. 9, 9. 13, 50. The mixer stood upon a tripod, Od. 21, 141. 145. 22, 341; was of silver, Il. 23, 741. Od. 9, 203; and prob. also furnished with a golden rim, Od. 4, 615. Il. 23, 219.

κρῖ, *τό*, ep. abbreviated form for *κριθή*, in nom. and accus. *barley*. [Prob. the original form, see Buttm. § 57. note 3.]

κρίζω, aor. *ἔκρικον* (akin to *κράζω*), *to crack, to snap*, spoken of a breaking body, Il. 16, 470. †

**κριθαίη*, *ἡ*, prob. *barley broth*, Ep. 15, 7.

κριθή, *ἡ*, *barley*, only plur., Il. 11, 69. Od. 9, 110. Sing. ep. abbrev. *κρῖ λευκόν*, Il. 8, 564. Od. 4, 604. 12, 358. It is mentioned as food for horses. Prob. *hordeum vulgare* Linn.

κρίκε, ep. for *ἔκρικε*, see *κρίζω*.

κρίκος, ep. for *κίρκος*, *a ring*, placed upon or over the pin on the pole, in attaching the horses to the chariot, Il. 24, 272; † see *ἔστωρ*.

κρῑ́νω, aor. 1 *ἔκρῑνα*, aor. 1 mid. *ἐκρινάμην*, perf. pass. *κέκριμαι*, aor. pass. *ἐκρίθην*, part. *κριθείς* and *κρινθείς*, Il. 13, 129. Od. 8, 48; 1) *to separate, to divide, to sunder*, with accus. Il. 2, 362; *καρπόν τε καὶ ἄχνας*, Il. 5, 502. 2) *to choose out, to select, φῶτας ἐκ Λυκίης*, Il. 6, 188. Od. 4, 666. 10, 102; hence part. *κεκριμένος* and *κρινθείς*, selected, chosen, Il. 10, 417. Od. 13, 182; but *οὖρος κεκριμένος*, a decided wind, which blows steadfastly to one point of the compass, Il. 14, 19. 3) *to decide, to judge, νείκεα*, Od. 12, 440. *σκολιὰς θέμιστας κρίνειν*, to give tortuous sentences, i. e. to pervert the laws in judging, Il. 16, 387; spoken also of war: *νεῖκος πολέμου*, to decide the contest of battle, Od. 18, 264; hence pass. *ὁπότε μνηστῆρσι καὶ ἡμῖν μένος κρίνηται Ἄρηος*, when between the suitors and us the strength of Mars shall decide, i. e. when it comes to open conflict, Od. 16, 269. Mid. 1) *to separate oneself, to withdraw oneself*, Od. 8, 36. 24, 507; espec. from battle: *κρίνεσθαι Ἀρηϊ*, accord. to Wolf, 'to separate by fighting,' and gener. to contend in open battle, to decide any thing by fighting, Il. 2, 385. 18, 209. 2) *to select for oneself, to choose for oneself, ἑταίρους*, Od. 4, 408. Il. 9, 521. 11, 697. 3) *to decide, to judge*, as depon. *ὀνείρους*, to explain dreams, Il. 5, 150.

Κρῖσα, *ἡ*, later orthography *Κρίσσα*, h. Ap. 269, ed. Herm. and Ilgen; a very ancient city in Phocis, north of Cirrha, a colony of Cretans accord. to h. Ap. At a later day, it was destroyed by a decree of the Amphictyons, and its territory attached to Delphi; still it remained the port of Delphi; now *Chriso*, Il. 2, 520. Whence *ὁ Κρίσσης κόλπος*, the Crisean gulf, on the coast of Phocis, now *Mare di Lipanto*. Strabo distinguishes *Κρῖσα* and *Κίρφις*, but Pausanias 10, 37. 4, considers them as one place. With him accords Ottfr. Müller Orchom. S. 495.

κρῖός, ὁ, *a ram*, * Od. 9, 447. 461.

κριτός, ή, όν (κρίνω), *separated, chosen, selected*, Il. 7, 434. Od. 8, 258. 12, 439.

κροαίνω (κροΐω), *to strike, to stamp*, spoken of a horse, * Il. 6, 507. 15, 264.

Κροῖσμος, ὁ, a Trojan, slain by Meges, Il. 15, 523.

*κροκήϊος, η, ον, poet. (κρόκος), *saffron-colored*, ἄνθος, h. Cer. 178.

κροκόπεπλος, ον (πέπλος), *having a saffron-colored robe*, epith. of Aurora, Il. 8, 1, and elsewhere.

κρόκος, ὁ, *saffron*, a flower which grows in the mountains of southern Europe, *crocus vernus* Linn., Il. 14, 348. †

Κροκύλεια, τά, a place in Acarnania according to Strabo, or in Ithaca according to Steph., Il. 2, 633.

κρόμνον, τό, *an onion* (*allium cepa* Linn.); it is spoken of as food, Il. 11, 630. Od. 19, 233 (later orthography κρόμμυον).

Κρονίδης, ου, ὁ [also αω and εω, h. Cer. 414. h. 32. 2], son of Saturn = *Jupiter*, often, standing alone, or connected with Ζεύς, Il. 2, 375. Od. 1, 45.

Κρονίων, ῖωνος and ῖονος, ὁ, son of Saturn = *Jupiter*, also Ζεὺς Κρονίων. (ῑ in nom. and gen. Κρονίονος, Il. 14, 247. Od. 11, 620; elsewhere ῐ̆.)

Κρόνος, ὁ, *Saturnus*, son of Uranus and Tellus, husband of Rhea, father of Jupiter, Neptune, Pluto, Juno, Ceres, and Vesta. Before Jupiter, he governed the world, till he was dethroned by his sons, and confined with the Titans in Tartarus, Il. 8, 479. The sons divided the kingdom of their father, Il. 15, 187. The golden age was during his dominion, Hes. Op. 111. (Κρόνος from κραίνω, the finisher, *Perficus*, as the last of the Titans, Herm.)

κρόσσαι, αἱ (akin to κόρση), τῶν πύργων, *the battlements of towers*, Schol. ἄκραι, στεφάναι, * Il. 12, 258. 484. They are distinct from ἐπάλξεις. Hdt. 2, 125, compares them with ἀναβαθμοί, projecting stones by which the wall could be ascended; hence κροσσάων ἐπέβαινον, Il. 12, 444. Other critics understand by it, scaling-ladders.

κροταλίζω (κρόταλον), *to clatter, to produce a rattling*; with accus. ὄχεα, to hurry away the chariots with a rattling noise, Il. 11, 160. †

*κρόταλον, τό, *a clapper, a bell*, h. 13, 3.

κρόταφος, ὁ (κροτέω), *the temple* of the head, *the temples*, Il. 4, 502; comm. plur., Il. 13, 188, and Od. 18, 378.

κροτέω (κρότος), *to cause to clatter* or *rattle*, ὄχεα, Il. 15, 453. †

Κρουνοί, οἱ, a fountain, not far from Chalcis, of a little river in the southern part of Elis, with a village of the same name, conf. Strab. VIII. p. 351. Od. 15, 295. h. Ap. 425. (Barnes has introduced the verse from Strabo into the Od.; Wolf, on the other hand, has included it in brackets.)

κρουνός, ὁ, 1) *a fountain, a spring*, Il. 22, 208. 2) *the basin* in which the water is collected; *the bed* of a stream, Il. 4, 454.

κρύβδα, adv. (κρύπτω), *secretly, privately*; with gen. Διός, without the knowledge of Jupiter, Il. 18, 168. †

Κρύβδην, adv. i. q. κρύβδα, * Od. 11, 455. 16, 153.

κρυερός, ή, όν (κρύος), *cold, chilling*; metaph. *terrific, horrible*, φόβος, γόος, Il. 13, 48. 24, 524. Od. 4, 103.

κρυόεις, εσσα, εν (κρυός), *cold, chilling, terrific*, φόβος, Ἰωκή, * Il. 5, 740. 9, 2.

κρυπτάδιος, η, ον (κρύπτω), *concealed, secret*, φιλότης, Il. 6, 161. κρυπτάδια φρονεῖν, to devise secret plans, * Il. 1, 542.

κρυπτός, ή, όν (κρύπτω), *concealed, secret*, κλῃΐς, Il. 14, 168. †

κρύπτω, ep. iterat. imperf. κρύπτασκε, Il. 8, 272, for κρύπτεσκε, h. Cer. 239; fut. κρύψω, aor. 1 ἔκρυψα, perf. pass. κέκρυμμαι, aor. pass. ἐκρύφθην, 1) *to conceal, to hide*, with accus. Il. 18, 397. Od. 11, 244; for protection, τινὰ σάκεϊ, to cover any one with a shield, Il. 8, 272. κεφαλὰς κορύθεσσιν, Il. 14, 373. 2) Metaph. *to conceal, to be silent*, τινὶ ἔπος, Od. 4, 350. τὸ δὲ καὶ κεκρυμμένον εἶναι (for the imperat.), let the other remain unspoken, Od. 11, 443. Mid. with aor. pass. *to conceal oneself, ὑπ' ἀσπίδι*, Il. 13, 405. κρύπτων Ἥρην, h. 26, 7, has been explained as reflexive, 'concealing oneself from Juno,' but unnecessarily; supply σέ from what precedes, and render, 'concealing thyself from Juno.'

κρύσταλλος, ὁ (κρύος), any transparent, congealed, or frozen substance, *ice*, Il. 22, 152. 14, 477.

κρυφηδόν, adv. (κρύπτω), *secretly, in a concealed manner, clandestinely*, * Od. 14, 330. 19, 299.

Κρῶμνα, ή, a place in Paphlagonia; ac-

later day, with Sesamus
med Amastris, Il. 2, 885.
:ι, κτάμενος, see κτείνω.
ἐκτησάμην, perf. ἔκτημαι,
ι, *to gain, to acquire, to purchase*, with accus. Il.
to obtain any thing for
5; perf. *to have acquired*,

ɔd ground form of the ep.
see κτείνω.
only dat. plur. κτεάτεσσι;
gained, property, posses-
. 1, 218, and often.
), aor. 1 ἐκτεάτισα, ep. σσ,
μαι, 1) *to acquire for*
with accus. πολλά, Od. 2,
, Il. 16, 57. Mid. *to ac-*
Merc. 522.
of Actor and Molione, or,
of Neptune, twin brother
ıles slew him, Il. 2, 601.
ος.
ῶ, κτενεῖ, ep. κτενέω, έεις,
έοντα, Il. 18, 309; aor. 1
ινον, aor. 1 pass. 3 plur.
ησαν, Od. 4, 537; ep. aor.
ταν for ἔκτασαν, subj. κτῶ,
infin. κτάμην, κτάμεναι for
ἐκτάμην, with pass. signif.
. κτάμενος (akin to καίνω,
kill, to slaughter, τινά,
rely spoken of the killing
a brute, Il. 15, 587. Od.
νεσθαί τινι, to be slain by
ep. aor. 2 mid. with pass.
301. 15, 558.
ἔαρ, ep. *possessions, pro-*
om., * Il. 10, 216. 24, 235.
nom. sing. κτέρος, i. q.
ccur), prop. *possessions;*
ıestowed upon one dead
burned with the funeral
d obsequies, the last offices
ni honores; comm. κτέ-
1, 291. 3, 285. Il. 24, 38.
ερείζω, a lengthened form
16. 24, 657. Od. 1, 291. 2,

), fut. κτερίσω, ep. κτεριῶ,
ıally = κτερρίζω, confined
al rites of the dead. 1)
r with funeral honors one dead, Il. 11, 458. 18, 334. 22, 236. κτερείζειν τινὰ ἀέθλοις, to solemnize the interment of any one with funeral games, Il. 23, 646. 2) With the accus. κτέρεα, to perform the obsequies, *justa facere*, Il. 24, 38. Od. 1, 291.

κτῆμα, ατος, τό, *that which is gained, possessions, property, estate*, sing. only Od. 15, 19. Plur. in the Il. commonly, *treasures, valuables*, Il. 9, 382. Od. 4, 127; in the Od. rather, *property, estate*, Od. 1, 375. 404.

*κτῆνος, εος, τό = κτῆμα, *possessions*, espec. *an ox*, plur. *oxen, domestic animals*, h. 30, 10.

Κτήσιος, ὁ, son of Ormenus, father of Eumæus, of Syria, Od. 15, 414.

Κτήσιππος, ὁ (possessing horses), son of Polytherses of Same, a suitor of Penelope, Od. 20, 288. 22, 279.

κτῆσις, ιος, ἡ, *that which is gained, possessions, property*, Il. 5, 158. Od. 4, 687.

κτητός, ή, όν (κτάομαι), gained. 2) *to be acquired, to be gained*, Il. 9, 407. † cf. ἑλετός.

κτίδεος, έη, εον (κτίς), for ἰκτίδιος, *pertaining to a weasel.* κυνέη κτιδέη, a headpiece of weasel-skin, * Il. 10, 335. 458. (Accord. to most critics, κτίς or ἰκτίς is *mustela putorius*, a polecat; some define it to be a ferret, *viverra*.)

κτίζω, fut. ίσω, aor. 1 ἔκτισα, ep. σσ, *to make a country habitable, to settle, to people; to found, to build a city*, with an accus. Il. 20, 216; Θήβης ἕδος, Od. 11, 263. (Akin to κτάομαι.)

κτίλος, ὁ, prop. adj. *tame;* then subst. *a ram*, * Il. 3, 196. 13, 492.

Κτιμένη, ἡ, daughter of Laertes, sister of Ulysses; she was married and settled in Same, Od. 15, 362 seq.

κτυπέω (κτύπος), aor. ἔκτυπον, *to crack, to rattle, to resound*, Il. 13, 140. 23, 119; often Ζεὺς ἔκτυπε, Jupiter thundered, Il. 8, 75. Od. 21, 413.

κτύπος, ὁ (τύπτω), a noise produced by striking or stamping, *noise, rattling, uproar;* ἵππων, the stamping of steeds, Il. 10, 532. 535; πόδοιϊν (of men), Od. 16, 6. Il. 19, 363; of the tumult of battle, Il. 12, 338; Διός, the thunder of Jupiter, Il. 15, 379. 20, 66.

κύαμος, ὁ, *a bean*, prob. *the field-bean*, Il. 13, 589. † Batr. 125.

κυάνεος, έη, εον (κύανος), *dark-blue, black-blue;* and generally, *dark-colored, blackish*, ὀφρύες (of Jupiter), Il. 1, 528; of Juno, Il. 15,

102; *χαῖται*, spoken of the hair of Hector and Ulysses, Il. 22, 402. Od. 16, 176; *δράκων*, Il. 11, 26; *καλύμμα*, Il. 24, 94; *νέφος, νεφέλη*, Il. 23, 188. 5, 345; trop. *κυάνεον, Τρώων νέφος*, Il. 16, 66. *κυάνεαι φάλαγγες*, dark squadrons, which move on like dark clouds, Il. 4, 282.

κυανόπεζα, ἡ (*πέζα*), *having dark-blue feet*, a table with dark-blue pedestal, V., Il. 11, 629.

* *κυανόπεπλος, ον* (*πέπλος*), *having a dark-colored robe*, epith. of Ceres, h. in Cer. 320.

κυανοπρώρειος, ον and *κυανόπρωρος, ον* (*πρῴρα*), *having a dark-blue* or *black prow, black-beaked, νῆες*, Il. 15, 693, and often. (*κυανοπρώρειος* only Od. 3, 299.)

κύανος, ὁ, *a blue cast metal* (according to Voss, *blue cast steel*); Beckmann Geschich. der Erfind. 4 B. p. 356, with Voss, takes it for *steel*; and according to Köpkens Kriegswissensch. it cannot be denied that the ancients used steel, cf. Il. 23, 850, and Od. 9, 391. As there is no other blue-black metal, either from nature or by art, Homer very probably intends this by *κύανος*. Millin (Mineralogie d' Homère) considers it as *tin* or *lead*, and several ancients (Hesych.) thought it a *dark color*, or a kind of *mineral varnish* or *lacker*. Thus Schneider in Lex. This metal was used for ornament, as upon the shield of Agamemnon ten strips, Il. 11, 24; and in Od. 7, 87, in the hall of Alcinous, a cornice of *κύανος* is mentioned.

κυανοχαίτης, ου, ὁ (*χαίτη*), *having dark hair*, commonly *having dark locks*, epith. of Neptune (once *ἵππος*, black-maned, Il. 20, 144.); as subst. *one having black locks*, Il. 20, 144. Od. 9, 536.

κυανῶπις, ιδος, ἡ (*ὤψ*), *dark-* or *black-eyed*, epith. of Amphitrite, Od. 12, 60. †

κυβερνάω, aor. infin. *κυβερνῆσαι, to steer, to pilot, νῆα*, Od. 3, 283. †

κυβερνητήρ, ῆρος, ὁ = *κυβερνήτης*, Od. 8, 557. †

κυβερνήτης, ου, ὁ (*κυβερνάω*), *a pilot*, gubernator, Il. 19, 43. Od. 9, 78.

κυβιστάω (*κυβή*), *to place* or *throw oneself upon the head*, espec. *to plunge head foremost, to dive down*, Il. 16, 745. 749; spoken of fish, * Il. 21, 354.

κυβιστητήρ, ῆρος, ὁ (*κυβιστάω*), one who places himself upon his head, or who turns a somerset, *a juggler, a tumbler*, Il. 18, 605. Od. 4, 18. 2) *a diver*, Il. 16, 750.

κῡδαίνω (*κῦδος*), poet. *κῡδάνω*, fut. *κῡδανῶ*, aor. 1 *ἐκύδηνα*, 1) Prop. to render famous; *to honor, to distinguish, to glorify, τινά* with *τιμᾶν*, Il. 15, 612. 2) to place any one in an enviable condition, *to render happy, to beautify, to glorify*, spoken of the body (opposed to *κακῶσαι*): *Αἰνείαν ἀκέοντό τε κύδαινον*, they healed Æneas and restored his former beauty, Il. 5, 448; (V. 'restored strength and glory to him,') cf. Od. 16, 212. The Schol. explain it: *ἐδόξαζον, λόγῳ παρεμύθοντο*, Damm: *honore officiebant*, all which suits not *ἀκέοντο*. *b*) Spoken of the mind, *to rejoice, θυμὸν ἄνακτος*, Od. 14, 438.

κῡδάλιμος, ον, poet. (*κῦδος*), *famous, renowned, lauded*, epith. of individual heroes and of entire people, Il. 6, 184. 204. 2) *ambitious, noble, κῆρ*, Il. 10, 16. Od. 21, 147; spoken of lions, Il. 12, 45.

κῑδάνω, poet. for *κυδαίνω, to honor, τινὰ ὁμῶς θεοῖσιν*, Il. 14, 73. † 2) Intrans. = *κυδιάω, to vaunt oneself, to be proud*, imperf. *κύδανον*, Il. 20, 42.

κῡδιάνειρα, ἡ (*κῦδος*), poet. *man-honoring, man-ennobling, μάχη*, Il. and once *ἀγορή*, * Il. 1, 490. [According to Jahrb. Jahn und K, p. 271, it is derived not from *κῦδος*, but from *κυδαίνω*, hence Hesych. justly: *ἡ τοὺς ἄνδρας δοξάζουσα.*]

κῡδιάω (*κῦδος*), intrans. *to boast, to be proud, to be puffed up, to stride proudly*, spoken of warriors, Il. 2, 579. 21, 519. of steeds, Il. 6, 509. 15, 266; for the most part, the ep. part. *κυδιόων*; only *εὐφροσύνῃ κυδιόωσι*, h. 30, 13.

* *κύδιμος, ον* (*κῦδος*) = *κυδάλιμος*, epith. of Mercury, only h. Merc. 46, and repeated nine times.

κύδιστος, η, ον (irreg. superl. of *κύδρος*, as if formed from *κῦδος*), *most famous, most honorable, most honored*, epith. of Jupiter and Minerva, Il. 4, 415; and of Agamemnon, Il. 2, 434.

κυδοιμέω (*κυδοιμός*), fut. *ήσω*, 1) *to make a noise, to raise a disturbance, to make an uproar, ἀν' ὅμιλον*, Il. 11, 324. 2) Trans. *to throw into confusion*, with accus. * Il. 15, 136.

κυδοιμός, ὁ, *noise, tumult, the tumult of battle*, Il., *confusion, panic*, Il. 18, 218. 2)

As a mythic being: *the deity of the tumult of battle*, as companion of Bellona, Il. 5, 593. 18, 535. (Bothe as appellat.) * Il.

κῦδος, εος, τό, 1) *splendor, glory, honor, praise, dignity*, often connected with τιμή, Il. 16, 84. 17, 251; in the address, κῦδος Ἀχαιῶν, glory or pride of the Greeks, Il. 9, 673. Od. 3, 79. 2) that which gives glory and fame, *prosperity, success, fortune.* κῦδος ὀπάζειν τινί, Od. 3, 57. 15, 326; in the Il. *success in war, the glory of victory*, Il. 5, 225. 8, 141; *famous bodily strength, lofty courage*, κῦδος καὶ ἀγλαΐη, Od. 15, 78. Il. 1, 405. 5, 906. Nitzsch ad Od. 3, 57.

κῠδρός, ή, όν, poet. (κῦδος), *famous, famed, glorious*, always fem., epith. of Juno, Latona, Minerva, and of a mortal female, Od. 15, 26. The masc. h. Merc. 461.

Κίδων, ωνος, ὁ, plur. οἱ Κύδωνες, *the Cydones*, a people who dwelt on the north-west side of the island of Crete. According to Strab. they were the aborigines of the island, and accord. to Mannert. VIII. p. 679, prob. a division of the Etruscans. Their town Cydonia was prob. situated where stands the present Canea, Od. 3, 292. 19, 176.

κνέω, poet. old form for κύω, *to become pregnant, to be pregnant with*, with accus. υἱόν, spoken of a woman, Il. 19, 117; of a mare, Il. 23, 266; mid. h. 26, 4.

κύθε, see κεύθω.

Κυθέρεια, ή, an appellation of Venus, either from the island Cythera, which was sacred to her, or from the town Cythera in Cyprus, Od. 8, 288. 18, 192. h. Ven. 6; with Κυπρογενής, h. 9, 8.

Κύθηρα, τά, an island on the Laconian coast, south-west (accord. to Strab. one mile) of the promontory of Malea, now *Cerigo*. Accord. to later fable, Venus landed upon it when she rose from the foam of the sea, Il. 15, 432. Od. 8, 288. The chief town Cythera, had a noted temple of Venus. From this Κυθηρόθεν, from Cythera, Il. 15, 438; Κυθήριος, born in Cythera, Il. 10, 268.

κυκάω, part. pres. κυκόων, ep. for κυκῶν, aor. 1 ἐκύκησα, aor. 1 pass. ἐκυκήθην, 1) *to touch, to mingle, to stir in*, Il. 5, 903; with dat. instrum. τυρὸν οἴνῳ, Od. 10, 235. Il. 11, 637. 2) Metaph. *to confuse, to throw into confusion, to put into disorder*; only pass. *to be confused, to be thrown into disorder*, Il. 11, 129. 18, 229; of horses: *to be terrified*, Il. 20, 489; of rivers and waves: *to be in uproar, to be turbid*, Il. 21, 235. Od. 12, 238. 241.

κυκεῖω and κυκέω, see κυκεών.

κύκεών, ῶνος, ὁ (κυκάω), ep. accus. κυκειῶ and κυκεῶ, ep. for κυκεῶνα, *a mixture, a potable mixture* or *jelly* which was prepared from barley-meal, goat's-milk cheese, and Pramnian wine, Il. 11, 624. 638. 640. In Od. 10, 234. 290, Circe casts in honey. That it was somewhat thick appears from the Od., where it is called σῖτος. In h. Cer. 208, it is prepared of barley-meal, water, and penny-royal. This jelly was taken to strengthen and recruit; and even in later times it was an article of food for the lower classes. Theoph. Char. 4, 1. (On the accus. see Thiersch § 188, 15. Buttm. § 55. note.)

κυκλέω (κύκλος), fut. ήσω, *to carry on wheels, to carry forth, to convey away*, νεκροὺς βουσὶ, Il. 7, 332. †

κύκλος, ὁ, plur. οἱ κύκλοι and τὰ κύκλα, spoken of a chariot,) 1) *a circle, a ring, a circumference*, espec. the circular rim of a shield, κύκλοι, Il. 11, 33. 12, 297; trop. *b*) *a circle*, spoken of men, ἱερὸς κύκλος, of a popular assembly, Il. 18, 504. *c*) δόλιος κύκλος, the deceitful circle, which hunters form around wild animals, Od. 4, 792; κύκλῳ, in the circle, Od. 8, 278. 2) any thing circular; in form, *a wheel*, which is the signif. of τὰ κύκλα, Il. 5, 722. 18, 375. *b*) *the disc, the ball* of a planet, h. 7, 6.

κυκλόσε, adv. (κύκλος), *in a circle, round about*, * Il. 4, 212. 17, 392.

κυκλοτερής, ές (κύκλος), *round, circular*, ἄλσος, Od. 17, 209. κυκλοτερὲς τείνειν τόξον, to send the bow to a circle, Il. 4, 124.

Κύκλωπες, οἱ, sing. Κύκλωψ, ὁ (prop. *round-eyed*), *the Cyclopes*, in the Od. are a rude, gigantic race, who live in a scattered, nomadic manner, without laws or cities, Od. 9, 106 seq. Polyphemus, the most powerful amongst them, sprung from Neptune, Od. 1, 63 seq. That they were only one-eyed, appears from the circumstance that Polyphemus, after losing his eye, saw no more, cf. Od. 9, 397. 416. The ancients generally place them in Sicily, in the region of Ætna, Thuc. 6, 2. Some regard the Leontines as springing from them. Amongst the moderns Voss places them on the south side of Sicily; Völcker Hom. Geogr. § 58, with great probability, on the south-west coast, near the

promontory Lilybæon. Distinct from them are the Cyclopes mentioned by Hes. Th. 140, children of Uranus and Tellus, who forge lightning and thunderbolts for Jupiter.

κύκνος, ὁ, *a swan*, * Il. 2, 460. 15, 692.

κυλίνδω, only pres. and imperf. and aor. 1 pass. ἐκυλίσθην as if from κυλίω, *to roll, to move by rolling*, with accus. spoken of waves, ὀστία, Od. 1, 162; of the wind, κῦμα, Od. 5, 296; metaph. πῆμά τινι, to bring a misfortune upon any one, Il. 17, 688. Mid. with aor. pass. *to roll oneself, to roll away*, spoken of a tempest and of waves, Il. 5, 142. 11, 307; of a wounded horse: περὶ χαλκῷ, Il. 8, 86; spoken of men, as an expression of vehement grief; κατὰ κόπρον, to roll in the dirt, Il. 22, 414. 24, 165. Od. 4, 541. Metaph. τῶϊν πῆμα κυλίνδεται, ruin is rolling upon us, Il. 11, 347. 17, 99. Od. 2, 163.

Κυλλήνη, ἡ, a mountain in northern Arcadia on the borders of Achaia, having a temple of Mercury, Il. 2, 603. h. Merc. 2, a town in Elis, now *Chiarenza*.

Κυλλήνιος, ὁ, the *Cyllenian*. 1) epith. of Mercury, Od. 24, 1. 2) an inhabitant of the town of Cyllene in Elis, Il. 15, 518, accord. to Schol. Venet. and Eustath.

Κυλλοποδίων, ονος, ὁ (κυλλός, πούς), voc. Κυλλοπόδιον, *having crooked feet, lame*, epithet of Vulcan, * Il. 18, 371. 21, 331.

κῦμα, ατος, τό (κύω), *a wave, a swell* of rivers and the sea, often plur. κύματα παντοίων ἀνέμων, the waves excited by winds from every direction, (gen. origin.) Il. 2, 397.

κυμαίνω, (κῦμα), *to heave waves, to undulate*, only part. πόντος κυμαίνων, Il. 14, 229. Od. 4, 425, and often.

κύμβαχος, ον (κύπτω, κύβη, κύμβη), adj. *head forwards, head foremost, headlong*. 2) Subst. *the upper arch* or *head of the helmet*, in which the crest was inserted, * Il. 15, 536.

* Κύμη, ἡ, a town in Æolis (Asia), a colony of Ætolians, Ep. 1, 2. 4, 16.

κύμινδις, ὁ, *a night-hawk*, Plin. H. N. *nocturnus accipiter;* accord. to Il. 14, 291, † it was called in the earlier language χαλκίς, in the later κίμινδις.

Κυμοδόκη, ἡ (δέχομαι), a Nereid, prop. the wave-receiver, Il. 18, 39.

Κυμοθόη, ἡ (θοός), a Nereid, prop. wave-swift, Il. 18, 41.

κυνάμυια, ἡ (μυῖα), *a dog-fly*, i. e. accord. to Voss, an impudent fly, a term of reproach used in regard to women, who like dogs and flies are shameless and impudent. Man uses it in regard to Minerva and Juno, Il. 21, 394. 421. Others, as Bothe, read κυνόμυια, as is common in prose.

κυνέη, ἡ (prop. fem. from κύνεος, subaud. δορά), *a dog's-skin*, from which head coverings were made; generally, *a helmet, a head-piece*, without regard to the derivation; the κυνέη was made of ox-hide, ταυρείη, Il. 10, 258; of weasel's skin, ἰτιδέη, Il. 10, 335; and set with metal, χαλκήρης, χαλκοπάρῃος, also entirely of brass, πάγχαλκος, Od. 18, 378; κυνέη αἰγείη, a cap of goat's skin, is mentioned, Od. 24, 231, which countrymen wore in laboring. The κυνέη Ἄϊδος, Il. 5, 845, rendered the wearer invisible, Il. 5, 845; it was made by the Cyclopes, Apd. 1, 2. 1.

κύνεος, έη, εον, *of a dog, canine, shameless, impudent*, Il. 9, 373. †

κυνέω, aor. 1 ἔκυσα, ep. σσ (from κύω), *to kiss*, with accus. υἱόν, Il. 6, 474. Od. 16, 190; γούνατα, χεῖρας, Il. 8, 371. 24, 478; and with double accus. κύσσε μιν κεφαλήν, Od. 16, 15. 17, 39; (κυνέω only in the pres. and imperf. Od. 4, 522. 17, 35.)

κυνηγέτης, ου, ὁ (ἡγέτης), that leads dogs to the chase, *an hunter*, Od. 9, 120. †

* Κύνθιος, η, ον, *Cynthian*, ὄχθος = Κύνθος, h. Ap. 27.

* Κύνθος, ὁ, a mountain on the island of Delos, the birth-place of Apollo and Diana, h. Ap. 141; and Κύνθου ὄρος, for Κύνθος, accord. to an emend. of Hollstein's ad Steph. cf. Herm. ad loc.

κυνοραιστής, ὁ (ῥαίω), *a dog-louse, a dog-tick*, acarus ricinus, Od. 17, 300. †

Κῦνος, ἡ, a city in Locris, on a peninsula of the same name, the port of Opus, now *Cyno*, Il. 2, 531.

κύντερος, η, ον, compar. and κύντατος, η, ον, superl. formed from κύων: *more dog-like*, metaph. *more shameless, more impudent*, Il. 8, 483. Od. 7, 216. Superl. κύντατον ἔρδειν, to act most impudently, Il. 10, 503.

κυνώπης, ου, ὁ, (fem. κυνῶπις, ιδος,) *dog-eyed*, i. e. shameless, impudent; voc. κυνῶπα, spoken of Agamemnon, Il. 1, 159. †

κυνῶπις, ιδος, ἡ, fem. of κυνώπης, *dog-eyed*, i. e. shameless, impudent, of Helen, Il. 3, 180. Od. 4, 146; of Juno, Il. 18, 396; of Venus, Od. 8, 319.

Κυπαρισσήεις, εντος, ἡ, a town in Tri-

phylia in Elis, on the borders of Messenia, accord. to Strab. in the ancient Macistia, and and in his time an uninhabited place, called *ἡ Κυπαρισσία*, Il. 2, 593.

κυπαρίσσινος, η, ον (*κυπάρισσος*), *made of cypress-wood*, Od. 17, 340. †

Κυπάρισσος, ἡ, cypress, cupressus semper virens, which in Greece was very abundant, Od. 5, 64. †

Κυπάρισσος, ἡ, a little town in Phocis on Parnassus, not far from Delphi, or a cypress-grove; accord. to Steph. at an early period *Eranos*, later *Apollonias*, Il. 2, 519.

κύπειρον, τό, a meadow-plant, *the cyperus*, cyperus longus, Linn. Heyne ad Il. 21, 351, understands by it, *the fragrant cyperus*, cyperus rotundus, Linn. Voss, on the other hand, *the galangal*, pseudo-cyperus, Plin.; it was used as food for horses, Od. 4, 603.

* *κύπειρος, ὁ*, prob. = *κύπειρον*, h. Merc. 107.

κύπελλον, τό (*κύπτω*), *a goblet, a beaker, a drinking-cup*, often the same with *δέπας*, comm. of metal, *χρύσεια κύπελλα*, Il. 3, 248; and Od. 1, 142.

Κύπρις, ιδος, ἡ, accus. *Κύπριδα*, Il. 5, 458; and *Κύπριν* (*Κύπρος*), Il. 5, 330; *Cypris*, an appell. of Venus, because she was especially worshipped on the island Cyprus, or was supposed to have been born there, * Il. 5, 422.

* *Κυπρογενής, οῦς, ἡ, one born in Cyprus*, epith. of Venus, h. 8, 9.

Κύπρος, ἡ, an island of the Mediterranean sea, on the coast of Asia Minor, noted for the worship of Venus, for its fruitfulness, and its rich mines of metals, now *Cipro*, Il. 11, 21. Od. 4, 83. 8, 362. (*υ* prop. short, but ep. also long.)

κύπτω, aor. 1 *ἔκυψα, to bow oneself, to bend forwards*, Il. 4, 468. 17, 621. Od. 11, 585.

* *κυρβαίη μᾶζα, ἡ, a kind of paste* or *broth*, Ep. 16, 6; where Suid. has *κυρκαίη*; Herm. would read: *πυρκαϊὴ δ' αἰεὶ κατὰ καρδόπου ἕρπει, μάζαν ἔμμεν, ignis mactram calefaciat, ut semper placenta suppetat.*

κυρέω, Ion. and poet. rarely *κύρω*, imperf. *κῦρε* for *ἔκυρε*, Il. 23, 821; aor. 1 *ἔκυρσα* (*ἐκύρησα*, ep. 6, 6.), pres. mid. *κύρομαι* = *κυρέω*, 1) with dat. *to fall by chance upon* any thing, *to hit*, *to meet* any thing, *ἄρματι*, Il. 23, 428; *κακῷ κύρεται*, he is fallen into misfortune, Il. 24, 530; *ἐπὶ σώματι*, spoken of a lion which meets with prey, Il. 3, 23; *αἰὲν ἐπ' αὐχένι κῖρε δουρὸς ἀκωκῇ*, he aimed even at the neck with the spear's point, Il. 23, 821. 2) With gen. *to reach any point, to attain, to reach*, Ep. 6, 6. (Pres. *κυρέω*, is not found in Hom.)

κύρμα, ατος, τό, any thing which one falls upon and finds, *a windfall, spoil, booty, plunder*, in connection with *ἕλωρ*, Il. 5, 488. 17, 151. 272. Od. 3, 271. 5, 473.

κύρσας, see *κυρέω*.

κυρτός, ή, όν, bent, curved, crooked, κῦμα, Il. 4, 426. 13, 799. *ὦμω*, * Il. 2, 218.

κυρτόω (*κυρτός*), fut. *ώσω, to bend, to curve, to arch; κῦμα οὔρεϊ ἶσον κυρτωθέν*, arched like a mountain, Od. 11, 244. †

κύστις, ιος, ἡ (*κύω*), *a bladder*, * Il. 5, 67. 13, 652.

Κύτωρος, ἡ, a town in Paphlagonia, later the port of Amastris, now *Quitros*, Il. 2, 853; Strab. *τὸ Κύτωρον*.

κῦφός, ή, όν (*κύπτος*), *bent forwards, bowed down, γήραϊ*, Od. 2, 16. †

Κύφος, ἡ, a town in Perrhæbia (Thessaly), upon a mountain of the same name, Il. 2, 748; elsewhere *ἡ Κῦφος*.

κύω, 1) a later form from *κυέω*, q. v. 2) the root of *κυνέω*.

κύων, gen. *κυνός, ὁ, ἡ*, dat. *κυσί*, ep. *κύνεσσι*, 1) *a dog, a bitch; κύνες θηρευταί*, hunting dogs; *τραπεζῆες*, table-dogs. It was a heroic custom to take dogs into the assembly, Od. 2, 11. 17, 62. 2) As a term of reproach, to indicate shamelessness, impudence, as of Helen, Minerva, Juno, Il. 6, 344. 356. 8, 423. 21, 481; used of a maid of Ulysses, Od. 18, 338; spoken of men it indicates *rage, rashness;* of Hector: *κύνα λυσσητῆρα*, a raging dog, Il. 8, 299; but also shameless cowardice, espec. in the fem. *κακαὶ κύνες*, ye dastardly dogs (spoken of Trojans), Il. 13, 623. 3) *κύων Ἄϊδαο*, the dog of Pluto, is Cerberus, Il. 8, 368. 4) *κύων Ὠρίωνος*, the dog of Orion (the dog-star, *Σείριος*, Hes.), which, with his master was placed amongst the constellations. In hot regions it is the forerunner of fevers and epidemics, Il. 22, 29. 5) *a sea-dog*, Od. 12, 96.

κῶας, τό, plur. *κώεα*, dat. *κώεσιν, a soft, hairy skin; a sheep-skin, a fleece.* Such skins were spread on the ground, or on chairs and beds, to sit or lie upon, Il. 9, 661, once; Od. 3, 38. 16, 47, and often.

κώδεια, ἡ (κόττα), *a head*, espec. *a poppy-head*, Il. 14, 499. † Cf. on the passage the word φῆ.

κωκῡτός, ὁ (κωκύω), *howling, lamentation, wailing*, * Il. 22, 409. 447.

Κώκῡτος, ὁ, *Cocytus*, a river in the lower world, which issued fr. the Styx, Od. 10, 514.

κωκύω, aor. 1 ἐκώκῡσα, *to howl, to lament, to wail, to groan*, always spoken of women, Il. 18, 37. 71. Od. 2, 361; (in the pres. and imperf. ῠ, Od. 4, 259. 8, 527.)

κώληψ, ηπος, ἡ (κῶλον), *the ham*, Il. 23, 726. †

κῶμα, τό (κοιμάω), *a deep, sound sleep*, Il. 14, 359. Od. 18, 201.

* κῶμος, ὁ, *a feast, a festal entertainment*, h. Merc. 481.

* κώνωψ, ωπος, ὁ, ἡ, *a gnat*, Batr. 203.

Κῶπαι, αἱ, *Copæ*, an old town on the north side of the lake Copaïs in Bœotia, now *Tvpolia*, Il. 2, 502.

κώπη, ἡ (ΚΑΠΩ, κάπτω), *a handle*, hence 1) *the hilt of a sword, the hilt of a dagger*. Il. 1, 219. Od. 8, 403. 11, 531. *b*) *the handle of an oar*, Od. 9, 489. 12, 214; also *the oar* itself. [For the last signif. there is no sufficient proof, see Jahrb. Jahn und K. p. 271.] *c*) the *handle of a key*, Od. 21, 7.

κωπήεις, εσσα, εν (κώπη), *furnished with a handle* or *hilt*, ξίφος, * Il. 15, 713. 16, 332. 20, 475.

κώρυκος, ὁ, *a leathern sack* or *wallet*, in which provisions were carried, * Od. 5, 267. 9, 213.

* Κώρυκος, ὁ, a steep mountain in Ionia (Asia Minor), which forms a promontory, accord. to Steph. near Troy and Erythræ, h. Ap. 39.

Κῶς, ep. Κόως, gen. Κῶ, acc. Κῶν, Il. 2, 677; a little island of the Icarian sea, with a town of the same name; it was inhabited by the Meropes, Il. 2, 677. h. Ap. 43. Adv. Κόωνδε, to Cos, Il. 14, 255. 15, 28.

κωφός, ἡ, ὁν (κόπτω, cf. *tusus, obtusus*), 1) *blunt, obtuse, powerless*, βέλος, Il. 11, 390; espec. 1) obtuse in the senses, *deaf*, h. Merc. 92. 2) *mute, still*, κῦμα κωφόν, the mute wave, as a premonition of a coming tempest, Il. 14, 16; κωφὴ γαῖα, the mute, i. e. the senseless earth, Il. 24, 54.

Λ.

Λ, the eleventh letter of the Greek alphabet; hence the sign of the eleventh rhapsody.

λᾶας, contr. λᾶς, ὁ, gen. λᾶος, dat. λᾶι, accus. λᾶαν, dat. plur. λάεσσι, *a stone*, such as warriors hurl at one another in battle, Il. 3, 12. 4, 521. 2) *a rock, a cliff*, Od. 13, 163. [3) *a stone-seat*, Od. 6, 267.]

Λάας, contr. Λᾶς, ὁ, accus. Λάαν, an old town in Laconia, 10 stadia from the sea; it was destroyed by the Dioscuri, who from this acquired the name Λαπέρσαι, Il. 2, 385. (Λᾶς, nom. in Scyl. and Paus. Accord. to Eustath. and Steph. ἡ Λᾶ and ὁ Λᾶς were used in the nom.)

λαβρακόρης, ου, ὁ (ἀγορεύω), *talking boldly, pertly*, Il. 23, 479. †

λαβρεύομαι, depon. mid. (λάβρος), *to speak in a bold, rash*, or *pert manner, to prate inconsiderately*, * Il. 23, 474; μύθοισι 478.

λάβρος, ον, superl. λαβρότατος, *vehement, strong, violent, rapid*, spoken of wind, Il. 2, 148. Od. 15, 293; κῦμα, Il. 15, 625; ποταμός, Il. 21, 271; and of rain, λαβρότατον χέει ὕδωρ Ζεύς, Il. 16, 385. (The deriv. is obscure; the Gramm. derive it from λα and βορά, very voracious, greedy; this is, however, a post-Hom. idea; accord. to Passow from ΛΑΒ.)

λαγχάνω, aor. 2 ἔλαχον, subjunc. λάχω, ep. λελύχω, Il. 7, 350; perf. λελόγχα, ep. for εἴληχα; (3 plur. λελόγχᾱσ', Od. 11, 304, is a conject. of Eustath. instead of the vulgar λελόγχασι, with α short, Thiersch § 211. 26. Anm.) 1) *to receive by lot, to receive* by fate or the will of the gods, because, to learn this, recourse was had to lots; and generally, *to receive, to obtain*. *a*) With accus. γέρας, Il. 4, 49; οὐρανόν, Il. 15, 192; αἶσαν, Od. 5, 40; πολλά, Od. 14, 233. h. Merc. 420; also κλῆρον λαχεῖν, Il. 23, 862; with infin. following, Il. 23. 356. 357. cf. 15, 191; hence absol. ὅς τε λάχῃσιν, who receives the lot, Il. 7, 171. 10,

430. cf. Od. 9, 331. In the perf. *to be master of, to possess, to have, τιμήν*, Od. 11, 304. h. 18, 6. *b*) With gen. *to become partaker of a thing*, as it were, to obtain part of a thing, *δώρων*, Il. 24, 76; *κτερέων*, Od. 5, 311. 2) *to cause to partake of*, to make one a partaker of a thing, *τινά τινος*; however, the subj. aor. with redupl. has this signif. only in the Il. *θανόντα πυρός*, to yield the dead the honor of fire, Il. 7, 80. 15, 350. 23, 76. 3) Intrans. *to fall by lot, to become a share. ἐς ἑκάστην ἐννέα λάγχανον αἶγες*, nine goats fell to each ship by lot, Od. 9, 160.

* *λαγών, ονος, ἡ*, or *ὁ*, prop. a cavity. 2) *the flank* (the space between the hips and the ribs), Batr. 225.

λαγωός, ὁ, Ion. and ep. for *λαγώς, a hare; its* cry in mating-time is a hollow muttering; when distressed, it is like the crying of a child, Il. 10, 361. Od. 17, 295.

Λαέρκης, ους, ὁ, 1) son of Æmon, father of Alcimedon, a noble Myrmidon, Il. 16, 197. 17, 467. 2) An artist in Pylos, Od. 3, 425. (According to Eustath. *ὁ λαοῖς ἐπαρκῶν*, who profits the people.)

Λαέρτης, αο, ὁ, son of Arcesius, father of Ulysses, king of Ithaca; in his youth he destroyed Nericus; he lived to an advanced age in the country, Od. 11, 186 seq. 24, 219 seq.; and fought with his son against the people of Ithaca, Od. 24, 498.

Λαερτιάδης, ον, ὁ, son of Laertes = *Ulysses*, Il. and Od.

λάζομαι, depon. only pres. and imperf. Ion. and ep. for *λαμβάνω, to take, to seize, to grasp, to lay hold of*, with accus. *ἡνία χερσί*, Il. 5, 365. Od. 3, 483; *ἀγκὰς θυγατέρα*, to take in the arms, to embrace, Il. 5, 371; *γαῖαν ὀδάξ*, to lay hold of the earth with the teeth, to bite the earth, to perish, Il. 2, 418; metaph. *μῦθον πάλιν*, to take again the word, to answer, Il. 4, 357. Od. 13, 255.

* *λάζυμαι*, a form of *λάζομαι*, h. Merc. 316.

λαθικηδής, ές (*κῆδος*), *that causes to forget trouble, quieting, μαζός*, Il. 22, 83. †

λάθρη, Ion. and ep. for *λάθρα*, adv. (*λανθάνω*), *secretly, unobserved*, Il. 2, 515. Od. 4, 92; with gen. *λάθρη τινός*, without the knowledge of, Il. 5, 269. 24, 72. (*λάθρα*, h. Cer. 241.)

λάϊγξ, ϊγγος, ἡ (dimin. of *λᾶας*), *a pebble, a stone*, * Od. 5, 433. 6, 95.

λαῖλαψ, απος, ἡ, a tempest with a whirlwind, rain and darkness, *a hurricane*, Il. 4, 278. To it Homer compares his heroes, Il. 11, 747. 12, 375; espec. *a sea-storm*, Od. 9, 68. 12, 314.

λαιμός, ὁ (*λάω*), *the throat, the gorge, the gullet*, Il. 13, 388. Od. 22, 15.

λᾶΐνεος, έη, έον (only Il. 22, 154), and *λάϊνος, ον* (*λᾶας*), *stony, of stone, οἶδος*, Il. 9, 404. *λάϊνος χιτών*, Il. 3, 57 (cf. *ἔννυμι*). *πάντῃ περὶ τεῖχος ὀρώρει θεσπιδαὲς πῦρ λάϊνον*, everywhere the dreadful fire arose around the wall of stone, Il. 12, 177. Thus Damm explains this passage, constructing *λάϊνον* with *τεῖχος* by hyperbaton. Others (as Voss) construct *λάϊνον* with *πῦρ*, and understand it in a trop. signif. 'around the wall arose the dreadful fire of rattling stones.' [Conf. Heyne ad loc.] (Several Gramm. consider this verse as not genuine.)

λαισήϊον, τό (prob. from *λάσιος*), *the target, a kind of shield*, prob. of leather, and lighter than the *ἀσπίς*, hence *πτερόεις*, * Il. 5, 453. 12, 426. cf. Hdt. 7, 91.

Λαιστρῡγόνες, οἱ, sing. *Λαιστρυγών, ονος, the Læstrygones*, an ancient rude race, who lived by grazing cattle. The ancients, Thuc. 6, 2, placed them on the east side of Sicily, where lay the later Leontini (now Lentini); Voss and Völcker, with more probability, place them on the northwest coast. Some of the ancients supposed their place of abode was in Formiæ in lower Italy, Od. 10, 119 seq. cf. Cic. ad Atticus, II. 13.

Λαιστρῡγόνιος, ίη, ιον, Læstrygonian, Od. 10, 82; in Wolf's ed. *Λαιστρυγονίη* stands as pr. name, and *τηλέπυλος* as adj. Even the ancients were not agreed about the name of the city; it is best to take *Τηλέπυλος* as the pr. name, as Voss translates it, and even Wolf in Od. 23, 318. Cf. *Λάμος*. Nitzsch, however, ad loc., prefers *Λαιστρυγονίην* as pr. name.

λαῖτμα, ατος, τό (*λαιμός*), *the deep, an abyss*; always with *ἁλὸς* or *θαλάσσης*, the abyss of the sea, Il. 19, 267. Od. 4, 504; and gener. *the waves of the sea*, often Od.

λαῖφος, εος, τό, a ragged garment, an old mantle, * Od. 13, 399. 20, 206. 2) *a sail*, h. Ap. 206. (Akin to *λῶπος*.)

λαιψηρός, ή, όν, quick, rapid, fleet, espec. *γούνατα*, Il. 20, 358. (= *αἰψηρός*, conf. *εἴβω* and *λείβω*, see Thiersch Gram. § 158. 12.)

* Il.

λάχε, ep. for ἔλαχε, see λάσκω.

Λακεδαίμων, ονος, ἡ, *Lacedæmon*, 1) Prop. the name of the country, later *Laconia*, which in heroic times was settled only in country villages and residences. As it forms a wide basin between two mountains running down from Arcadia, it is called hollow; κοίλη, abounding in hollows, cavernous, κητώεσσα, Il. 2, 581. 2) the chief town of Lacedæmon = Σπάρτη, Od. 4, 1; or, accord. to Buttm. Lexil. II. p. 97, the country also, as a collection of villages.

λακτίζω (λάξ), *to strike with the heel*, and generally, *to thrust, to strike*, ποσὶ γαῖαν, Od. 18, 99; *to struggle, to writhe*, * Od. 22, 88. Batr. 90.

*Λακωνίς, ίδος, ἡ, adj. *Laconian*, γαῖα, h. in Ap. 410.

λαμβάνω, aor. 2 ἔλαβον, ep. ἔλλαβον and λάβον, aor. 2 mid. ἐλαβόμην, ep. ἐλλαβόμην, infin. λελαβέσθαι, only in the aor. 1) *to take, to grasp, to lay hold of*, with accus. ἔγχος χειρὶ or χερσί, ἡνία ἐν χείρεσσι, Il. 5, 853. 8, 116. The part taken hold of stands in the gen. τινὰ ποδῶν, by the feet, Il. 4, 463; γούνων, by the knees, Od. 6, 142. The gen. often alone: ἱππων, ποδῶν, γενείου; metaph. spoken of external and internal states: τρόμος ἔλλαβε γυῖα, Il 8, 452; in like manner, χόλος, πένθος, with double accus. Il. 4, 230. 16, 335. 2) *to take, to receive, to take possession of*, τὶ ἐκ πεδίοιο, Il. 17, 621; espec. in a bad signif.: *to take any one prisoner*, Il. 5, 159. 11, 126; *to make booty of*, ἵππους, Il. 10, 545; κτήματα, Od. 9, 41; in a good signif.: *to acquire*, κλέος, Od. 1, 298. 3) *to receive, to receive into one's house*, Od. 7, 255, rarely. The part. λαβών apparently often stands superfluously. λαβὼν κύσε χεῖρα, he kissed his hand, prop. having taken it, Od. 24, 398. Mid. *to take any thing for oneself, to seize upon* any thing, with gen. σχεδίης, Od. 5, 325; with accus. Od. 4, 388.

Λάμος, ὁ (gorge), king of the Læstrygones, founder of the city Telepylos, accord. to Eustath. and the ancients generally, son of Neptune, conf. Ovid. Metam. 14, 23. (Some take Lamos for the name of the city Λάμου πτολίεθρον, like Ἰλίου πόλιν, Il. 5, 642; cf. Τροίης πτολ., Od. 1, 2.) Od. 10, 81.

λαμπετάω, poet. = λάμπω, *to shine, to blaze*; only part. pres. λαμπετόωντι πυρὶ, Il. 1, 104. Od. 4, 662.

Λαμπετίδης, ου, ὁ, ep. for Λαμπίδης, son of Lampus = *Dolops*, Il. 15, 526.

Λαμπετίη, ἡ (the shining), daughter of Helius and Neara, who with her sister pastured the herds of her father in Trinacria, Od. 12, 132. cf. 374.

Λάμπος, ὁ, 1) son of Laomedon in Troy, father of Dolops, a counsellor, Il. 3, 147. 20, 237. 15, 825. 2) a horse of Aurora, Od. 23, 246.

λαμπρός, ή, όν, superl. λαμπρότατος, η, ον (λάμπω), *shining, gleaming, beaming*, spoken of the heavenly bodies, Il. and Od.; of brass, Il. 13, 132. The neut. sing. as adv. Il. 5, 6. 13, 265.

λαμπτήρ, ῆρος, ὁ (λάμπω), *a light, a lighter*, a vessel in which dry wood was burned for a light, * Od. 8, 307. 343. cf. 19, 63.

λάμπω and λάμπομαι, fut. ψω, 1) *to give light, to shine, to glimmer, to beam, to flash*, prop. spoken of fire, comm. of brass, Il. 10, 154. πᾶς χαλκῷ λάμφ', viz. Hector, Il. 11, 66; of the eyes: ὀφθαλμὼ οἱ πυρὶ λάμπετον, the eyes flashed with fire, Il. 13, 474. Mid. in Il. and Od. only in the part.; spoken of persons and things: λάμπετο δουρὸς αἰχμή, Il. 6, 319; χαλκός, Il. 20, 134; of Hector: λαμπόμενος πυρί, τεύχεσι, Il. 15, 623. 20, 46; but also λαμπομένη κόρυς, δαΐς, Od. 19, 48. λάμπετο φλόξ, h. Merc. 113.

λανθάνω, ep. and Ion. often λήθω, ep. iterat. λήθεσκε, Il. 24, 13; fut. λήσω, aor. 2 ἔλαθον, ep. λάθον, subj. ep. λελάθω, mid. λανθάνομαι, only imperf. often ep. and Ion. λήθομαι, aor. 2 ἐλαθόμην, ep. λελαθόμην, perf. mid. λέλασμαι; λανθάνω in the imperf. only three times, Il. 13, 721. Od. 8, 93. 532; and imperf. mid. once Od. 12, 227. I) Act. 1) *to be concealed*, to remain concealed or unobserved, τινά, from any one: οὐ λήθεσε Διὸς νόον, Il. 15, 461. Often there stands with it, *a*) A particip. οὔ σε λήθω κινήμενος, I do not moving remain concealed from thee, i. e. I do not move without being observed by you, Il. 10, 279. 13, 273. Od. 8, 93. 12, 17. *b*) With ὅτι: οὔ με λήθεις, ὅττι θεῶν τις ὄρνυε, it was not concealed from me, that some one of the gods conducted thee, Il. 24, 563. *c*) The part. aor. often stands as adv. ἔλαθον λαθών, he leaped covertly down, Il. 12, 390. 2) Trans. *to cause one to forget* a thing, only in the subj. aor. 2 with redupl. τινά τινος, Il.

15, 60. cf. ἐκλανθάνω. II) Mid. *to forget*, with gen. often ἀλκῆς, χάρμης, Il.; ἀθανάτων, Od. 14, 421. 2) *to neglect, to omit*, Il. 9, 537.

λάξ, adv. *striking with the heel*, or *thrusting with the foot*, also λὰξ ποδί, Il. 10, 158. Od. 15, 45.

Λαόγονος, ὁ, 1) son of Onetor, a Trojan, slain by Merione, Il. 16, 604. 2) son of Bias, a Trojan, Il. 20, 460.

Λαοδάμας, αντος, ὁ (subduer of the people), 1) son of Antenor, a Trojan, slain by Ajax, Il. 15, 516. 2) son of king Alcinous in Scheria, an excellent pugilist, Od. 8, 116 seq.

Λαοδάμεια, ἡ, daughter of Bellerophontes, who bore Sarpedon by Jupiter. Diana, being angry, slew her, Il. 6, 197 seq. 205.

Λαοδίκη, ἡ, 1) daughter of Priam in Troy, wife of Helicaon, Il. 6, 252. 2) daughter of Agamemnon, Il. 9, 145. 287 (on account of her beauty, in the tragic poets *Electra*).

Λαοδόκος or **Λαόδοκος**, ὁ (receiving the people), 1) son of Antenor, a Trojan, Il. 4, 87. 2) a Greek, a friend of Antilochus, Il. 17, 699.

Λαοθόη, ἡ, daughter of Altes, king of the Leleges, mother of Lycaon, Il. 21, 85. 22, 48. (Damm, '*a concursu populi ad eam spectandam.*')

Λαομεδοντιάδης, ου, ὁ, son of Laomedon = *Priam* or *Lampus*, Il. 3, 250. 15, 527.

Λαομέδων, οντος, ὁ, son of Ilus, father of Tithonus, Priam, Lampus, etc., Il. 5, 269. 20, 237. Neptune and Apollo served him, at the command of Jupiter, for a year, at wages. The former built the walls of Troy; the latter kept his herds. When they demanded their wages, he refused to pay them, and wished to sell them as slaves, Il. 21, 441. cf. 7, 452. They left him in anger; Neptune sent a ravaging sea-monster, and Apollo a pestilence. According to the oracle, the anger of the gods could only be appeased by exposing his daughter Hesione, as a victim, to the monster. This was done. Hercules delivered her, but Laomedon did not give him the promised reward; therefore Hercules sacked Troy and slew him, Il. 5, 638 seq. 20, 145. cf. Ἡρακλῆς.

λᾱός, ὁ, *the people*, as a mass or collection of men. 1) Espec. plur. *troops, army*, sometimes *infantry*, in opposition to ἵπποι, Il. 7, 342. 9, 708. 18, 153; or the army in the ships, Il. 9, 424. 2) In the Od. often λαοί, rarely λαός, people. λαοὶ ἀγροιῶται, country people, Il. 11, 676. λαοὶ ἕταροι, Il. 13, 710.

λᾱοσσόος, ον, ep. (σεύω), *exciting the people, urging the people to battle, exciting the nations*, epith. of Mars, of Eris, Il. 17, 398. 20, 48; of Minerva, Il. 13, 128. Od. 22, 210; of Apollo, Il. 20, 79; of Amphiaraus, Od. 15, 241.

λᾱοφόρος, ον, ep. (φέρω), *bearing the people*; ὁδός, the public road, Il. 15, 682. †

λαπάρη, ἡ, *the flank* (between the ribs and hips), Il. 6, 64, and often.

Λαπίθαι, οἱ, *the Lapithæ*, an ancient warlike race, about Olympus and Pelion in Thessaly, known by their contest with the Centaurs at the marriage of Pirithous, Il. 1, 266. 12, 128. Od. 21, 295 seq.

λάπτω, ψω, poet. *to lap, to lick up*, as cats and dogs drink; spoken of wolves: γλώσσῃσιν ὕδωρ, Il. 16, 161. †

Λάρισσα, ἡ (*fortress*, a Pelasg. word), a town of the Pelasgians in Æolia, in Cyme, later called *Phryconis*, Il. 2, 841. 17, 301.

λάρναξ, ακος, ἡ, *a chest, a box*, and gener. a repository for keeping any thing, Il. 18, 413; *an urn* in which the bones of Hector were placed, * Il. 24, 795.

λάρος, ὁ, a voracious sea-bird, *a mew*, larus, Linn., Od. 5, 51. †

λαρός, ή, όν, superl. irreg. λαρώτατος, Od. 2, 350; *agreeable, palatable, delicious, sweet*, spoken of taste, δεῖπνον, δόρπον, οἶνος. λαρὸν οἱ αἷμ' ἀνθρώπου, sweet to it (the gnat or musquito) is the blood of man, Il. 17, 572. (λάω, *capio*, hence *acceptus*; or from λάω, to wish.)

***λασιαύχην**, ενος, ὁ (αὐχήν), *having a hairy neck*, epith. of the bull, h. Merc. 224; of the bear, h. 6, 46.

λάσιος, ία, ιον, *thick-haired, shaggy, hairy*, spoken of men: λάσια στήθεα, λάσιον κῆρ, the hairy breast, the hairy heart, as a mark of manhood and of distinguished bodily vigor, Il. 1, 189. 2, 851; *woolly*, ὄϊς, Il. 24, 125; γαστήρ, Od. 9, 433.

λάσκω, poet. aor. 2 ἔλακον, ep. λάκον, perf. λέληκα, part. λεληκώς, fem. λελακυῖα, aor. 2 mid. λελάκοντο, h. Merc. 145. 1) *to sound, to crack, to snap, to creak*, spoken of hard bodies which are struck; of brass, Il. 14, 25. 20, 277. λάκε ὀστέα, the bones cracked, Il. 13, 616. 2) *to cry, to bark*, spoken of the

cry of the falcon, Il. 21, 141; of the barking of Scylla, Od. 12, 85.

λαυχανίη, ἡ (*λάω, λάβω*), *the gorge, the gullet,* * Il. 22, 325. 24, 642.

λαύρη, ἡ, a lane, a street, a way between houses, * Od. 22, 128. 137. (From *λάω, λάβω,* a gorge-like opening.)

λαφύσσω (*λάπτω*), *to swallow greedily, to devour, αἷμα καὶ ἔγκατα,* spoken of lions, * Il. 11, 176. 17, 64. 18, 583.

λάχε, ep. for *ἔλαχε,* see *λαγχάνω.*

λάχεια, ἡ, Od. 9, 116. 10, 509; as an epith. of *νῆσος, ἀκτή,* Eustath. Apoll. Etym. M. explain it by *εὔγεως ἢ εὔσκαφος,* and derive it from *λαχαίνειν,* having good arable land. More correct is the reading of Zenodotus: *νῆσος ἔτειτ' ἐλάχεια* and *ἀκτὴ τ' ἐλάχεια,* a little island, a little coast. Thus Voss, cf. Thiersch Gram. § 201. 14. *c.*

λάχνη, ἡ, wool, woolly hair, spoken of the human hair and beard, Il. 2, 219. Od. 11, 320; of a mantle, Il. 10, 134.

λαχνήεις, εσσα, εν (*λάχνη*), *woolly, hairy, shaggy, φῆρες, στήθεα,* Il. *λαχνῆεν δέρμα συός,* the bristly skin, Il. 9, 548; *ὄροφος,* the hairy reed, Il. 24, 451.

λάχνος, ὁ = *λάχνη, wool,* Od. 9, 445. †

λάω, an ancient ep. word found only in three places; accord. to the best Gramm. it signifies, *to see, to look at. κύων ἔχε ἔλλόν, ἀσπαίροντα λάων,* (a dog held a fawn, looking at him palpitating,) Od. 19, 229; and v. 230: *ὁ μὲν λάε νεβρὸν ἀπόγχων,* choking he looked at the fawn. Clearer still is *αἰετὸς ὀξὺ λάων,* h. Merc. 360. It is the root of *γλαύσσω,* and of *ἀλαός,* blind. Some explain it as meaning *to seize,* from the root *ΛΑΩ* = *λαμβάνω, ἁπολαίω.*

λέβης, ητος, τό (*λείβω*), prop. a vessel for pouring, *a basin, a caldron.* 1) a vessel for boiling, made of brass, often connected with *τρίποδες,* and prob. smaller than the tripod, Il. 9, 123. 21, 362. 23, 267. 2) *a wash-basin,* in which, before eating, water (*χέρνιψ*) was carried to strangers, in a golden ewer. It was frequently made of silver, and ornamented with artificial work, Od. 1, 137. 3, 440; also for bathing the feet, Od. 19, 386.

λέγω, fut. *λέξω,* aor. 1 *ἔλεξα,* fut. mid. *λέξομαι,* aor. 1 mid. *ἐλεξάμην,* ep. sync. aor. *ἐλέγμην,* imperat. *λέξο* and *λέξεο,* aor. 1 pass. *ἐλέχθην,* I) Act. ep. *to lay any one down, to put to bed, τινά,* only in the aor. 1 act. Il. 24, 635; metaph. *to quiet, to soothe, Διὸς νόον,* Il. 14, 252. 2) *to lay single things together, to pick up, to gather, to collect, ὀστέα,* Il. 23, 239. 24, 72; *αἱμασιάς,* Od. 18, 359. 24, 224. 3) *to place single things in a row,* i. e. *to count, to count out. ἐν δ' ἡμέας πρώτους λέγε κήτεσιν,* he counted us first amongst the sea-calves, Od. 4, 452; hence pass. *ἐλέχθην μετὰ τοῖσιν,* I was counted with these, Il. 3, 188. 13, 276. 4) *to recount, to relate, τί,* often, espec. Od. *τί τινι,* only *ὀνείδεά τινι,* to utter reproaches against any one, Il. 2, 222. II) Mid. 1) *to lie down, to place oneself, to lie,* aor. 1 mid. and the sync. aor. 2 and imperat. *λέξο, λέξεο. a) to lay oneself down to sleep,* Il. 14, 350. Od. 10, 320. *λέξασθαι ὕπνῳ,* Il. 4, 131; *εἰς εὐνήν,* Od. 17, 102. *b) to place oneself, to lie down,* (in ambush.) *περὶ ἄστυ ἑς λόχον,* Il. 9, 67. Od. 4, 413. 453. 2) *to pick up for oneself, to gather, ξύλα,* Il. 8, 507. 547; hence, *to pick out for oneself, to select, Τρῶας,* Il. 2, 125. 21, 27; *ἄνδρας,* Od. 24, 108. 3) *to lay oneself with, to count oneself amongst, to count for oneself. ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην,* I counted myself as the fifth amongst them, Od. 9, 335. *λέκτο ἀριθμόν,* he counted the number for himself, Od. 4, 451. 4) *to recount* any thing, *to relate, to talk of, μηκέτι ταῦτα λεγώμεθα,* let us speak no more about these things, Il. 2, 435. 13, 292. cf. 275. Od. 3, 240. The Schol. explain *μηκ. ταῦτ. λεγ.* by *καθήμεθα, κείμεθα*; hence Wolf, 'let us not lay our hands in the lap, but cf. Buttm. Lexil. II. p. 86. (Buttm. Lexil. II. p. 91, takes for the signif. *to lay,* the theme *ΛΕΧΩ,* hence *λέχος, λόχος,*) and for the other signif. the theme *λέγω.*)

λειαίνω, ep. for *λειαίνω* (*λεῖος*), fut. *λειανῶ,* aor. 1 *ἐλείηνα, to make smooth, to smooth, to polish, κέρα,* Il. 4, 111; *κέλευθον,* to smooth the way, Il. 15, 261; *χοῦν,* Od. 8, 260.

λείβω (akin to *εἴβω*), aor. 1 *ἔλειψα, to drop, to pour, to pour out, to shed, δάκρυα,* espec. to pour out wine as a libation to a deity, *οἶνόν τινι,* Il. 10, 579. Od. 2, 432; and absol. Il. 24, 285.

λειμών, ῶνος, ὁ (*λείβω*), any moist place, *a meadow, a field, a pasture,* Il. 2, 461. Od. 4, 605.

λειμωνόθεν, adv., *from the meadow* or *pasture,* Il. 24, 451. †

λεῖος, η, ον, smooth, polished, spoken of the trunk of a poplar, Il. 4, 484; *level, plain,*

of places: *πεδίον, ὁδός,* and with gen. *χῶρος λεῖος πετρέων,* a place free from rocks, Od. 5, 413. *ποιεῖν λεῖα θεμείλια,* to level the foundation (of the wall), Il. 12, 30.

λείουσι, see *λέων.*

λείπω, fut. *λείψω,* aor. 2 *ἔλιπον,* perf. *λέλοιπα,* aor. mid. *ἐλιπόμην,* perf. pass. *λέλειμμαι,* aor. 1 pass. *ἐλείφθην,* h. Merc. 195; aor. 2 pass. *ἐλίπην,* Il. 16, 507; fut. pass. *λελείψομαι,* Il. 24, 742. I) Act. *a) to leave, to quit, to forsake, to leave behind,* with accus. of persons, things and places, *θάλαμον, Ἑλλάδα,* Il. *λείπειν φάος, ἠέλιοιο,* to leave the light of the sun, i. e. to die, Il. 18, 11; on the other hand, *τὸν λίπε θυμός, ψυχή; ψυχὴ λέλοιπε,* subaud. *ὀστέα,* ('the soul left the bones,' Voss,) Od. 14, 134; in like manner, v. 213; in *πάντα λέλοιπε,* supply the accus. *ἐμέ,* all things have left me. (Some Gramm. take *λέλοιπε* as intrans.; this, however, is foreign to the Homeric *usus loquendi.*) Again, *τί τινι,* to bequeath, to leave behind, any thing to any one, Il. 2, 106. 722 seq. *b) to abandon, to leave in the lurch,* Il. 16, 368; *ἔλιπον ἰοὶ ἄνακτα,* the arrows left the king, i. e. failed him, Od. 22, 119. II) Mid. and pass. 1) *to be left behind, to be forsaken,* spoken of persons and things, Il. 2, 700. 10, 256; hence, *to remain, to survive,* Il. 5, 154. 12, 14. Od. 3, 196. 2) *to remain back* or *behind* (in the course), *ἀπό τινος,* far from any one, Il. 9, 437. 445; espec. in foot and chariot races, Il. 23, 407. 409. Od. 8, 125; with gen. of the person, *to remain behind any one,* Il. 23, 523. 529. *δουρὸς ἑρωήν,* a spear's cast,) hence, *λελειμμένος οἰῶν,* remaining behind the sheep, Od. 9, 448; *ἀπ' ἄλλων,* h. Ven. 76. (InI l. 16, 507, *ἐτεὶ λίπεν ἵρματ' ἀνάκτων λίπεν* stands for *ἐλίπησαν,* aor. 2 pass. (Schol. Ven. *ἐλείφθησαν.*) The Myrmidons held up the panting horses, which strove to fly, after the chariots were left by the kings. The reading of Zenodot. which Voss follows, was *λίπον,* after they had left the chariots.)

λειριόεις, εσσα, εν (*λείριον*), *resembling a lily, having the color of a lily,* only metaph. *χρώς,* lily-white, i. e. tender skin, Il. 13, 830; *ὄψ,* the tender (clear-chirping, V.) voice of the cicada, Il. 3, 152.

* *λείριον, τό, a lily,* espec. the white, h. Cer. 427.

λεῖστός, ή, όν (*λείζομαι*), Ion. and poet. for *λῃστός,* q. v.

* *Λειχήνωρ, ορος, ὁ* (*ἀνήρ*), *Licker,* name of a mouse, Batr. 205.

* *Λειχομύλη, ἡ* (*μύλη*), *Lick-mill,* one that licks up the flour in the mill, name of a mouse, Batr. 29.

* *Λειχοπίναξ, ακος, ὁ* (*πίναξ*), *Platelicker,* name of a mouse, Batr. 106.

Λειώδης, ου, ὁ, son of Ænops, a prophet and suitor of Penelope. He was opposed to the impiety of the suitors; still Ulysses slew him, Od. 21, 144. 22, 310.

Λειώκριτος, ὁ, 1) son of Arisbas, a Greek, slain by Æneas, Il. 17, 344. 2) son of Evenor, a suitor of Penelope, Od. 2, 242. 22, 294.

λείων, see *λέων.*

λέκτο, ep. for *ἔλεκτο,* see *λέγω.*

Λεκτόν, τό (more correctly *Λέκτον*), a promontory on the Trojan coast, at the foot of Ida, opposite Lesbos, now *Cap Baba,* Il. 14, 283 (h. Ap. 217, it stands incorrectly; hence Ilgen would read *Λεῦκνς,* Herm. *Λύγκος*).

λέκτρον, τό (*λέγω*), 1) *a couch, a bed,* comm. in the plur. Il. and Od. *λέκτρονδε,* to bed, *ἰέναι,* Od. 8, 292.

λελαβέσθαι, λελάβῃσι, see *λαμβάνω.*

λελάθῃ, λελάθοντο, see *λανθάνω.*

λελάκοντο, λελακνῖα, see *λάσκω.*

λέλασμαι, see *λανθάνω.*

λελάχητε, λελάχωσι, see *λαγχάνω.*

Λέλεγες, οἱ, the Leleges, an ancient race on the southern coast of Troas, about Pedasus and Lyrnessus, opposite Lesbos, Il. 10, 429. 20, 96. After the destruction of Troy, they migrated to Caria. Accord. to Mannert, they together with the Curetes were of Illyrian origin, and dwelt originally in Acarnania, Ætolia, etc. Prob. they were a Pelasgian race, having their earliest place of settlement in Greece.

λελῃκώς, see *λάσκω.*

λελίημαι, an old perf. with pres. signif.: *to strive, to hasten,* only part. *λελιημένος,* used as an adj. *eager, zealous, impetuous, boisterous,* Il. 12, 106. 16, 552; with *ὄφρα,* Il. 4, 465. 5, 690. (From *λιλάομαι* for *λελίημαι,* see Thiersch Gram. § 233. 85.) * Il.

λέλογχα, see *λαγχάνω.*

λέξεο and *λέξο,* see *λέγω.*

Λεοντεύς, ῆος, ὁ, son of Coronus, one of the Lapithæ, a suitor of Helen; he went to Troy with twenty ships, Il. 2, 745. 23, 841.

λέπαδνον, τό, the yoke-strap; comm. in the

plur., accord. to App. Lex. the leathern straps with which the yoke was fastened under the necks of the draught-animals, and connected with the girth; but in Homer, the straps with which the yoke was made fast to the end of the pole. These straps served perhaps also to govern the horses, Il. 5, 730. 19, 393; cf. Köpke Kriegsw. d. G. S. 137.

λεπταλέος, έη, έον, poet. (*λεπτός*), *slender, weak, delicate, φωνή*. Il. 18, 571. †

λεπτός, ή, όν (*λέπω*, prop. peeled), 1) *thin, fine, delicate*, commonly spoken of the products of the loom, Il. 18, 595. Od. 2, 95; of brass, Il. 20, 275; of barley, *trodden fine*, Il. 20, 497; *εἰσίθμη*, a narrow entrance, Od. 6, 264. 2) *little, slender, weak, μῆτις*, Il. 10, 226.

**λεπτουργής, ές* (*ἔργον*), *wrought finely*, h. 31, 14.

**λέπυρον, τό* (*λέπος*), *a rind, a husk, a shell, καρύοιο*, Batr. 131.

λέπω, aor. *ἔλεψα, to peel off, to strip off*, with accus. *φύλλα*, Il. 1, 236. †

Λέσβος, ή, an island of the Ægean sea, opposite the Adramyttian gulf, having a town of the same name, now *Mettellino*, Il. 24, 544. Od. 3, 169; from which 1) Adv. *Λεσβόθεν*, from Lesbos, Il. 9, 664. 2) *Λεσβίς, ίδος, ἡ*, Lesbian; subst. a Lesbian female, Il. 9, 129.

λέσχη, ἡ (*λέγω*), 1) *talk*. 2) a place frequented for talk and gossip; a rendezvous for idlers and loungers, Od. 18, 329. †

λευγαλέος, έη, έον (from *λυγρός*, as *πευκάλιμος* from *πυκνός*), *bad, sad, miserable, lamentable*, miser. 1) Of persons: *πτωχός*, Od. 16, 273. 17, 202. 20, 203. *λευγαλέοι ἐσόμεσθα*, we shall be miserable, i. e. weak, Od. 2, 61. 2) Of things: *miserable, wretched, θάνατος*, a wretched death, in distinction from a natural death, Il. 21, 281. Od. 5, 312; *πόλεμος*, Il. 13, 97. *λευγ. ἔπεα*, harsh words, Il. 20, 109. *λευγ. φρένες*, an evil mind, Il. 9, 119. (Accord. to the Schol. act. *mischievous*, see Nitzsch ad Od. 2, 61.)

λευγαλέως, adv. *sadly, lamentably*, Il. 13, 723. †

λευκαίνω (*λευκός*), *to make white, ὕδωρ ἐλάτῃσιν*, Od. 12, 172. †

Λευκάς, άδος, ἡ, πέτρη, the *Leucas-rock*, i. e. *white-rock*, is prop. a rock on the coast of Epirus, where the ancients placed the entrance into the lower world, also = *Λευκαδία*, now *S. Maura*. In Hom. Od. 24, 11, it is farther west, near Oceanus, but still to be regarded as this side of it, on the light-side of the earth.

λεύκασπις, ιδος, ὁ, ἡ (*ἀσπίς*), *having a white shield*, epith. of Deiphobus, Il. 22, 294. †

**Λευκίππη, ἡ*, daughter of Oceanus and Tethys, h. Cer. 418.

**Λεύκιππος, ὁ*, 1) son of Perieres, brother of Aphareus. 2) son of Œnomaus in Elis, who loved Daphne, h. Ap. 212.

Λευκοθέη, ἡ, i. e. *white-goddess*, a name of *Ino*, after she was reckoned amongst the sea-deities. She was the daughter of Cadmus, king of Thebes, and being pursued by her raging husband Athamas, she precipitated herself with her son Melicertes, from the rock Moluris on the Corinthian isthmus, into the sea, Od. 5, 334. cf. Apd. 3, 4. 2.

λευκός, ή, όν (*λάω, λεύσσω*), compar. *λευκότερος*, 1) *shining, gleaming, bright, clear*, Il. 14, 185; *αἴγλη, λέβης*, hence also: *λευκὸν ὕδωρ*, clear water, Il. 23, 282. Od. 5, 70; espec. *white-shining; πόλις, κάρηνα, ὀδόντες*, Il. 2) Most commonly: *white, whiteish*, in manifold degrees. *λευκότεροι χιόνος*, spoken of steeds, Il. 10, 437; *γάλα*, Il. 5, 902; *ὀστία*, Od. 1, 161; *ἄλφιτα*, Il. 11, 640; *χρώς*, Il. 11, 573; *λευκοὶ κονισάλῳ*, white with dust, Il. 5, 503.

Λεῦκος, ὁ, 1) a companion of Ulysses, Il. 4, 491. 2) a river in Macedonia, h. Ap. 217; accord. to Ilgen for *Λέκτον*.

**λευκοχίτων, ωνος, ὁ, ἡ* (*χιτών*), *white-clad*, *ἧπαρ*, the liver wrapped in a white net, Batr. 37.

λευκώλενος, ον, ep. (*ὠλένη*), *having white elbows, white-armed*, epith. of Juno, and of many women, Il. and Od.

λευρός, ή, όν (*λεῖος*), Ion. *level, smooth, χῶρος*, Od. 7, 123. †

λεύσσω, poet. (*λάω*), prop. to emit light, then, *to see, to look*; absol. *πρόσσω καὶ ὀπίσσω*, forwards and backwards, i. e. to be prudent, wise, Il. 3, 110; *ἐπὶ πόντον, ἐς γαῖαν*, Il. 5, 771. Od. 9, 166. *b*) With accus. *to see, to behold*, Il. 1, 120. 16, 70. 127. Od. 6, 157. 23, 124.

λεχεποίης, ου, ὁ, fem. *λεχεποίη, ἡ*, ep. only accus. *λεχεποίην* (*ποία*), overgrown with long grass, suitable for making beds, *abounding in grass*, as masc. epith. of the river Asopos, Il. 4, 383; as fem. of the towns Ptelus, Teu-

mesus and Onchestus, Il. 2, 697, h. Ap. 224. [The fem. λεχεποίη is without proof; cf. Eustath. ad Il. 2, 679; cf. also Ὀγχηστός and Τευμησός, which Crusius has correctly indicated as masc.; and although with Passow he has marked Πτελεός as fem., it should, accord. to Strabo, Steph. B. and Eustath., be either masc. or neut.]

λέχος, εος, τό (λέγω, ΛΕΧ), 1) *a couch, a bed*, in the plur. *a bedstead*, Il. 3, 391. Od. 1, 440, espec., *a*) *the nuptial bed*, Od. 8, 269. Il. 3, 411. 15, 39, hence: *the nuptial embrace*, in the construct. λέχος προσύνειν, ἀντιᾶν, Il. 1, 31. Od. 3, 403. *b*) *a death-bed*, for laying out a corpse, Il. 18, 233. 24, 589, and often.

λεχόσδε, adv. *to bed*, Il. 3, 448.

λέων, οντος, ὁ, dat. plur. ep. λείουσι, (ep. form λῖς), *a lion*, often as a comparison for heroes, Il. once for λίαινα: Ζεύς σε λίοντα γυναιξὶ θῆκε, Jupiter made thee a lioness, i. e. a destroyer, for women, spoken by Juno, of Diana, because the sudden death of women was ascribed to the arrows of Diana, Il. 21, 483.

λήγω, fut. λήξω, aor. ἔληξα, ep. λῆξα, 1) Intrans. *to cease, to desist, to leave off*, absol. Il. 21, 218; ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, in thee I will leave off and begin, i. e. I confine myself especially to thee. *a*) With gen. *to desist from, to rest from*, χόλοιο, ἔριδος, φόνοιο, χοροῖο, ἀπατάων. *b*) With part. λήγω ἀείδων, I cease singing, Il. 9, 191. Od. 8, 87; ἐναρίζων, Il. 21, 224. h. Ap. 177. 2) Transit. only poet. *to cause to cease, to quiet, to allay*, τί, any thing, μένος, Il. 13, 424. 21, 305. *b*) τί τινος: λήγειν χεῖρας φόνοιο, to stay the hands from slaughter, Od. 22, 63; (λήγω. akin to λέγω, to lay.)

Λήδη, ἡ, ep. for Λήδα, daughter of Thestius, wife of Tyndareus; she bore to Jupiter, who visited her in the form of a swan, Helen, Castor and Pollux, Od. 11, 298; (accord. to Damm. from λῆδος, a thin robe.)

ληθάνω, poet. form in tmesis, see ἐκλανθάνω.

λήθη, ἡ (λῆθος), *forgetfulness, oblivion*, Il. 2, 33. †

Λήθος, ὁ, son of Teutamus, king of the Pelasgians in Larissa, Il. 2, 843. 17, 288.

λήθω, mid. λήθομαι, ep. ancient form of λανθάνω, q. v.

ληΐάς, άδος, ἡ, pecul. poet. fem. of ληΐδιος (ληΐς), *a female captive*, Il. 20, 193. †

ληϊβότειρα, ἡ, fem. from ληϊβοτήρ, poet. (βόσκω), *crop-devouring*, σῖς, Od. 18, 29. †

ληΐζομαι, depon. mid. (ληΐς), fut. ληΐσομαι, aor. 1 ἐληϊσάμην, ep. 3 sing. ληΐσσατο, *to lead away as booty, to plunder*, to obtain in war, spoken of persons: τινά, Il. 18, 28. Od. 1, 398; spoken of things: πολλά, Od. 23, 357.

ληΐον, τό, *a crop, a harvest*, standing in the field, Il. 2, 147. Od. 9, 135.

ληΐς, ίδος, ἡ, Ion. and ep. for λεία, *plunder, booty in war*, spoken of men and cattle, Il. 9, 138. 280. Od. 3, 106; (from λαός, as common property, divided amongst the warriors.)

ληϊστήρ, ῆρος, ὁ (ληΐζομαι), *a spoiler, a plunderer*, espec. *a sea-robber, a pirate*, * Od. 3, 73. 9, 254. Piracy and coast-robbery, according to Homeric ideas were not disgraceful, cf. Thuc. 1, 5.

* ληϊστής, οῦ, ὁ = ληϊστήρ, h. 6, 7.

ληϊστός, ή, όν (ληΐζομαι), ep. also λεϊστός, ή, όν, *plundered, robbed; capable of being plundered*, ληϊστοὶ βόες, Il. 9, 406; ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λεϊστή, the soul of man is not to be plundered, so that it return again, Il. 9, 408; cf. ἑλετός.

ληΐστωρ, ορος, ὁ = ληϊστήρ, Od. 15, 427. †

ληΐτις, ιδος, ἡ (ληΐς), *one who makes booty, the bestower of spoil*, epith. of Minerva, Il. 10. 460. †

Λήϊτος, ὁ, son of Alectryon, leader of the Bœotians before Troy, Il. 2, 494; wounded by Hector, Il. 17, 601.

λήκυθος, ἡ, *an oil-flask, an oil-cruet*, * Od. 6, 79. 215.

* Λήλαντον πεδίον, τό, the *Lelantian plain*, a fruitful plain in the western part of the island of Eubœa, near Eretria, on the river Lelantus, having warm baths and iron mines, h. Ap. 220.

Λῆμνος, ἡ, an island in the northern part of the Ægean sea, having in Homer's time perhaps a town of the same name, sacred to Vulcan on account of the volcano Mosychlus, now *Stalimene*, Il. 1, 594. 2, 722. Od. 8, 283.

* ληνός, ἡ and ὁ, any tub-like vessel; espec. *a trough*, for watering cattle, *a watering-place*, h. Merc. 104.

* λησίμβροτος, ον, poet. (βροτός), *stealing unawares upon men, deceiver, thief*, h. Merc. 339.

λήσω, λήσομαι, see λανθάνω.

* Λητοΐδης, ου, ὁ, son of Latona = *Apollo*, h. Merc. 253.

Λητώ, οῦς, ἡ, voc. *Λητοῖ*, *Latona*, daughter of the Titan Cœus and Phœbe, mother of Apollo and Diana by Jupiter, Il. 1, 9. Od. 6, 318; she cures the wounded Æneas, Il. 5, 447. On the way to Delphi she was violently attacked by Tityus, Od. 11, 580. (Accord. to Herm. *Sopitia*, akin to *λήθειν*.)

λιάζομαι, depon. pass. aor. 1 *ἐλιάσθην*, ep. *λιάσθην*, prop. *to bend*, comm. 1) *to bend sidewise, to bend outwards, to retire, to retreat*, for the most part spoken of men, *ὕπαιθα*, Il. 15, 520. 21, 255. *δεῦρο λιάσθης*, Il. 22, 12; and so also *νόσφι λιασθείς*, Il. 1, 349. 11, 80; *ἐκ ποταμοῖο, ἀπὸ πυρκαϊῆς*, to run out of the river, to go away from the funeral pile, Od. 5, 462. Il. 23, 231; and with gen. alone, Il. 21, 255. *ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα*, Il. 24, 96; absol. *to retire*, Od. 4, 838. 2) *to bend down, to sink, to fall, to slip*, only ep. *ποτὶ γαίῃ*, Il. 20, 418. *πρηνὴς ἐλιάσθη*, Il. 15, 543. *πτερὰ πυκνὰ λίασθεν* for *ἐλιάσθησαν*, the thick wings sank, Il. 23, 879 (see Buttm. Lexil. I. p. 72).

λιαρός, ή, όν (*χλιαίνω*, *ἰαίνω*), *warm, tepid*, *αἷμα*, *ὕδωρ*, Il. 11, 477. 846. Od. 24, 25; *οἶνος*, a soft wind, Od. 5, 268. 2) Gener. *mild, gentle, agreeable*, *ὕπνος*, Il. 14, 164.

Λιβύη, ἡ, *Libya*, in Hom. the country west of Egypt as far as Oceanus; later entire *North Africa*, Od. 4, 85. 14, 295.

λίγα, adv. from *λιγύς* for *λιγέα*, *loudly, clear-sounding*, comm. with *κωκύειν*, Il. 19, 284; with *ἀείδειν*, only Od. 10, 254.

λιγαίνω (*λιγύς*), *shrill-crying, to cry loudly*, spoken of heralds, Il. 11, 685. †

λίγγω, aor. *λίγξε*, see *λίζω*.

λίγδην, adv. poet. (*λίζω*), *grazing, scratching*; *βάλλειν χεῖρα*, to wound the hand superficially, Od. 22, 278. †

λιγέως, adv. from *λιγύς*, q. v.

**λιγύμολπος*, ον (*μολπή*), *clear-singing, Νύμφαι*, h. 18, 19.

λιγυπνείων, οντος, ὁ, poet. (*πνέω*), *clear* or *loud-blowing, roaring, ἀήτης*, Od. 4, 567. †

**λιγύπνοιος*, ον (*πνοιή*) = *λιγυπνείων*, h. Ap. 28.

λιγυρός, ή, όν (lengthened from *λιγύς*), *clear-sounding, whistling, roaring*, spoken of the wind, Il. 5, 526. 13, 590; *clear-snapping* or *cracking*, spoken of a whip, Il. 11, 52; *clear-sounding*, of a bird, Il. 14, 290; *loud-singing*, of the Sirens, Od. 12, 44. 183.

λυγύς, εῖα, ύ, ep. and Ion. in fem. *λίγεια*, poet. *clear* or *loud-sounding*, spoken of any fine, sharp, and piercing sound. 1) Of inanimate things: *clear-whistling, roaring*, of the wind, Il. 13, 334. Od. 3, 176; *clear-ringing*, of the lyre, Il. 9, 186. Od. 8, 67. 2) Of living beings: of the muse, Od. 24, 62. h. 13, 2; espec. of Nestor, *clear-voiced*, *ἀγορητής*, Il. 1, 248; adv. *λιγέως*: *aloud, loudly*, often with *κλαίειν*, Il. 19, 5; of wind: *φυσᾶν*, to blow loudly, Il. 23, 218. *λιγέως ἀγορεύειν*, to speak impressively, emphatically, Il. 3, 214. (On the accentuation *λίγεια*, Ion. for *λιγῦα*, see Thiersch Gram. § 201. c.)

λιγύφθογγος, ον, poet. (*φθογγή*), *clear-sounding, clear-voiced*, epith. of heralds, Il. 2, 50, and once Od. 2, 6.

λιγύφωνος, ον, poet. (*φωνή*), *clear-voiced, loud-crying*, spoken of the eagle, Il. 9, 350. †

λίζω, only aor. 1 *λίγξε* for *ἔλιγξε*, *to twang*, Il. 4, 125. †

λίην, Ion. and ep. for *λίαν*, adv. 1) *exceedingly, very much*, for the later *ἄγαν*, with verbs and adject. Il. 1, 553. Od. 3, 227. 4, 371; more rarely, *great, strong*, *οὔτι λίην*, Il. 13, 284. 14, 368. 2) Frequently *καὶ λίην* stands at the beginning of a sentence with emphasis, for *καὶ μάλα*, and certainly, by all means, yes certainly. *καὶ λίην οὗτός γε μῶν θυμόν τ' ὀλέσειεν*, certainly he would have lost his strength and his life, Il. 8, 357. *καὶ λίην κεῖνος γε ἐοικότι κεῖται ὀλέθρῳ*, Od. 1, 46. 3, 203. 9, 477. (*ι* is prop. short, but in *καὶ λίην* always long.)

λίθαξ, *ακος*, ὁ, ἡ (*λίθος*), *stony, rocky, hard, πέτρη*, Od. 5, 415. †

λιθάς, *αδος*, ἡ = *λίθος*, *a stone, a rock*, * Od. 14, 36. 23, 193.

λίθεος, η, ον (*λίθος*), *of stone*, Il. 23, 202. Od. 13, 107.

**λιθοῤῥῖνος*, ον (*ῥῖνος*), having a hard shell, *stone-cased*, *χελώνη*, h. Merc. 48.

λίθος, ὁ, twice ἡ, Il. 12, 287. Od. 19, 494; *a stone*, as an image of what is hard and unfeeling, Il. 4, 510. Od. 23, 103; espec. *a field-stone* thrown by warriors at each other, Il., in the plur. *λίθοι, οἱ*, stone seats, Il. 18, 504. Od. 3, 406. *b*) *a rock*, Od. 3, 296. 13, 156. (In later writers ἡ *λίθος*, a precious stone.)

λικμάω (*λικμός*), to cleanse grain with the winnowing-fan, *to winnow, καρπόν*, Il. 5, 500. †

λικμητήρ, ῆρος, ὁ, poet. (*λικμάω*), *a winnower, a grain-cleaner*, Il. 13, 590. †

**λίκνον, τό, a winnowing-fan*, probably of osier basket-work, h. Merc. 21, 63.

λικριφίς, adv. poet. *from the side, sidewise, ἀΐσσειν*, Il. 14, 463. Od. 19, 451.

Λικύμνιος, ὁ, son of Electryon and Midea, uncle of Hercules; he was slain by the son of that hero, Tlepolemus, by mistake, Il. 2, 663. (Accord. to Herm. *Subolescentius.*)

Λίλαια, ἡ, a city of Phocis, at the source of the Cephisus, now *Lellen*, Il. 2, 523.

λιλαίομαι, depon. ep. (*λι—λάω*), only pres. and imperf. *to desire ardently, to strive for, to long for, to wish.* 1) With infin. poet. also spoken of inanimate things, of the spear, Il. 21, 168; uncomm. is *λιλαιομένη πόσιν εἶναι*, i. e. *τοῦ εἶναι αὐτόν οἱ πόσιν*, desiring that he might be her husband, Od. 1, 15; conf. Thiersch § 296. 2. *b.* 2) *to long for, to desire earnestly*, with gen. *πολίμοιο, ὀδοῖο*, Il. 3, 133. Od. 1, 315. 12, 328. (From this the ep. perf. *λελίημαι.*)

λιμήν, ένος, ὁ (*λείβω*), *a haven, a bay*, in general *ὅρμος*, the inner portion of it, Il. 1, 432. Od. 2, 391.

λίμνη, ἡ (*λείβω*), properly, water which washes a neighboring shore; hence 1) *a pool* or *lake*, Il. 2, 711. 865. 5, 709; also, water overflowing from a river or the sea, *a marsh*, or *a sound* (fretum), between two neighboring shores, gener. *the sea*, Il. 24, 79. 13, 21. 32. *περικαλλὴς λίμνη*, in Od. 3, 1, accord. to ancient critics, is a part of Oceanus; accord. to Voss, from a fragment of Æschylus in Strab. I. p. 33, a pool in which Helius bathes his horses, and from which he mounts the heavens; Nitzsch ad Od. p. 131, explains it generally, as the water of Oceanus standing near the shore.

**Λιμνήσιος, ὁ, an inhabitant of the marsh*, a frog's name, Batr. 229.

**λιμνοχαρής, ές*, gen. *έος* (*χαίρω*), *delighting in a marsh*, epith. of the frog, Batr. 13.

* *Λιμνόχαρις, ὁ, a friend of the marsh*, a frog's name, Batr. 211.

Λιμνώρεια, ἡ, daughter of Nereus and Doris, Il. 18, 41.

λῖμός, ὁ (prob. from *λείπω, λέλειμμαι*), *hunger, famine*, Il. 17, 166. Od. 4, 369; as fem., h. Cer. 12; according to the Gramm. Doric.

Λίνδος, ἡ, a town on the island Rhodes, with a temple of Minerva, now *Lindo*, Il. 2, 656.

λινοθώρηξ, ηκος, ep. (*θώραξ*), *having a linen cuirass*, epith. of Ajax, son of Oïleus, and of Amphius, Il. 2, 529. 830.

λίνον, τό, flax. 2) any thing made of flax: *a*) *thread, yarn;* espec. *an angling-line*, Il. 16, 408; metaph. *the thread of life*, which the Fates spin for men, Il. 20, 128. 24, 210. Od. 7, 198. 3) *a fisher's net*, Il. 5, 487. 4) *linen, λίνοιο ἄωτον*, Il. 9, 661. Od. 13, 73; see *ἄωτον*, plur. h. Ap. 104.

Λίνος, ὁ, an ancient hero or a country youth, slain by Apollo because he engaged in a contest with him, Paus. 9, 29. 3. From this, as later, is distinguished the singer of Thebes, son of Apollo and a Muse (Calliope or Urania), teacher of Orpheus and Hercules, Hes. fr. 1. Apd. 1, 3. 2. From this,

λίνος, ὁ, the Linus song, a song named after the hero or the famous mythic bard Linus (see *Λίνος*), which was originally serious and sad, but later of a joyful character, Hdt. 2, 79. Athen. XIV. p. 619. C.; gener. *singing, a song*, spoken of a song in vintage, Il. 18, 570. † *λίνον δ' ὑπὸ καλὸν ἄειδε*, he sang beautifully the Linus song. Thus Aristarch. and amongst the moderns, Voss, Heinrichs, Spitzner. Others, as Köppen, Heyne, take *λίνον* as the accus. from *τὸ λίνον*, thread, the string of a lyre (since these strings were first made of thread), and construe, *ὑπὸ λίνον καλὸν ἄειδε*, he sang beautifully to the string of the lyre. (This construction is not to be received, for the very reason that thread does not make good lute-strings.)

λίπα, ep. *λίπ' ἐλαίῳ ἀλεῖψαι*, Il. 18, 350; and *ἀλείψασθαι*, Il. 10, 577. 14, 171; *χρῖσαι* and *χρίσασθαι*, Od. 3, 466. 6, 96. 10, 364; to anoint oneself with oil. Accord. to Herodian in Eustath. *λίπα* is origin. dat. from *τὸ λίπα, oil, fat*, gen. *αος*, dat. *λίπαϊ, λίπᾳ*; later, this dat. was by use shortened to *λίπα* (*ἔλαιον* is adj. from *ἐλάα*, olive; hence *λίπ' ἐλαίῳ*, with olive oil), see Buttm. Gram. § 58. p. 90. Kühner § 270. Others consider *λίπα* an adv. *fat* (as an abbrev. from *λιπαρά*), hence *λίπα ἀλείφειν*, to anoint with fat, see Thiersch Gram. § 198. 2.

λιπαροκρήδεμνος, ον (*κρήδεμνον*), *having a shining head-band, splendidly veiled, Χάρις*, Il. 18, 382. † h. Cer. 25.

λιπαροπλόκαμος, ον (*πλόκαμος*), *having anointed* or *shining tresses*, Il. 19, 126. †

λιπαρός, ή, όν (*λίπας*), *super*l. *λιπαρώτα-*

τος, h. Ap. 38; originally 1) *fat, anointed.* Wealthy persons anointed themselves after bathing, and also on festival occasions, especially the head, face, and hair; hence λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα, spoken of the suitors, Od. 15, 332. 2) *shining, beaming, splendid, beautiful,* nitidus, spoken of the external form, πόδες, comm. of men, and of Juno, Il. 14, 186; πρήδεμνα, the splendid veil, Od. 1, 334. 16, 416; but, the gleaming battlements, Od. 13, 388. λιπαραὶ θέμιστες, the glorious, splendid tributes, Il. 9, 156. *b) agreeable, happy,* espec. spoken of age, Od. 11, 136. 19, 368; hence adv. λιπαρῶς, happily, γηράσκειν, Od. 4, 210.

λιπάω (λιπάς), ep. λιπόω, *to be fat, to shine,* an old reading for ῥυπόω, Od. 19, 72. †

λίς or λῖς, ep. for ὁ λέων, *a lion,* a defect. subst. of which except the nomin. we have only the accus. λῖν, Il. 11, 480. Spitzner ad Il. 15, 275, prefers λίς.

λῖς, ἡ, ep. abbrev. form for λισσή, *smooth.* λὶς πέτρη, * Od. 12, 64. 79. 2) λίς, ὁ, for λίνς, occurring only in the dat. sing. λιτί and accus. λῖτα, an old ep. defect. = λίνον, *linen;* in the phrase ἑανῷ λιτὶ κάλυψαν, they covered him with costly linen, Voss. Il. 18, 352. 23, 254 (spoken of the linen with which the dead was shrouded); and accus. sing. ὑπὸ λῖτα πετάσσας καλὸν, Od. 1, 130. cf. Od. 10, 353. Il. 8, 441; spoken of linen cloth spread upon seats and over a chariot. Thus Apoll., Heyne, Buttm. Gram. p. 91. Thiersch Gram. § 197. 60. Wolf, on the contrary, in Anal. IV. p. 501, Passow, Rost, and Nitzsch ad Od. 1, 130, take λῖτα as accus. plur. from an old neut. λί, ep. for λισσὸν, λεῖον, smooth cloth with embroidered figures = λεῖα, Thuc. 2, 97. In favor of this are the epithets καλὸν, δαιδαλέον, Od. 1, 130, which are generally construed with φόρος, and never with λῖτα, Il. 18, 390. Od. 10, 314. 366.

λίσσομαι, more rarely λίτομαι, poet. depon. mid. ep. imperf. ἐλλισύμην, and iterat. λισσίσκετο, fut. λίσομαι, aor. 1 ἐλισάμην, ep. ἐλλισάμην, Od.; imperat. λίσαι, aor. 2 ἐλιτόμην, from the optat. λιτοίμην, Od. 14, 406; infin. λιτέσθαι, Il. 16, 47. 1) Absol. *to supplicate, to entreat;* ὑπέρ τινος, by any one, thus ὑπὲρ τοκέων, ὑπὲρ ψυχῆς καὶ γούνων, Il. 15, 660. Od. 15, 261; and gen. alone, Od. 2, 68. 2) *to beg, to implore, to adjure. a)* With accus. of the person: τινά; the object of the entreaty stands *α)* In the infin. σὲ σε λίσσομαι μίνειν, Il. 1, 174. 283. 4, 379; *α* in the accus. with the infin. Il. 9, 511. Od. 8, 30; sometimes also ὅπως follows, Od. 3, 19. 327. *β)* In the accus. οἱ αὐτῷ θανατὸν λισσέσθαι, to implore death for oneself, Il. 16, 47; and with double accus. ταῦτα οὐχ ὑμέας ἔτι λίσσομαι, these things I no longer entreat of you, Od. 2, 210. cf. Od. 4, 347. λίσσεσθαί τινα γούνων, Il. 9, 451, supplicating to embrace the knees, for the comm. λαβὼν γούνων, Il. 6, 45. (λίτομαι stands only h. 15, 5. 18, 48.)

λισσός, ή, όν, poet. form of λεῖος, *smooth,* always λισσὴ πέτρη, * Od. 3, 293. 5, 412. cf. λίς.

λιστρεύω (λίστρον), *to level, to dig, to dig about,* φυτόν, Od. 24, 227. †

λιστρόν, τό, *a spade, a mattock,* for digging the earth; *a shovel* for cleaning the ground, Od. 22, 455. † (From λισσός.)

λῖτα, see λίς.

Λιταί, αἱ (cf. λιτή), *prayers,* personified as mythic beings, daughters of Jupiter, and sisters of Ate. They are penitent and timorous deprecations after the commission of a fault; hence the poet describes them as lame, wrinkled, squint-eyed maidens, since man only unwillingly, after a fault, betakes himself to deprecation, Il. 9, 502 seq. [Conf. Jahrb. Jahn und K., p. 272.]

λιτανεύω (λιτή), fut. εύσω), 1) *to beseech, to entreat,* espec. as a suppliant for protection, Od. 7, 145; γούνων, to entreat by one's knees, Od. 10, 481. cf. Il. 24, 357; with infin. following, Il. 23, 196. 2) With accus. of the pers. *to beseech* or *supplicate* any one, Il. 9, 581. 22, 414. (The λ is doubled with an augm. ἐλλιτάνευε.)

λιτή, ἡ, *the act of supplication, entreaty, prayer,* Od. 11, 34. † Plur. αἱ Λιταί, q. v.

λιτί, see λίς.

* λίτομαι, a rare pres. for λίσσομαι, q. v.

λό' for λόε, see λοέω.

λοβός, ὁ (prob. from λέπω), the lower part of the ear, *the lobe of the ear,* Il. 14, 182. † h. 5, 8.

λόγος, ὁ (λέγω), *a saying, a word;* plur. *words, discourse,* only twice, Il. 15, 393. Od. 1, 57; but also in the Hymn. and Batr.

* λόγχη, ἡ, *a lance, a spear,* Batr. 129.

λόε, ep. for ἔλοε, see λούω.

λοέσσαι, λοεσσάμενος, see λούω.

λοετρόν, τό, ancient ep. for λουτρόν (λούω),

a bath, the act of bathing, always plur.; commonly θερμὰ λοετρά, warm bath, Il. 14, 6; but λοετρὰ Ὠκεανοῖο, Il. 18, 489. Od. 5, 275. The contr. form stands only in h. Cer. 50.

λοετροχόος, ον, old ep. for λουτροχόος (χέω), prop. *pouring out water for bathing*; τρίπους, a bathing-kettle, i. e. a three-footed kettle, in which water for bathing was warmed, Il. 18, 346. Od. 8, 435; subst. ἡ λοετροχόος, the maid who prepares a bath, Od. 20, 297.

λοέω, ep. form of λούω, from which λοέσσαι, λοέσσασθαι etc., see λούω.

λοιβή, ἡ (λείβω), *dropping, pouring out*; only in a religious sense, *that which is poured out, a libation*, comm. with wine; connected with κνίσσα, Il. 9, 500. Od. 9, 349.

λοίγιος, ον, poet. (λοιγός), *bad, sad, ruinous, mischievous*; ἔργα, pernicious things, Il. 1, 518; οἴω λοίγι' ἔσσεσθαι, I think it will be ruinous, * Il. 21, 533.

λοιγός, ὁ, (akin to λυγρός), *destruction, mischief, ruin, death*, * Il. 1, 67. 5, 603. 9, 495; spoken of the destruction of the ships, * Il. 16, 80.

λοιμός, ὁ (akin to λύμη), *pestilence, a pestilential and deadly sickness, contagion*, * Il. 1, 61. 97.

λοισθήϊος, ον, ep. for λοίσθιος (λοῖσθος), *relating to the last*, λοισθήϊον ἆεθλον, a prize for the last, Il. 23, 785; also subst. τὰ λοισθήϊα, * Il. 23, 751.

λοῖσθος, ον (λοιπός), *the last, the extreme*, Il. 23, 536. †

Λοκροί, οἱ, *the Locrians*, inhabitants of the district of Locris in Hellas, who were divided into two races: the *Epicnemidian* or *Opuntian* at Mount Cnemis, and the *Ozolæ*, on the Corinthian gulf. The first only are mentioned by Hom., Il. 2, 527.

* λοξοβάτης, ον, ὁ, *going obliquely*, an epithet of the crab, Batr. 297.

λοπός, ὁ (λέπω), *a shell, a rind, a skin*; χρομύοιο, an onion-skin, Od. 19, 233. †

* λουέω, ep. form of λούω, from which ἐλούεον, h. Cer. 290.

* λουτρόν, τό, contr. for λοετρόν.

λούω, ep. resolved λοέω, λουέω, imperf. ἐλούεον, aor. 1 ἔλουσα, ep. λοῦσα, infin. λοέσσαι, part. λούσας, ep. λοέσσας, fut. mid. λοέσσομαι, aor. 1 ἐλουσάμην, ep. λουσάμην, with this the infin. λοέσσασθαι, part. λοεσσάμενος, perf. pass. λέλουμαι, Il. 5, 6. In the pres. and imperf. are found the common and shortened forms λούεσθαι and λοῦσθαι, Od. 6, 216; imperf. ἐλόεον, Od. 4, 252; also an old aor. 2 ἔλοον, from the root ΛΟΩ, from which λόος, Od. 10, 361; λόον, h. Ap. 120; *to wash, to bathe*, always spoken of human beings, τινὰ ποταμοῖο ῥοῇσιν, Il. 16, 669; of horses only, Il. 23, 282. Mid. *to wash* or *bathe oneself*, very often ἐν ποταμῷ, Od. 6, 210; and ποταμοῖο, in the river, Il. 6, 508. 15, 265; spoken of Sirius: λελουμένος Ὠκεανοῖο, having bathed in Oceanus, i. e. when he rises, Il. 5, 6.

λοφάδια, see καταλοφάδια.

λοφίη, ἡ (λόφος), *the neck, with long, stiff hair*, spoken of the boar: *the bristles*, Od. 19, 446. †

λόφος, ὁ (λέπω), 1) *the neck*, prim. of draught-animals, which was rubbed by the yoke in drawing, Il. 23, 508; then, of men, Il. 10, 573. 2) *a crest*, commonly made of the mane of horses, which was placed in a conical elevation (φάλος) upon the helmet, Il. 6, 469; having colored hair, v. 537. Od. 22, 124. 3) *a hill, an elevation*, Od. 11, 596. 16, 471. h. Ap. 520. In this signif. it is not found in the Il.

λοχάω (λόχος), aor. infin. λοχῆσαι, fut. mid. λοχήσομαι, part. aor. 1 λοχησάμενος, 1) *to lay an ambuscade*, Il. 18, 520. Od. 4, 487. *b*) With accus. *to waylay* any one, *to lie in ambush* for any one, Od. 14, 181. 15, 28. Mid. as depon. *to place oneself in ambush*, Od. 4, 388. 463. 13, 268; with accus. τινά, to waylay any one, only Od. 4, 670.

* λοχεύω (λόχος), fut. σω, *to bring into the world, to bear*, spoken of the mother, h. Merc. 230.

λόχμη, ἡ (λόχος), *a lair, a thicket*, Od. 19, 439. †

λόχονδε, adv. (λόχος), *to an ambuscade*, Il. 1, 227. Od. 14, 217.

λόχος, ὁ (from λέγω or ΛΕΧΩ), 1) *concealment, ambush*, prim. spoken of place, Il. 1, 227. 11, 379; of the Trojan horse: κοῖλος or πυκινὸς λόχος, Od. 4, 227. 8, 515. 11, 525. 2) *ambuscade*, as an action, *the act of waylaying*, Il. 18, 513. 24, 779. Od. 4, 441; λόχος γέροντος, the way to sieze the old man, Od. 4, 395. 3) *ambuscade*, spoken of the force composing it, Il. 4, 392. 6, 189. λόχον ἀνδρῶν ἑζίζεσθαι, to place oneself in the ambush of men, Il. 13, 285. 8, 522; hence, generally, 4) *a troop, a company* of warriors, Od. 20, 49.

* λύγξ, ὁ, gen. λυγκός, *a lynx*, h. 18, 24.

λύγος, ὁ, *Abraham's balm*, vitex agnus castus, Linn., a kind of shrub, like willow; and gener. *a willow, a rod, an ozier twig*, Od. 9, 427. 10, 167; δίδη μόσχοισι λύγοισι, he bound them with tender willows: thus Heyne, Il. 11, 105; for Apoll. explains μόσχοι by ἁπαλαῖς καὶ νεαῖς. Others consider λύγοισι as an adj., and μόσχοισι as subst., as Köppen and Voss: *with willow rods*, cf. μόσχος.

λυγρός, ή, όν (λύζω), that which causes sighs; *sad, gloomy, lamentable, miserable, wretched.* 1) Spoken prim. of human conditions: ὄλεθρος, γῆρας, δαΐς, ἄλγος; τὰ λυγρά, sad things, Il. 24, 531. Od. 14, 226; εἵματα, miserable garments, Od. 16, 457; apparently active, *pernicious, destructive*, φάρμακα, γαστήρ, Od. 4, 230. 17, 473. 2) Of men: *sad, miserable*, i. e. weak, cowardly, Il. 13, 119. Od. 18, 107; but = bad, destructive, Od. 9, 454. Adv. λυγρῶς, *miserably, wretchedly*, πλήσσειν, Il. 5, 763. † Cf. λευγαλέος.

λύθεν, ep. for ἐλύθησαν, see λύω.

λύθρον, τό or λύθρος, ὁ (λῦμα), prop. *a stain of blood;* in Hom. the blood which flows from wounds, *the blood of slaughter;* accord. to the Gramm., blood mixed with dust, Il. 11, 169; always dat. αἵματι καὶ λύθρῳ πεπαλαγμένος, defiled with blood and the dust of battle, Il. 6, 268. Od. 22, 402. 23, 48.

λυκάβᾶς, αντος, ὁ, *the year*, *Od. 14, 161. 19, 306 (probably from λύκη and βαίνω, the course of light, the progress of the sun; Eustath. strangely derives it from λύκος and βαίνω, because the days follow one another like wolves, which in passing over a river are said to seize one another by the tail.) [Accord. to Jahrb. Jahn und Klotz, p. 272, *light-walker*, the composit. requiring an act. signif.]

Λύκαστος, ή, a town in the southern part of Crete, Il. 2, 647.

Λυκάων, ονος, ὁ, 1) ruler of Lycia, father of Pandarus, Il. 2, 826. 4, 88. 2) son of Priam and Laothoë, Il. 3, 333. Achilles took him prisoner, and sold him to Lemnos; he escaped, and was finally slain by Achilles, Il. 21, 35 seq.

λυκέη, ή, sc. δορά, prop. adj. from λύκος, *a wolf-skin*, Il. 10, 459. †

Λυκηγενής, οῦς, ὁ (Λυκία, γένος), *one born in Lycia* (V. Lycian). Apollo was a national deity of the Lycians, Il. 4, 101. 119. Another deriv. is from λύκη, light, *the father of the light*, in allusion to the rising sun. This contravenes the usus loq. because γενής in compos. is always passive. [Accord. to K. O. Müller Gesch. Hellen. St. 2 Th. S. 302, Λυκηγενής = *light-born*, not one born in Lycia, cf. h. Apoll. 440 seq. See Jahrb. Jahn und K. p. 272.]

Λυκίη, ή, *Lycia*, 1) a district in Asia Minor, between Caria and Pamphylia, named by the Gramm. *Great Lycia*, Il. 2, 877. 2) a district in the north of Asia Minor, at the foot of Ida, from the river Æsepus to the city Zelea. This the Gramm. call *Lesser Lycia*, Il. 5, 173. Also adv. 1) Λυκίηθεν, from Lycia. 2) Λυκίηνδε, to Lycia.

Λύκιοι, οἱ, *the Lycians*, 1) the inhabitants of the district of Great Lycia, who were governed by Sarpedon, Il. 2, 876. 6, 194. 2) the inhabitants of the district of Little Lycia, led by Pandarus, Il. 15, 486.

Λυκομήδης, ους, ὁ, son of Creon, a Bœotian, one of the seven heroes, who commanded the watch at the trench, Il. 9, 84. 12, 366. 17, 345. 346.

Λυκόοργος, ὁ, ep. for Λυκοῦργος, 1) son of Dryas, king of the Edones in Thrace, the insulter of Bacchus. He persecuted the god, so that he fled to Thetis in the sea. The gods for a punishment made him blind, and he lived but a short time, Il. 6, 130 seq. 2) son of Aleus, king of Arcadia, grandfather of Agapenor, he slew Areïthous, and presented his club to Ereuthalion, Il. 7, 142 seq. (According to Damm, from λύκος and ὀργή, *wolf-spirited;* more correctly from ἔργω, *wolf-slaying*, cf. Hdt. 7, 76.)

λύκος, ὁ, *a wolf*, often used as a figure of ferocity and greediness, Il. 4, 471. 16, 156. Od.

Λυκοφόντης, ου, ὁ, 1) a Trojan, slain by Teucer, Il. 8, 275. 2) Another reading for Πολυφόντης, q. v.

Λυκόφρων, ονος, ὁ, son of Mastor, from Cythera, a companion of Telamonian Ajax, Il. 15, 430 seq.

Λύκτος, ή, an ancient town in Crete, east of Cnossus, a colony of Lacedæmonians, Il. 2, 647. 17, 611; in Polyb. Λύττος, (accord. to Herm. *Crepusca.*)

Λύκων, ωνος, ὁ, a Trojan slain by Peneleus, Il. 16, 335 seq.

λῦμα, ατος, τό (*λύω, λούω*), *uncleanness, dirt, filth, defilement*, Il. 14, 171; the dirty water which is poured away after a purification, * Il. 1, 314.

λυπρός, ή, όν (*λυπηρός*), *sad, wretched, miserable*, epith. of Ithaca, Od. 13, 243. †

* *λύρη, ἡ, a lyre;* a seven-stringed instrument, said to have been invented by Mercury, h. Merc. 423. It had, in like manner with the cithara, two sides, which however were less curved. Its sounding-board was shaped like the turtle-shell, for which reason it did not stand upright, but was held between the knees. Its tone was stronger and sharper than that of the cithara, see Forkel's Gesch. der Mus. I. p. 250.

Λυρνησός, ἡ (*Λυρνησσός*), a town in Mysia (Troas), in the kingdom of Thebes, the residence of king Mynes, Il. 2, 690. 19, 60. 20, 92.

Λύσανδρος, ὁ, Lysander, a Trojan, wounded by Ajax, Il. 11, 491.

λῡσιμελής, ές (*μέλος*), *relaxing the limbs, ὕπνος*, * Od. 20, 57. 23, 343.

λύσις, ιος, ἡ (*λύω*), *the act of loosing, resolving;* hence, *setting free, liberating, θανάτου*, from death, Od. 9, 421; espec. *ransoming* from slavery, Il. 24, 655.

λύσσα, ἡ, frenzy, madness, always spoken of warlike rage, * Il. 9, 239. 21, 542.

λυσσητήρ, ῆρος, ὁ, one furious or *frenzied, a raver, κύων*, Il. 8, 299. †

λυσσώδης, ες (*εἶδος*), *like one raving* or *mad*, spoken of Hector, Il. 13, 53. †

λύχνος, ὁ (*ΛΤΚΙΙ*), *a light, a lamp*, Od. 9, 34, † and Batr.

λύω, fut. *λύσω*, aor. 1 *ἔλῡσα*, fut. mid. *λύσομαι*, aor. 1 *ἐλῡσάμην*, perf. pass. *λέλῡμαι*, 3 sing. optat. *λελῦτο* for *λελῡτο*, Od. 18, 238; aor. pass. *ἐλύθην*, and ep. pass. aor. without union vowel *ἐλύμην*, from this: *λύτο* and *λύντο*. I) Act. *to loose*, i. e. 1) *to unbind* or *take loose* any thing from an object, with accus. *θώρηκα, ζωστῆρα, ζωνήν*, Od. 11, 245, f. *ζωνή*, frequently, *ἱστία, πρυμνήσια*, Od. not in the Il.), *ἀσκόν*, Od. 10, 47. *b*) Spoken of horses: *to unyoke, to unharness, ἵππους ἐξ ὑπὲξ ὀχέων, ὑπὸ ξυγοῦ, ὑφ' ἅρμασιν*, Il. 5, 69. 8, 504. 543. 18, 244. *c*) *to release, to free* from fetters, Il. 15, 22; metaph. *τινὰ καμάτοιο*, to release any one from misery, Od. 5, 397; espec. *to liberate, to release* any one from imprisonment, *τινὰ ἀποίνων*, for a ransom, Il. 11, 106; without *ἀποίνων*, Il. 1, 20. 29. 2) *to dissolve, to dismiss, to loose, ἀγορήν*, Il. 1, 305. Od. 2, 257; pass. *λύτο δ' ἀγών*, Il. 24, 1; *νείκεα*, to dismiss contest, Il. 14, 205. Od. 7, 74; metaph. *λύειν γυῖα, γούνατα*, to loose the limbs, i. e. to relax them, to deprive them of power, Il. 4, 469. 5, 176. 16, 425 seq.; frequently = *to kill*, also *λύειν μένος*, Od. 3, 450; but spoken also of one fatigued, sleeping, terrified, pass., Il. 7, 16. 8, 123; *λύθεν δέ οἱ ἅψεα πάντα* (of sleep), Od. 4, 794; *λύτο γοίνατα καὶ ἦτορ*, knees and heart trembled, Od. 4, 703; again: *λύθη ψυχή, μένος*, Il. 5, 296. 8, 315, hence generally: *to dissolve, to destroy, to ruin; λέλυνται σπάρτα*, the ropes are ruined, Il. 2, 135; *λύειν κάρηνα, κρήδεμνα πόλιος*, to destroy the citadels, the battlements, Il. 2, 118. 16, 100. Od. 13, 388. II) Mid. 1) *to unloose for oneself, ἵμαντα*, Il. 14, 214; *ἵππους*, to unyoke his horses, Il. 23, 7. 11; *τείχεα ἀπ' ὤμων*, to take off the arms for themselves, viz. from the dead, Il. 17, 318. 2) *to ransom* any one *for oneself, θυγατέρα*, Il. 1, 13. 10, 378. Od. 10, 284. (*υ* is short, long only before *σ*, twice *ῡ* in the pres. and imperf. Od. 7, 74. Il. 23, 513.)

λωβάομαι, depon. mid. (*λώβη*), aor. 1 *ἐλωβησάμην, to treat with insult, to abuse, to revile*, Il. 1, 232. 2, 242; with accus. *τινὰ λώβην*, to offer an insult to any one, * Il. 13, 623.

λωβεύω (*λώβη*) = *λωβάομαι, to insult, to deride, to revile, τινά*, * Od. 23, 15. 26.

λώβη, ἡ, insulting treatment, in word and dead, *abuse, insult, injury, indignity. λώβην τίσαι*, to expiate the injury, Il. 11, 142; and *ἀποδοῦναι*, Il. 9, 387; in connection with *αἶσχος*, mockery and insult, Il. 13, 622. Od. 18, 225; an occasion of insult, Il. 3, 42. 7, 97.

λωβητήρ, ῆρος, ὁ (*λωβάομαι*), 1) *a reviler*, Il. 2, 275. 2) a vile man, *a villain*, * Il. 24, 239.

λωβητός, ή, όν (*λωβάομαι*), *shamefully treated, insulted. λωβητόν τινα τιθέναι*, to overwhelm one with insult, Il. 24, 531. †

λωΐτερος, η, ον, see *λωΐων*.

λωΐων, ον, gen. *ονος* (*λάω*), irreg. compar. of *ἀγαθός, more desirable, more agreeable, better*, only in the neut. Il. 1, 229. 6, 339; from which a new compar. *λωΐτερος, η, ον*, with *ἄμεινον*, Od. 1, 376. 2, 141.

λώπη, ἡ, poet. (λέπω), *a covering, a woollen garment, a robe*, Od. 13, 224. †

λωτεῦντα, see λωτόεις.

λωτόεις, εσσα, εν, poet. (λωτός), *overgrown with lotus, πεδία λωτεῦντα*, contr. for λωτοῦντα from λωτόεντα, plains full of lotus-trefoil, Il. 12, 283. † Aristarch. here wrote λωτοῦντα; others consider it as a particip. of a verb not elsewhere found, λωτέω = λωτίζω.

λωτός, ὁ, 1) *the lotus, lotus-trefoil*, a species of trefoil used as food for horses, growing in the moist low-lands of Greece and Troy; according to Voss, ad Virg. Georg. 2, 84, *trifolium melilotus* Linn. Il. 2, 776. 14, 384. Od. 4, 603. 2) *the lotus-tree*, later also called the *Cyrenian lotus*, a kind of tree with a sweet fruit, on the African coast, upon which some of the inhabitants chiefly lived. According to Hom. Od. 9, 84, it was the food of the Lotophagi. This species of tree is described by Hdt. 2, 96; he compares its fruit in size with the berry of the mastich-tree, and in taste with the date. According to Sprengel. Antiq. Botan. p. 51, it is the *rhamnus lotus* Linn., or *Zizyphus lotus*. It is now known in Tunis and Tripoli under the name *jujuba*. From the words ἄνθινον ὕδωρ, Od. 9, 84, it has been incorrectly concluded that Homer intended a plant; cf. Miguel. Hom. Flor. p. 18.

Λωτοφάγοι, οἱ, *the Lotophagi*, i. e. the *lotus-eaters* (see λωτός), a peaceable, hospitable people, to whom Ulysses came from Cythera, after a ten days' voyage, Od. 9, 84. Without doubt, they must be sought on the Lybian coast, according to Völcker's Hom. Geogr. p. 100, at the Syrta Minor. Accord. to Hdt. 4, 177, they were upon a cape not far from the Gindanes; according to most ancients, on the island Meninx, now Zerbi.

λωφάω (λόφος), fut. ήσω, prop. spoken of draught-cattle, which being unyoked, and having the neck at liberty, rest; generally, *to rest, to recruit*, Il. 21, 292; κακῶν, to recruit oneself from miseries, Od. 9, 460; see κατα-λωφάω.

M.

M, the twelfth letter of the Greek alphabet; in Hom. the sign of the twelfth rhapsody.

μ', 1) With apostroph. for με. 2) Rarely and only ep. for μοι, as Il. 9, 673; cf. Thiersch Gram. § 164. 2. Anm. 2.

μά, a particle of asseveration, connected with the accus. of the deity or thing by which one swore. It stands 1) Prim. in negative clauses: οὐ μὰ γὰρ Ἀπόλλωνα, no, by Apollo, Il. 1, 86. 23, 43. Od. 20, 339. 2) Connected with ναί, it stands affirmatively: ναὶ μὰ τόδε σκῆπτρον, verily, by this sceptre, Il. 1, 234.

* μάγειρος, ὁ (μάσσω), *a cook*, Batr. 40.

Μάγνητες, οἱ, sing. Μάγνης, ητος, ὁ, *the Magnetes*, inhabitants of a district of Thessaly, Magnesia, a Pelasgian race, deriving its origin from Magnes, son of Æolus, Il. 2, 756.

* μάζα, ἡ (μάσσω), *kneaded dough* and *barley-bread* prepared from it, κυρβαίη μάζα, Ep. 15, 6.

μαζός, ὁ, *a breast, a pap*, distinct from στέρνον and στῆθος, Il. 4, 528. 2) Chiefly of a woman, *the maternal-breast*, Il. 22, 80. 83. 24, 58. Od. 11, 448.

ΜΑΘΩ, obsol. root of μανθάνω.

μαία, ἡ, *mother*, a friendly mode of addressing aged women, * Od. 2, 349. 19, 16 (later, *a wet-nurse*,). h. Cer. 147.

Μαῖα, ἡ, poet. also Μαιάς, άδος, ἡ, Od. 14, 435; *Maja, Maia*, daughter of Atlas and Pleione, mother of Mercury by Jupiter, h. Merc. 3.

Μαίανδρος, ὁ, *Meander*, a river in Ionia and Phrygia, famed for its manifold sinuosities, which flows into the Icarian sea, near the city Miletus, now *Meinder*, Il. 2, 869.

Μαιάς, άδος, ἡ = Μαῖα, q. v.

Μαιμαλίδης, ου, ὁ, son of Mæmalus = *Pisandrus*, Il. 16, 194.

μαιμάω (μαίω), poet. aor. 1 ep. μαίμησα, often in the ep. form μαιμώωσι, μαιμώωσα for μαιμῶσι, μαιμῶσα, *to desire earnestly, to rush impetuously, to rage*, Il. 15, 742; αἰχμὴ μαι-

rushing spear, Il. 5, 661. 15, 542.
τι χεῖρες μαιμῶσιν, Il. 13, 78. cf. v.
h. μαίμησέ οἱ ἦτορ, violently was
gitated, Il. 5, 670.
, μαιμώωσα, see μαιμάω.
άδος, ἡ (μαίνομαι), *a frenzied*,
ιale, Il. 22, 460. † h. Cer. 386.
ι, depon. pass. (ΜΑΩ), only pres.
, 1) *to become frenzied, to rave,*
us, to rage. a) Comm. spoken of
nd men, in regard to an attack in
, 185. 6, 101. Od. 11, 537; also of
8, 360; of Bacchus: *to be under*
ice of divine enthusiasm, of pro-
xy, Il. 6, 132; of the drunken, Od.
, 298. b) Of inanimate things;
nd of the spear, Il. 16, 75. 245. 8,
e, Il. 15, 606.
, depon. mid. (ΜΑΩ), *to touch,*
eek, to search into, Od. 14, 356. h.
ith accus. κευθμῶνας, Od. 13, 367;
and imperf. (ἐπὶ χερσὶ μάσασθαι,
I, belongs to ἐπιμαίομαι.) * Od.
ή (the sparkling), 1) daughter of
d Doris, Il. 18, 48. 2) daughter of
id Antea, a companion of Diana;
t a later period, when she bore Lo-
piter, slain by the goddess, Od. 11,

ονος, ὁ, son of Hæmon, a Theban,
he ambuscade with Polyphontes,
eq.
ρα, h. Ap. 14; see μάκαρ.
αρος, ὁ, ἡ, pecul. poet. fem. μά-
erl. μακάρτατος, η, ον, 1) *happy,*
im. spoken of the gods, θεοὶ μάκα-
39; but οἱ μάκαρες, the happy dead,
9. 2) Spoken of men: *happy*, i. e.
nt, Il. 3, 182. 11, 68. Od. 1, 217. 6,
δ', Ἀχιλλεῦ, οὔτις ἀνὴρ μακάρτατος,
ison with thee was no one the most
no one was so entirely happy as
11, 483, where the compar. would
be expected; see Thiersch Gram.

, αρος, ὁ, son of Æolus, king of
. 24, 544. h. Ap. 37.
ίω (μάκαρ), *to esteem happy*, τινά,
Od. 15, 538. 17, 165.
ίς, ἡ, ον, poet. μακεδανός, *long,*
ith. of the poplar, Od. 7, 106. †
ε, ἡ (κέλλω), *a broad mattock, a*
pade, Il. 21, 259. †

μακρός, ή, όν (μᾶκος=μῆκος), compar. μακρότερος, η, ον, poet. μάσσων, ον, Od. 8, 203; superl. μακρότατος, η, ον, ep. μήκιστος; *long.* 1) Spoken of space: *long*, i. e. far-reaching, δόρυ, ἔγχος; but also of distance up and down: *high*, Ὄλυμπος, οἴρεα, ἐρινεός; μάκρα φρείατα, deep wells, Il. 21, 197; again: *far*, μακρὰ βιβάς, βιβῶν, far-striding, Il. 3, 22. 7, 213; spoken of the voice: μακρὸν ἀϋτεῖν, to cry afar, i. e. aloud, Il. 3, 81. 5, 101. 2) Spoken of time: *long-lasting*, ἤματα, νύξ, Od.; ἐέλδωρ, a long-cherished wish, Od. 23, 54.

μάκων, see μηκάομαι.

μάλα, adv., compar. μᾶλλον, superl. μάλιστα, *A*) μάλα, *very, exceedingly, entirely.* a) Strengthening a single word (adv., adj., and verb): μάλα πάντες, entirely all: μάλα πάγχυ, altogether; εὖ μάλα, very well; μάλ' αἰεί, for ever and ever; with compar. μάλα πρότερος, much before or earlier, Il. 10, 124. [b) With ἀλλά, having a compar. force = *sed potius*, but rather, Od. 6, 44.] c) Establishing and affirming an entire clause: *gladly, certainly, by all means*, μάλ' ἕψομαι, gladly will I follow, Il, 10, 108. cf. Od. 4, 733. Often ἦ μάλα, yes certainly, and ἦ μάλα δή. ἀλλὰ μάλα, but rather, Od. 4, 472; εἰ μάλα, εἰ καὶ μάλα, although greatly, comm. with optat., and μάλα πέρ, καὶ μάλα περ, with particip. in the same signif. *B*) Compar. μᾶλλον, *more, more strongly, more vehemently.* It is often strengthened by πολύ, ἔτι, καί, also καὶ μᾶλλον, and rather, much more, Il. 8, 470. 13, 638. Od. 18, 154. b) *rather*, Il. 5, 231. Od. 1, 351. c) Also with compar. μᾶλλον ῥηΐτεροι, still [much] more easy, Il. 24, 243. d) On the omission of μᾶλλον with βούλομαι, see this word. *C*) Superl. μάλιστα, *most, most strongly, for the most part, chiefly, especially, exceedingly*, with the positive as a periphrastic superl. Il. 14, 460; it also stands for the purpose of strengthening it with a superl. ἔχθιστος μάλιστα, Il. 2, 220. 24, 334.

μαλακός, ή, όν (μαλός), compar. μαλακώτερος, *soft, mild, gentle, tender.* 1) Spoken of corporeal things: εὐνή, κῶας. μαλακὴ νειός), a mellow fallow-field, Il. 18, 541; λειμών, Od. 5, 72. 2) Metaph. *soft, mild, gentle*, θάνατος, ὕπνος, Il. 10, 2. Od. 18, 202; ἔπεα, Il. 6, 337; of the slain Hector Achilles says: ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι Ἕκτωρ,

μάρπτω, poet. fut. *μάρψω*, aor. 1 *ἔμαρψα*, 1) *to lay hold of, to seize, to hold*, with accus. Od. 9, 289; *ἀγκάς τινα*, to embrace any one with the arms, Il. 14, 346; *χεῖρας σκαιῇ*, Il. 21, 489. 2) *to touch, to overtake, τινά ποσί*, Il. 21, 564; *χθόνα ποδοῖιν*, to touch the earth with the feet, Il. 14, 228; spoken of the lightning of Jupiter: *μάρπτειν ἕλκεα*, to inflict wounds, Il. 8, 405. 519; metaph. *ὕπνος ἔμαρπτε αὐτόν*, sleep overtook him, Il. 23, 62. Od. 20, 56; *γῆρας*, Od. 24, 390.

μαρτυρίη, *ἡ* (*μάρτυρ*), *witness, testimony*, Od. 11, 325. †

μάρτυρος, *ὁ*, ep. for *μάρτυς*, *a witness*, in the sing. only Od. 16, 423; often in the plur. *μάρτυροι ἔστων* (plur. with dual), Il. 1, 338.

**μάρτυς*, *υρος*, *ὁ*, *a witness*, h. Merc. 372.

Μάρων, *ωνος*, *ὁ*, son of Evanthes, priest of Apollo at Ismarus in Thrace, who presented Ulysses with wine, Od. 9, 197 seq.

Μάσης, *ητος*, *ἡ*, a town in Argolis, later the port of Hermione, Il. 2, 562.

μάσσων, *ὁ*, *ἡ*, neut. *μᾶσσον* or *μάσσον*, irreg. compar. of *μακρός*, *longer, greater*, Od. 8, 203.

μάσταξ, *ακος*, *ἡ* (*μαστάζω*), 1) that with which one chews, *the mouth*, Od. 4, 287. 23, 76. 2) *food, nourishment*, espec. that which birds place in the beaks of their young. *νεοσσοῖσι προφέρει μάστακ'* for *μάστακα* (*τροφήν*, Schol.), Il, 9, 324. Others explain, *μάστακι*, in the beak.

μαστίζω (*μάστιξ*), aor. ep. *μάστιξα*, *to wield the whip, to whip, to lash, ἵππους*, Il. 5, 768; often with infin. *μάστιξεν δ' ἐλάαν*, he whipped, in order to drive, Il. 5, 366. Od. 3, 484. (Another form is *μαστίω*.)

μάστιξ, *ιγος*, *ἡ* (*μάσσω*), ep. also *μάστις*, from this dat. *μάστῑ* for *μάστιι*, Il. 23, 500; accus. *μάστιν*, Od. 15, 182; *a whip, a scourge*, for driving horses, Il. 5, 226. 748. 2) Metaph. *strife, punishment, Διός*, Il. 12, 37. 13, 812.

μάστις, *ἡ*, Ion. and ep. for *μάστιξ*, q. v.

μαστίω, poet. for *μαστίζω*, to lash, Il. 17, 622. Mid. spoken of lions: *οὐρῇ πλευρὰς μαστίεται*, he lashed his sides with his tail, * Il. 20, 171.

Μαστορίδης, *ου*, *ὁ*, son of Mastor = *Halitherses*, Od. 2, 158; = *Lycophron*, Il. 15, 430. 438.

Μάστωρ, *ορος*, *ὁ*, 1) father of Lycophron from Cythera, Il. 2) father of Halitherses, Od.

**μασχάλη*, *ἡ*, *the shoulder*, and *the armpit*, h. Merc. 242.

ματάω (*μάτην*), aor. 1 *ἐμάτησα*, *to be inactive, to delay, to loiter*, Il. 16, 474. 23, 510; spoken of horses: *μὴ—ματήσετον* for *ματήσητον*, * Il. 5, 233.

ματεύω (*ΜΑΩ*), poet. = *μαστεύω*, *to seek, to look up*, Il. 14, 110. †

**μάτην*, adv. *in vain, to no purpose*, h. Cer. 309.

ματίη, *ἡ* (*μάτην*), *a vain undertaking, a fruitless attempt, levity, folly*, Od. 10, 79. †

μάχαιρα, *ἡ* (akin to *μάχη*), *a large knife, a dagger, a sabre*, which hung beside the sword, and which was used particularly in slaughtering victims, *a sacrificial knife*, Il. 3, 271. 18, 597; Machaon also used it for cutting out an arrow, * Il. 11, 844.

Μαχάων, *ονος*, *ὁ*, voc. *Μαχᾶον*, son of Æsculapius, ruler of Tricca and Ithome in Thessaly, distinguished for his medical skill, Il. 2, 732. Chiron had given his father healing remedies, Il. 4, 219.

μαχειόμενος, ep. see *μάχομαι*.

μαχεούμενος, see *μάχομαι*.

μάχη, *ἡ*, 1) *a battle, a combat, a contest, a fight*, comm. spoken of a battle between heroes. *μάχεσθαι μάχην*, to fight a battle, Il. 15, 673. 18, 533; also spoken of a duel, Il. 7, 263. 11, 542. 2) *contest, quarrel, dispute*, with words, Il. 1, 177. Hom. mentions four contests in particular: the first between the Simoïs and Scamandrus, Il. 4, 446. 7, 305; the second between the city of Troy and the Grecian ships, Il. 8, 53–488; the third on the Scamandrus, from Il. 11,–18, 242; the fourth embraces the deeds of Achilles, and ends with Hector's death, Il. 20–22. Il. and Od.

μαχήμων, *ον* (*μαχέομαι*), *eager for battle, warlike, κραδίη*, Il. 12, 247. †

μαχητής, *οῦ*, *ὁ* (*μαχέομαι*), *a warrior, combatant*, Il.; with *ἀνήρ*, Od. 18, 261.

μαχητός, *ή*, *όν* (*μάχομαι*), *to be attacked, to be combated, that may be vanquished, κακόν*, Od. 12, 119. †

μαχλοσύνη, *ἡ* (*μάχλος*), *incontinence, luxury, voluptuousness, sensuality*, Il. 24, 30, spoken of Paris. Aristarchus wished to strike out the word, because it is elsewhere used only of women; but without reason; on the contrary, it suits Paris very well, cf. Il. 3, 39.

μάχομαι, Ion. and ep. *μαχέομαι*, depon.

mid. fut. μαχέσομαι and μαχήσομαι (the Att. fut. μαχοῦμαι is not Homeric), aor. ἐμαχεσάμην, ἐμαχησάμην, pres. μαχέομαι, μαχέονται, Il. 2, 366. μαχεῖται, Il. 20, 26. μαχέοιτο, μαχέοιντο, Il. 272. 344; in pres. part. for metre's sake, μαχειόμενος and μαχεούμενος. The fut. and aor. Wolf always writes with η; only in the infin. aor. 1, for metrical reasons, stands μαχέσασθαι, Il. 3, 20. 433. 7, 40; and optat. μαχέσαιο, Il. 6, 329. According to Buttm. Gram. p. 291, in the aor. ἐμαχεσσάμην, not ἐμαχησάμην, accords with the MSS., which Spitzner follows. 1) *to contend, to fight, to war, to battle*, a) Espec. in a contest both between whole armies and between single warriors, Il. 3, 91. 435. 19, 153; comm. τινί, with or against any one, ἐπί τινι, Il. 5, 124. 244; ἀντία τινός, Il. 20, 80. 88; ἐναντίον τινὸς, Il. 3, 433; πρός τινα, Il. 17, 471; but σύν τινι, with any one, i. e. with any one's aid, Od. 13, 391. Of the thing for which one fights we have commonly περί τινος, also περί τινι, Il. 16, 568. Od. 2, 245; ἀμφί τινι, Il. 3, 70. 16, 565; and εἵνεκά τινος, Il. 2, 377; sometimes a dat. instrum. is added: τόξοις, ἀξίνῃσι. 2) Gener. *to contend, to fight*, without reference to war: ἀνδράσι περὶ δαιτί, about a repast, Od. 2, 245; spoken of a contest with beasts, Il. 16, 429. 758. b) Spoken of a prize-combat: πύξ, to contend with the fist, Il. 23, 621. c) Spoken of contest of words, with ἐπέεσι, Il. 1, 304. 5, 875; and without ἐπ. Il. 1, 8.

μάψ, adv. poet. = μάτην, 1) *in vain, fruitlessly, to no purpose*, Il. 2, 120. μάψ ὀμόσαι, Il. 15, 40. 2) *without reason, foolishly, inconsiderately*, often μάψ, ἀτὰρ οὐ κατὰ κόσμον, foolishly and indecently, Il. 2, 214. Od. 3, 138. (Prob. from μάρπτω, μάπτω.)

μαψιδίως, adv. poet. = μάψ, Il. 5, 374. Od. 3, 72. 7, 310.

*μαψιλόγος, ον, poet. (λέγω), *speaking in vain* or *without sense*, h. Merc. 546.

ΜΑΩ, an obsolete root, of which some forms remain, 1) Perf. μέμαα, with pres. signif. sing. obsol. for which μέμονα, ας, ε (cf. γέγονα with γέγαα) is used, dual μέματον, plur. 1 μέμαμεν, 3 plur. μεμάᾶσι, imperat. μεμάτω, part. μεμαώς, gen. μεμᾶῶτος and μεμᾱότος, 3 plur. plupf. μέμασαν, *to strive for*, 1) *to rush eagerly* to any thing, *to dash impetuously on*, Il. 8, 413; πρόσσω, Il. 11, 615; ἐγχείῃσι, Il. 2, 818; ἐπί τινι, Il. 8, 327. 20, 326. Often the part. μεμαώς, as an adj. or connected with another verb: *in haste, impetuously, zealously, earnestly*. 2) *to desire ardently, to long for*. a) Commonly with the infin. pres., Il. 1, 590. 2, 543. b) With gen. of thing: ἔριδος, ἀϋτῆς, Il. 5, 732. 13, 197. 20, 256; μέμονα, comm. with infin., Il. 5, 482. 7, 36. 3) It also gives tenses to μαίομαι, q. v.

Μεγάδης, ου, ὁ, son of Megas = *Perimus*, Il. 16, 695.

μεγάθῡμος, ον, poet. (θυμός), *high-minded, noble-hearted*; espec. *brave, courageous*, epith. of brave men and nations, Il. 2, 541; of a bull, Il. 16, 488; of Minerva, Od. 8, 520. 13, 121.

μεγαίρω (μέγας), aor. 1 ἐμέγηρα, prop. to regard any thing as too great, with the idea of vexation, envy; hence, 1) *to envy, to grudge, to deny* any thing to any one, as too great for him, τινί τι, Il. 23, 865. Od. 3, 55. Δαναοῖσι μεγήρας (sc. βιόν), Il. 15, 473; and with infin. μηδὲ μεγήρῃς ἡμῖν τελευτῆσαι τάδε ἔργα, esteem it not too great for us to accomplish this work, Voss, Od. 3, 55; with accus. and infin. Od. 2, 235; and gener. *to refuse, to deny*, Il. 7, 408. οὔτι μεγαίρω, I hinder it not, Od. 8, 207. Il. 8, 54. 2) *to ward off, to hold back*, τί τινος, any thing from any one; spoken of Neptune: αἰχμὴν βιότοιο μεγήρας, diverting the spear from the life (viz. of Antilochus), accord. to Buttm. Lexil. I. p. 260. Il. 13, 563 (refusing the life, V.). [Signif. no. 2, accord. to Jahrb. Jahn und K., p. 272, is unnecessary, since no. 1 suits the passage cited, as also Il. 4, 54. Od. 8, 206, equally well.]

μεγακήτης, ες (κῆτος), prob. that which has a great hollow or belly, and gener. *vast, very great, prodigious*, νηῦς, Il. 8, 222; πῶτος, Od. 3, 158; δελφίν, Od. 21, 22.

μεγαλήτωρ, ορος, ὁ, ἡ (ἦτορ), *great-hearted, high-minded, magnanimous, courageous*, epith. of heroes and of whole nations, Il. 13, 302. Od. 19, 176; *spirited, proud*, θυμός, Il. 9, 109. Od. 5, 298.

μεγαλίζομαι, mid. (μέγας), *to make oneself great, to elevate oneself, to be proud*, θυμῷ, Il. 10, 69. Od. 23, 174.

*μεγαλοσθενής, ές (σθένος), *very strong*, Ep. 6.

μεγάλως, adv. (μέγας), *greatly, very*. μάλα μεγάλως, very greatly, Il. 17, 723. Od. 16, 432.

μεγαλωστί, adv. (*μέγας*), *in a great space*, always *μέγας μεγαλωστί*, great and long, Il. 16, 776. Od. 24, 40.

Μεγαμηδείδης, *ου*, *ὁ*, son of Megamedes. So is the father of Pallas called, h. Merc. 100.

Μεγαπένθης, *εος*, *ὁ* (sorrowful), son of Menelaus by a female slave; he was married to the daughter of Elector, Od. 4, 10. 15, 100. He received his name from his father's feelings on account of the rape of Helen.

Μεγάρη, *ἡ*, *Megara*, daughter of king Creon, in Thebes, wife of Hercules, Od. 11, 268. 269.

μέγαρον, *τό* (*μέγας*), *a large room, a hall*, hence espec. 1) the assembling-room of the men, *the men's hall*. It was the main room, situated in the middle of the house, and in which the meals were taken. The roof was supported by pillars, and it was lighted by a front and side door, Od. 1, 270. 22, 127. cf. Od. 1, 127–130. 133. 2) Gener. *any large room*, as that of the mistress, of the maids, Il. 3, 125. Od. 18, 98. 19, 60. 3) in plur. *a house, a dwelling, a palace*, Il. 1, 596. 5, 805. Od. 2, 400.

μεγαρόνδε, adv. *to the house, to the dwelling*, * Od. 16, 413. 21, 58.

μέγας, *μεγάλη*, *μέγα*, compar. *μείζων*, *ον*, superl. *μέγιστος*, *η*, *ον*, 1) *great*, spoken of extension in various ways: *high, long, wide, broad*, of animate and inanimate things, thus *Ὄλυμπος*, *οὐρανός*, *αἰγιαλός*, *πέλαγος*, etc. 2) *great*, i. e. *strong, powerful, mighty*, spoken of the gods; also, *ἄνεμος*, *κράτος*, *κλέος*. *μέγα ἔργον*, a great, i. e. a difficult work, Od. 4, 261. 3) *too great, immoderate*. *λίην μέγα εἰπεῖν*, to say something too great, Od. 3, 27. The neut. sing and plur. *μέγα* and *μεγάλα* as adv. *greatly, very, strongly, powerfully; μέγα* with verbs and adj. *μέγα ἔξοχος*, very conspicuous; also with comparat. and superl. *μεῖ' ἀμείνων*, far better, Il. 2, 239. 13, 315; and *μεῖ' ἄριστος*, by far the best, Il. 5, 82. 763; plur. *μεγάλα* with *κτυπεῖν*, *εἴχεσθαι*, etc.

Μέγας, *ὁ*, a noble Lycian, Il. 16, 695.

μέγεθος, *εος*, *τό* (*μέγας*), *size, height*, always spoken of the size of the body, comm. with *εἶδος* and *κάλλος*, Il. 2, 58. Od. 6, 152. 8, 219.

Μέγης, *ητος*, *ὁ*, son of Phyleus, sister's son of Ulysses, commander of the Dulichians and of the inhabitants of the Echinades, Il. 2, 625. 13, 692. 15, 302.

μέγιστος, *η*, *ον*, see *μέγας*.

μεδέων, *οντος*, *ὁ*, fem. *μεδέουσα*, *ἡ*, poet. for *μέδων*, *a ruler, a sovereign*, masc. spoken of Jupiter: *Ἴδηθεν*, *Δωδώνης*, * Il. 16, 234. Fem. *a female ruler*, *Σαλαμῖνος*, h. 9, 4.

Μεδεών, *ῶνος*, *ὁ*, a city in Bœotia, near mount Phenicius, Il. 2, 501.

μέδομαι, depon. (prop. mid. of *μέδω*), fut. *μεδήσομαι*, Il. 9, 650. † 1) *to take care of, to have charge of, to think of, to consider about*, with gen. *πολίμοιο*, *κοίτου*, Il. 2, 384. Od. 2, 358; *δόρποιο*, Il. 18, 245; *νόστοιο*, Il. 9, 622. Od. 11, 110; often *ἀλκῆς*, to think of defence, Il. 2) *to prepare* any thing for any one, *to invent, to plot*, *κακά τινι*, Il. 4, 21. 8, 458.

μέδων, *οντος*, *ὁ*, prop. part. pres. from *μέδω*, as subst. *one who cares for, ruler, sovereign*, sing. only *ἁλὸς μέδων*, Od. 1, 72; elsewhere always *ἡγήτορες ἠδὲ μέδοντες*.

Μέδων, *οντος*, *ὁ*, 1) son of Oïleus and Rhene (Il. 2, 727), step-brother of Ajax; he dwelt in Phylace, whither he had fled, because he had slain his step-mother's brother. He was the leader of the warriors from Mythone when Philoctetes remained behind in Lemnos. Æneas slew him, Il. 2, 727. 13, 693 seq. 15, 332. 2) a Lycian, Il. 17, 216. 2) a herald of Ithaca in the train of the suitors; he disclosed to Penelope the danger of her son Telemachus, and was on that account afterwards saved by him, Od. 4, 677. 22, 357.

μεθαιρέω (*αἱρέω*), aor. *μεθεῖλον*, ep. iterat. form *μεθέλεσκον*, *to take, to catch*, spoken of a ball: *ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθείς, ῥηϊδίως μεθέλεσκε*, subaud. *σφαῖραν*, the other, springing high from the earth, caught it with ease, Od. 8, 374. † (Thus Damm and Voss.)

μεθάλλομαι (*ἄλλομαι*), only part. aor. sync. *μετάλμενος*, *to leap over, to spring upon* or *to*, absol. Il. 5, 336. 11, 538; *to leap after*, * Il. 23, 345.

μεθείω, ep. for *μεθῶ*, see *μεθίημι*.

μεθέλεσκε, see *μεθαιρέω*.

μεθέμεν, ep. for *μεθεῖναι*, see *μεθίημι*.

μεθέπω (*ἕπω*), part. aor. 2 act. *μετασπών* and mid. *μετασπόμενος*, I) Act. intrans. *to be behind, to go behind*, hence 1) *to pursue, to follow*, *τινά ποσσί*, Il. 17, 190. Od. 14, 33.

b) *to seek, to seek for*, with accus. Il. 8, 126; spoken of regions: *to visit*, absol. *to arrive*, Od. 1, 175. 2) Trans. with double accus. *to let go behind, to drive behind*; ἵππους Τυδείδην, to drive the horses behind Tydides, Il. 5, 329. II) Mid. *to follow, to pursue*, τινά, only Il. 13, 567.

μέθημαι (ἧμαι), *to sit in the midst*; with dat. *μνηστῆρσι*, in the midst of the suitors, Od. 1, 118. †

μεθημοσύνη, ἡ (*μεθήμων*), *negligence, remissness*, * Il. 13, 108. 121.

μεθήμων, ον (*μεθίημι*), *negligent, remiss, lazy, supine*, Il. 2, 241. Od. 6, 25.

μεθίημι (ἵημι), infin. pres. ep. *μεθιέμεναι* and *μεθιέμεν*, fut. *μεθήσω*, aor. 1 *μεθῆκα*, *μεθέηκα*. Of the aor. 2 subj. *μεθῶ*, ep. *μεθείω*: optat. *μεθείην*, infin. *μεθέμεν* for *μεθεῖναι*. Of the pres. indic. *μεθιάω*, 2 and 3 sing. *μεθιεῖς*, *μεθιεῖ*: of the imperf. 2, 3 sing. *μεθίεις*, *μεθίει*; but 3 plur. *μεθίεσαν* for *μεθιέσαν*, *to neglect*, I) Trans. with accus. 1) *to let loose, to let go* (any thing bound or detained); τινά, to let a prisoner go, Il. 10, 449. cf. Il. 16, 762; spoken of missiles: ἰόν, Il. 5, 48; τὶ ἐς ποταμόν, to let any thing fall into the river, Od. 5, 460; metaph. *χόλον τινός*, to give up anger about any one, Il. 15, 138; Ἀχιλλῆϊ, to remit wrath against Achilles, Il. 1, 283; κῆρ ἄχεος, to free the heart from care, Il. 17, 539. 2) *to abandon*, τινά, Il. 3, 414. Od. 15, 212. εἴ με μεθείη ᾧϊγος, Od. 5, 471. 3) *to give, to permit, to yield*, νίκην τινί, Il. 14, 364; and with infin. ἐρύσαι, to permit to draw, Il. 17, 418. II) Intrans. 1) Absol. *to be negligent, to relax, to become weary, to loiter, to linger*, often absol. Il. 6, 523. 10, 121, also Od. 4, 372; βίῃ, in strength, Il. 21, 177. 2) *to neglect, to desist, to cease from*; with gen. πολέμοιο, from war, Il. 4, 240. 13, 97; in like manner ἀλκῆς, μάχης, βίης, Od. 21, 126; χόλοιο Τελεμάχῳ (against Telem.), Od. 21, 377. *b*) With infin. and part. rarely in Hom. *μάχεσθαι*, to cease to fight, Il. 13, 234. 23, 434. κλαίσας μεθέηκε, he ceased weeping, Il. 24, 48. (On quantity, see ἵημι.)

μεθίστημι (ἵστημι), fut. μεταστήσω, 1) Act. transit. *to transfer, to transpose, to change, to exchange*, τινί τι, Od. 4, 612. 2) Mid. intrans. *to transfer oneself*, i. e. to go elsewhere, with dat. ἑτάροισι, Il. 5, 514.

μεθομῑλέω (ὁμιλέω), *to have intercourse, to associate*; τινί, with any one, Il. 1, 269. †

μεθορμάω (ὁρμάω), only part. aor. pass. *μεθορμηθείς*, *to drive after*. 2) Pass. *to follow, to pursue*, Od. 5, 325. Il. 20, 192.

μέθυ, υος, τό, any strong, intoxicating drink, espec. *wine*, Il. 7, 471. Od. 4, 796.

**μεθύστερος, η, ον* (ὕστερος), *after, later*, the neut. as adv. h. Cer. 205.

μεθύω (*μέθυ*), only pres. and imperf. *to drink unmixed wine*, Od. 18, 240. 2) Metaph. *to be thoroughly soaked*. βοείη μεθύουσα ἀλοιφῇ, ox-hide soaked with fat, Il. 17, 390.

μειδάω, only in aor. 1 ἐμείδησα, ep. *μειδῆσα*; and *μειδιάω*, from which only part. pres. *μειδιόων*, ep. for *μειδιῶν*, *to smile*; on the other hand, *γελᾶν*, to laugh aloud, h. Cer. 204; βλοσυρῶπις προσώπασι, Il. 7, 212; Σαρδάνιον, Od. 20, 803; see this word.

μειδιάω, see *μειδάω*.

μείζων, ον, irreg. compar. of *μέγας*.

μείλας, ep. *μέλας*, Il. 24, 79; † only *μείλανι πόντῳ*, see ὁ *Μέλας πόντος*.

μείλια, τά (*μέλι, μειλίσσω*), any thing gladdening, rejoicing, espec. *gratifying presents*, * Il. 9, 147. 289; spoken of the gifts which a father gives to his daughter as a portion.

μείλιγμα, ατος, τό (*μειλίσσω*), *any thing which serves to soothe* or *please*. μειλίγματα θυμοῦ, dainties, which the master takes for the dogs, Od. 10, 216. †

μείλινος, η, ον, poet. for *μέλινος*, q. v. * Il.

μειλίσσω, only pres. (akin to *μέλι*, prop. to make sweet), hence 1) Act. *to please, to rejoice*, espec. *to soothe, to calm*; νεκρὸν πυρός, to appease the dead by fire (the funeral pile), Il. 7, 408. The dead, according to the views of the ancients, were angry if their obsequies were not soon attended. 2) Mid. *to enjoy oneself, to rejoice*, h. Cer. 291. *b*) *to be gentle, to use gentle words, to address kindly*, Od. 3, 96. 4, 326.

μειλιχίη, ἡ (*μειλίχιος*), *gentleness, mildness, kindness*; πολέμοιο, the slackness of the battle, Il. 15, 741. †

μειλίχιος, η, ον and *μεῖλιχος, ον* (*μειλίσσω*), prop. *sweet*; hence *mild, gentle, kind, affectionate*. *a*) Spoken of persons (of whom alone *μείλιχος* is used, except Od. 15, 374), Il. 17, 671. 21, 300. *b*) μειλίχιος μῦθος, Il. 10, 288; and μύθοισι ἐπέεσσι μειλιχίοις προσεννέπειν, to address any one with friendly words,

Il. 6, 343. Od. 6, 143; and *μειλιχίοις* alone, Il. 4, 256; *αἰδώς*, Od. 8, 172.

μείρομαι, from which *ἔμμορε* as 3 sing. aor. 2, only Il. 1, 278; elsewhere 3 sing. perf., perf. pass. *εἵμαρται*, *to allot to oneself, to receive as a share, to receive*, with accus. *ἥμισυ μείρεο τιμῆς*, the half of the honor, Il. 9, 616. *b*) With gen. in the aor. and perf. act. *to participate in, to obtain, τιμῆς*, Il. 1, 278. 15, 189. *c*) Perf. pass. *εἵμαρται*, together with the pluperf., *it is appointed by fate*, with accus. and infin., Il. 21, 281. Od. 5, 312. 24, 34.

μείς, *ὁ*, gen. *μηνός*, Ion. for *μήν*, the nom. *μείς* is found, Il. 19, 111. h. Merc. 11, *a month*. Neither the names nor the length of the months are definitely given; the only limiting expression is: *τοῦ μὲν φθίνοντος μηνός, τοῦ δὲ ἱσταμένοιο*, when this month ends and that begins, Od. 14, 162. 19, 307.

μείων, neut. *μεῖον*, irreg. compar. of *μικρός*.

μελαγχροιής, ές, poet. = *μελάγχροος* (*χρόα*), *of a black color, having a dark skin*, Od. 16, 175. † See *μελανόχροος*.

μέλαθρον, τό (*μέλας*), *the ceiling of a room*, but espec. the central projecting beam under the roof, through which the smoke passed, (*ἀπὸ τοῦ μελαίνεσθαι*, accord. to Et. M.), Od. 8, 279. 22, 240. 2) *the roof-timber, roofing*, Od. 19, 544; hence, 3) Gener. *a roof, a covering*, and like tectum, for a *dwelling*, Il. 2, 414. 9, 204. Od. 18, 250. *αἰδέσσαι μέλαθρον*, reverence thy roof, (with reference to hospitality, since every one who lived and ate under the same roof with one was inviolable,) Il. 9, 640.

μελαθρόφιν, Ion. and ep. for *μελάθρου*, Od. 8, 279. †

μελαίνω (*μέλας*), *to blacken*, only mid. *to blacken oneself, to become black, χρόα*, as to the skin (from blood), Il. 5, 354; spoken of the newly ploughed fallow-field, * Il. 18, 548.

Μελάμπους, οδος, ὁ, son of Amynthaon and Idomene, brother of Bias, a noted seer. He wished to fetch the famous cattle of Iphiclus from Phylace in Thessaly, for his brother, but he was attacked and bound by the herdsmen. After a year he received his freedom, and the cattle as a present, because he had imparted to him good counsel, Od. 15, 225 seq. 11, 287 seq.

μελάνδετος, ον (*δέω*), poet. *bound with black, φάσγανον* (accord. to the Schol. having a black, i. e. iron handle; it is better to explain it of the sheath, as encompassed with iron), Il. 15, 712. †

Μελανεύς, ῆος, ὁ, father of Amphimedon in Ithaca, Od. 24, 103.

Μελανθεύς, ῆος, ὁ, in the nom. and voc., and *Μελάνθιος, ὁ*, in the remaining cases; son of Dolius, the scandalous goat-herd of Ulysses; he abused him when he came home in disguise, and was dreadfully punished, Od. 17, 212 seq. 22, 472 seq.

Μελάνθιος, ὁ, 1) = *Μελανθεύς*. 2) a Trojan, Il. 6, 36.

Μελανθώ, οῦς, ἡ, daughter of Dolius, the dissolute maid of Penelope: she was devoted to the suitors, Od. 18, 320. 19, 60; her death is related, Od. 22, 421 seq.

Μελάνιππος, ὁ, 1) a Trojan, slain by Teucer, Il. 8, 276. 2) son of Hicetaon, slain by Antilochus, Il. 15, 547 seq. 3) a Trojan, slain by Patroclus, Il. 16, 695. 4) an Achaian, Il. 19, 240.

μελανόχροος, ον, poet. for *μελάγχροος* (*χρόα*), *of a black color*, Od. 19, 246. †

μελανόχρως, οος, ὁ, ἡ = *μελανόχροος*; *κύαμοι*, black beans, Il. 13, 589. †

μελάνυδρος, ον, poet. (*ὕδωρ*), *having black, dark water, κρήνη*, Il. 9, 14. Od. 20, 158.

μελάνω, poet. = *μελαίνομαι, to blacken oneself, to become dark*, spoken of the sea, *μελάνει πόντος ὑπ' αὐτῆς* (sc. *φρικός*), ed. Wolf, Il. 7, 64. † This explanation of Eustath. is rejected by Spitzner, because verbs in *αίνω* and *άνω* have always in Homer a trans. signif. He has therefore adopted the reading of Aristarch. *μελάνει δέ τε πόντον*, sc. *Ζέφυρος*.

μέλᾱς, μέλαινα, μέλἄν, gen. *μέλανος, μελαίνης, μέλανος*, poet. form *μείλας*, Il. 24, 79; in dat. compar. *μελάντερος*, 1) *black, dark-colored, dark*, spoken not merely of actual black color, but of what seems to the eye black, as *αἷμα, οἶνος, ὕδωρ, νηῦς γαῖα*, Il. 2, 699; *ἤπειρος*, Od. 14, 97. 2) *black, dark, dusky, ἔσπερος*, Od. 1, 423; *νύξ*, Il. 8, 503. 3) Metaph. *black, dark, gloomy, horrible, θάνατος*, Il. 2, 834; *Κήρ*, Il. 2, 859; *ὀδύναι*, Il. 4, 117. Neut. as subst. *τὸ μέλαν δρυός*, poet. *μελάνδρυον*, the heart, the marrow of the oak, Od. 14, 12. [Cf. Jahrb. Jahn und K. p. 272.]

Μέλας, ανος, ὁ, son of Portheus, brother of Œneus, Il. 14, 117.

Μέλας πόντος, ὁ, ep. Μείλας π., Il. 24, 79.

The Schol. in part understand by this the *black bay*, (also called ὁ *Κυρδιανὸς πόντος*), between the continent of Thrace and the Thracian Chersonesus. This explanation is followed by Heyne, Bothe. From the connection it appears more correct with Wolf and Voss to take *μέλας* as an appell., since the poet seems to have no particular point in view.

μέλδω, *to melt, to dissolve*, mid. *μέλδομαι*, *to become melted, to melt.* *λέβης κνίσῃ μελδόμενος*, a kettle melting with fat, i. e. in which fat is melting. Heyne and Spitzner read with Aristarchus: *κνίσσην μελδόμενος* (act. for *μέλδων*), melting the fat; so also Voss, Il. 21, 363. †

Μελέαγρος, ὁ (from *μέλει* and *ἄγρα*, who cares for the chase), son of Œneus and Althæa, husband of Cleopatra; he collected heroes for slaying the Calydonian boar in Ætolia. Between the Curetes and Ætolians a strife arose touching the head and skin of the slain boar. As long as Meleager took part, the Ætolians were successful; when however he, incensed by the imprecations of his mother, withdrew, then the Curetes besieged Calydon itself. At last, upon the prayer of his wife, he took part again in the contest, and repulsed the Curetes, Il. 9, 541. see Αἰτωλία.

μελέδημα, *ατος*, *τό*, poet. (*μελέδη*), *care, anxiety*, always plur., Il. 23, 62. *μελεδήματα πατρός*, anxieties about one's father, Od. 15, 8.

* *μελεδών*, *ῶνος*, *ἡ* = *μελεδώνη*, h. Ap. 532.

μελεδώνη, *ἡ*, poet. *care, trouble*, Od. 18, 517. †

μέλει, see *μέλω*.

μελεϊστί, adv. (*μέλος*), *limb by limb*, Il. 24, 409. † [According to Bothe and Nitzsch, found also Il. 24, 409. Od. 9, 291.]

μέλεος, *έη*, *εον*, *idle, vain, unprofitable*, *αἶνος*, Il, 23, 795. *ὁρμή*, Od. 5, 416; *inactive*, Il. 10, 480. Neut. as adv. *vainly*, Il. 16, 336. 21, 473.

* *μελετάω* (*μέλω*), aor. 1 *ἐμελέτησα*, 1) *to care.* 2) *to take care of, to practise*, with accus. h. Merc. 557.

* *Μέλης*, *ητος*, ὁ, a river in Ionia near Smyrna, where Homer is said to have been born, h. 8, 3. Ep. 4, 7.

μέλι, *ιτος*, *τό*, *honey*, Il. 1, 249; vessels of honey and fat were placed upon the funeral piles. Il. 23, 170. Od. 24, 68.

Μελίβοια, *ἡ*, a town in Magnesia (Thessaly). at Mount Othrys, Il. 2, 717.

μελίγηρυς, *υ* (*γῆρυς*), *sweet-voiced, sweet-toned*, *ὄψ*, Od. 12, 187. † *ἀοιδή*, h. Ap. 519.

μελίη, *ἡ*, *the ash*, fraxinus excelsior, Il. 13, 178. 16, 767. 2) *a spear's shaft* made of ash, and often the *spear* itself, Il. 2, 543. Od. 14, 281.

μελιηδής, *ές* (*ἡδύς*) *sweet as honey, honey-sweet*, *οἶνος*, *πυρός*, often metaph. *sweet, lovely*, *θυμός*, Il. 10, 495; *νόστος*, *ὕπνος*, Od. 11, 100. 19, 551.

μελίκρητος, *ον*, Ion. for *μελίκρατος* (*κεράννυμι*), *mixed with honey*; *τό μελίκρητον*, *a honey-mixture*, a drink of milk and honey, which was presented to the souls of the dead and to the infernal deities, * Od. 10, 519. 11, 27.

μέλινος, *ίνη*, *ινον*, ep. *μείλινος* (*μελίη*), *ashen, made of ash-wood*, *μείλινος οὐδός*, Od. 17, 339; in the Il. always *μείλινος*, as epith. of *ἔγχος*, *δόρυ*.

μέλισσα, *ἡ* (*μέλι*), *a bee*, Il. 2, 87. Od. 13, 106.

Μελίτη, *ἡ*, daughter of Nereus and Doris. Il. 18, 42. [2) a companion of Proserpine, h. Cer. 419.]

* *μελίτωμα*, *ατος*, *τό* (*μελιτόω*), *honey-cake*, Batr. 39.

μελίφρων, *ον* (*φρήν*), *by its sweetness delighting the soul, heart-refreshing*, *οἶνος*, *πυρός*, *σῖτος*, Il. and Od., metaph. *ὕπνος*, Il. 2, 34.

μέλλω, only pres. and imperf. prim. signif. *to consider*, in eo esse, ut, an auxiliary verb, which for the most part stands with the infin. fut., more rarely with pres. and aor. aor. It must be rendered, *shall, will, should, would, must, may*, according as it expresses the purpose of a man, or something dependent upon the will of another, or upon the condition of things; hence, 1) *to will, to purpose, to design, to think, to be about to do*, to indicate the human will. *ἔμελλε διεξίμενα πεδίονδε*, he was about to go out, Il. 6, 393; *ἔμελλε στρέψεσθαι ἐκ χώρης*, he designed, was on the point of, going away, Il. 6, 515. cf. 6, 52. 10, 336. Od. 11, 553; rarely with infin. pres. Il. 10, 454. Od. 6, 110. 19, 94; and aor. Il. 23, 773. 2) *to be destined, to be about*, a) According to the will of a deity or of fate: *οὐ τελέεσθαι ἔμελλε*, it should not be, i. e. was

› fulfilled, Il. 2, 36. cf. Od. 2, 156. Il.
'ith infin. pres. Il. 17, 497; with infin.
.λε—λιτέσθαι, he was about to sup-
l. 16, 46. *b*) According to human
nent, Il. 11, 700. *c*) According to
tion of things, Il. 11, 22. Od. 6, 135;
ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους
:hou wert not about to devour the
ons of a timid man, Od. 9, 475. 3)
ged, must. *a*) Accord. to right and
τὰ λίην σέγ' ἔμελλε κιχήσεσθαι κακὰ
ıgeance was about to overtake thee,
7. *b*) Accord. to probable conse-
i. e. *may, might*, sometimes *to seem*,
› Διΐ μέλλει φίλον εἶναι, thus it seem-
ing to Jupiter, Il. 2, 116. μέλλω που
θαι Διΐ, Il. 21, 83. τὰ δὲ μέλλετ' ἀκου-
things ye might have heard, Il. 14,
.λεν ποτὲ οἶκος ἀφνειὸς ἔμμεναι, once
e might have been rich, Od. 1, 232.
ith infin. aor. Il. 24, 46. Od. 14, 133.
rb. J. und K. p. 273, where the sig-
ill, as in no. 1 above, is rejected on
ıority of Cludius, Progr. to Lyk.

, εος, τό, *a limb*, always in the plur.
)d. 2) *an air, a melody*, h. 18, 16.
θρον, τό (μέλπω), *diversion, play*,
ιέλπηθρα κυνῶν and κυσὶν γενέσθαι,
:port (refreshment, V.) of the dogs;
of the corpses of enemies, lying un-
' Il. 13, 233. 17, 255. 18, 179.
›, 1) Prop. to sing, with dance and
› *sing, to celebrate in song*, Ἐκάεργον,
.. 2) Mid. as depon. *a*) *to sing*,
› θεῖος ἀοιδὸς φορμίζων, Il. 18, 604.
7. 13, 27. *b*) *to sing* and *dance, to
hoir of dancers*, Il. 16, 182; Ἄρηϊ, to
ı honor of Mars, i. e. to fight bravely,
l.
rarely personal, comm. impersonal,
λει, μέλουσι, fut. μελήσει, perf. ep. μέ-
art. μεμηλώς, mid. ep. fut. μελήσεται,
id. μέμβλεται, and pluperf. μέμβλετο,
ιεμήληται, μεμήλητο. 1) Active. *a*)
l, only 1 sing. *to be an object of care,
n the heart*, ἀνθρώποισι μέλω, I am
ımongst men, V., Od. 9, 20. cf. Ἀρχὼ
ουσα, Od. 12, 70. 2) Impers. μέλει
*it lies on my heart, it is an object of
me, it is my concern.* The object
in the nom., the pers. in the dat., Il.
10, 92; also plur. μέλουσί μοι, they
are objects of concern to me, Il. 20, 21; μή
τοι ταῦτα μέλοντων, let not these things trou-
ble thee, Il. 18, 463; μελήσουσί μοι ἵπποι, Il.
5, 228; instead of the nom. we have also the
infin. Od. 16, 465. Poet. is espec. *a*) Perf.
and pluperf. with pres. signif. ἀνήρ, ᾧ τόσσα
μέμηλε, upon whom lie so many cases, Il. 2,
25. ἔργα, Il. 2, 614. Od. 1, 151. The part.
perf. μεμηλώς has a person. signif., *caring for,
addicted to, studious of*, with gen. πλούτοιο,
πολέμοιο, Il. 5, 708. 13, 297; once also μέμη-
λας ταῦτα, these things hast thou devised, h.
Merc. 437. II) Mid. rarely pres. μήτι τοι
ἡγεμόνος γε ποθὴ μελέσθω, let not the desire
for a guide trouble thee, Od. 10, 505. μελή-
σεταί μοι ταῦτα, Il. 1, 523; often perf. μέμ-
βλεται for μέλει, Il. 19, 343; and μέμβλετο for
μέμηλει, Il. 21, 516. Od. 22, 12.

μεμακνῖα, see μηκάομαι.
μεμαότες, μεμαώς, see ΜΑΩ.
μέμβλωκα, see βλώσκω.
μέμβλεται and μέμβλετο, see μέλω.
μεμηκώς, see μηκάομαι.
μέμηλα, see μέλω.
μεμνέωτο, see μιμνήσκω.

Μέμνων, ονος, ὁ, son of Tithonus and
Aurora, king of the Æthiopians; he came
to the aid of Priam, after Hector's death; he
slew Antilochus, Od. 4, 187. 188; and fell by
Achilles, Od. 11, 522. [The last citation is
not in point.]

μέμονα, ep. perf. with pres. signif. used
only in the sing. *to desire ardently, to wish*;
it is used in connection with μέμαμεν, μέματε,
etc., see ΜΑΩ.

μέμυκα, see μυκάομαι.

*μέμφομαι, depon. mid. *to blame, to chide*,
Batr. 70.

μέν, a particle, (originally = μήν, *truly*,
i. e. in truth, indeed,) used as conjunct. and
adv. I) Conjunc. μέν in connection with δέ
unites different ideas and clauses; μέν stands
in the protasis, and indicates concession and
admission, and points to the limitation ex-
pressed by δέ in the apodosis. The anti-
thesis thus arising may be more or less
strong. In the one case μέν—δέ may be
translated by *indeed, but*; in the other, either
not at all, or by *and*. They are used, 1) In
distributing accord. to place, time, number,
order and persons, Il. 1, 18. 54. 3, 114. ὁ μέν,
ὁ δέ, *this, that*; cf. ὅ, ἥ, τό. τὰ μέν—πᾶν δέ,
Il. 4, 110. 111; οἱ μέν—ἡμίσεες δέ, Od. 3, 153.

155. 2) In a repetition of the same word, in two different clauses, in order to render it emphatic: *περὶ μέν—περὶ δέ*, Il. 1, 258. 3) Often the clauses related to each other by *μέν* and *δέ*, are widely separated by intervening clauses, Il. 2, 494, and 511. 4) Also the protasis is doubled by *μέν, μέν*, Il. 23, 311; commonly however in Hom. *μέν, μέν* introduces an apodosis with two limbs, Il. 20, 41–47. 5) Instead of *δέ* may stand other adversative particles, *ἀλλά, αὖ, αὖτε, αὐτάρ*, Il. 2, 704. 1, 51. Od. 22, 5. 6; or copulative conjunctions are also introduced, *τέ, καί, ἠδέ*, Od. 22, 475. 6) Frequently the antithetic clause with *δέ* is wanting, and must be supplied in thought, Il. 5, 893. Od. 7, 237. 7) *μέν* often stands in connection with other particles: *μὲν ἄρα, μὲν γάρ, μὲν δή*; in *μέν τε*, the *τε* indicates a more intimate connection of the two members, Il. 5, 139. 21, 260; and without apodosis = *μέν τοι, certainly, by all means*, often like *μήν, truly*, Il. 8, 294. Od. 1, 275. 4, 157. II) Adv. ep. and Ion. stands frequently in the original signif. instead of *μήν, truly, certainly, verily*, alone, Il. 7, 89. 15, 203; and often for emphasis with subst. and pron. Il. 1, 440. 2, 145; frequently in connection with other particles: *ἦ μέν, οὐ μέν, καὶ μέν, ἀτὰρ μέν*, etc., see *μήν*.

μενεαίνω (*μένος*), aor. 1 *ἐμενέηνα*, 1) *to desire ardently, to wish continually, to long for*, absol. and often with infin. pres. and aor.; with infin. fut. only, Il. 21, 176. Od. 21, 125. 2) To have something in mind against any one (en vouloir), *to be angry, to be incensed*, *τινί*, Il. 15, 104. Od. 1, 20; often absol., and *ἔριδι μενεαίνειν*, to become angry in a strife, Il. 19, 58. *κτεινόμενος μενέαινε*, he was wrathful even in falling, Il. 16, 491. (Thus Damm and Passow; Voss after Eustath. contrary to the signif. of the word: 'he groaned out his spirit.')

μενεδήϊος, ον (*δήϊος*), resisting an enemy, holding him at a stand, *brave, courageous*, *Il. 12, 247. 13, 228.

Μενέλαος, ὁ, son of Atreus, king of Lacedæmon, Il. 7, 470. 2, 408. 581 seq. He was brother of Agamemnon, and husband of Helen, whose rape caused the Trojan war. He was possessed of a strong, active body, but not of the same talent for command, with *his* brother. In his disposition he exhibits *benevolence* and mildness; as a warrior, spirit and bravery, although he is not so impetuous and rash as Ajax and Diomedes, Il. 17, 18 seq. After the Trojan war, he wandered about eight years before he reached home, Od. 4, 82 seq.

μενεπτόλεμος, ον, poet. (*πόλεμος*), *persevering in battle, brave, warlike*, epith. of heroes and of a nation, Il. 2, 749.

Μενεπτόλεμος, ὁ, formerly incorrectly taken as a proper name in Il. 13, 693.

μενεχάρμης, ου, ὁ, ἡ (*χάρμη*), *persevering in battle, courageous*, epith. of heroes and nations, *Il. 9, 529, and often.

μενέχαρμος = *μενεχάρμης*, Il. 14, 376. †

Μενεσθεύς, ῆος, ὁ (*μένω, σθένος*), son of Peteus, commander of the Athenians, an excellent charioteer, Il. 2, 552. 12, 331. 15, 331.

Μενέσθης, ους, ὁ, a Greek, slain by Hector, Il. 5, 609.

Μενέσθιος, ὁ, 1) son of Areïthous, sovereign of Arnæ in Bœotia, slain by Paris, Il. 7, 9. 2) son of Sperchius, or Borus and Polydora, a leader of the Myrmidons, Il. 16, 173–178.

μενοεικής, ές (*εἴκω*), prop. *gratifying the desire*; hence: *satisfying, abundant*, spoken of food and drink, *δαίς, ἐδωδή, οἶνος τάφος*, Il. 23, 29; also *ϑήρη, λητίς*, Od. and *ὕλη*, abundant wood, Il. 23, 139. 2) Generally: *agreeable, pleasing, wished for*, Il. 9, 227. Od. 16, 429.

μενοινάω (*μένος*), ep. *μενοινάω*, Ion. *μενοινέω*, aor. 1 *ἐμενοίνησα, to have in mind, to think, to consider, to wish, to will, τί*, or with infin. Il. 10, 101. Od. 2, 36; and *τινί τι*, to purpose any thing against any one, *κακά*, Od. 11, 532. *μενοίνεον* (sc. *κέ*), *εἰ τελέουσιν*, they considered whether they should accomplish it, Il. 12, 59.

μενοινάω, ep. for *μενοινάω*, q. v.

Μενοιτιάδης, ου, [also *εω*, Il. 18, 93.] ὁ, son of Menœtius = *Patroclus*, Il.

Μενοίτιος, ὁ, son of Actor, father of Patroclus, an Argonaut, Il. 11, 765. 16, 14. 23, 85 seq.

μένος, εος, τό (*μένω*), prop. perseverance in a thing, hence 1) any vehement manifestation of spirit, and particularly *a) impetuosity, fierceness, rage, anger*, Il. 1, 103. 9, 679; espec. *warlike spirit, bravery. μένος ἀνδρῶν*, Il. 2, 387; also plur. *μένεα πνείοντες*, the courage-breathing, Il. 2, 536. 11, 508; connected with *θυμός, ἀλκή, θάρσος*, Il. 5, 2.

470. 9, 706. *b*) *desire, longing, wish, purpose*, Il. 13, 634; also plur. Il. 8, 361. 2) *animation, life, vigor*, since this manifests itself in ardent desires, Il. 3, 294; hence ψυχή τε μένος τε, life and strength, Il. 5, 296. 8, 123. 3) *strength, force, power* of body, as a manifestation of a resolute will: to bear strength of hands against one another, Il. 5, 506; thus also μένος καὶ χεῖρες, Il. 6, 502. μένος καὶ γυῖα, Il. 6, 27. *b*) Of animals, Il. 17, 20. Od. 3, 450. *c*) Of inanimate things: of the spear, Il. 13, 444; of the wind, Il. 5, 524; of fire, Od. 11, 220; of the sun, Il. 23, 190; of streams, Il. 12, 18. 4) It is often used periphrastically, as βίη, ἴς. μένος Ἀτρείδαο, Il. 11, 268. ἱερὸν μένος Ἀλκινόοιο, the blessed strength (Nitzsch), Od. 7, 167.

Μέντης, ου, ὁ, 1) leader of the Cicones, Il. 17, 73. 2) king of the Taphians, a friend of Ulysses in Ithaca, under whose form Minerva came to Telemachus, Od. 1, 105. 180.

μέντοι, Od. 4, 157, ed. Wolf; better separate, see *μέν*.

Μέντωρ, ορος, ὁ, 1) father of Imbrius, Il. 13, 171. 2) son of Alcimus, an intimate friend of Ulysses in Ithaca, to whom, on his departure, he entrusted his domestic affairs. Minerva goes under his form with Telemachus to Pylos, Od. 2, 225. 4, 654. 17, 68.

μένω, poet. *μίμνω*, fut. ep. *μενέω* for *μενῶ*, aor. 1 ἔμεινα, 1) Intransit. *to remain, to abide*; espec. *a*) In battle: *to maintain one's ground, to remain firm*, with τλῆναι. *b*) Gener. *to remain, to continue, to abide*, αὖθι, αὐτόθι, Il. 3, 291. 14, 119; with prep. ἀπό τινος, παρά τινι, etc., spoken of inanimate things: *to remain standing*, Il. 17, 434. *c*) *to wait*, with accus. and infin. Il. 4, 247. μένον δ' ἐπὶ ἕσπερον ἐλθεῖν, they waited till the evening came on, Od. 1, 422; or εἰσόκε with subj. Il. 9, 45. 2) Transit. with accus. *to await, to wait for*, espec. spoken of an attacking enemy: *to resist, to withstand*, τινά, Il.; δόρυ, Il. 13, 830; spoken of beasts and lifeless things, Il. 13, 472. 15, 620. *b*) Gener. *to wait for, to await*, Ἠῶ, Il. 11, 723; τινά, Il. 20, 480. Od. 4, 847. (The perf. 2 μέμονα belongs in signif. to *μέμαα*, see *ΜΑΩ*.)

Μένων, ωνος, ὁ, a Trojan, Il. 12, 93.

**Μεριδάρπαξ, αγος, ὁ* (ἅρπαξ), *Crumb-thief*, name of a mouse in Batr. 265.

**μερίζω* (*μέρος*), perf. pass. *μεμέρισμαι, to divide*, Batr. 61.

**μέριμνα, ἡ, care, trouble*, h. Merc. 44, 160. (From *μερίς, μερίζω*.)

μέρμερος, ον, poet. (from *μέριμνα*, poet. = *μέριμνα*), *exciting care, causing trouble*, spoken of actions: *wearisome, difficult, terrible, dreadful*, spoken only of warlike deeds, in the plur. *μέρμερα ἔργα*, Il. 8, 453; and *μέρμερα* alone, * Il. 10, 48. 11, 502.

Μερμερίδης, αο, ὁ, son of Mermerus = *Ilus*, Od. 1, 259.

Μέρμερος, ὁ, 1) a Mysian, slain by Antilochus, Il. 14, 513. 2) father of Ilus, Od.

μερμηρίζω (*μερμερός*), aor. 1 ep. *μερμήριξα*, 1) Intrans. *to be anxious, to be troubled, to revolve anxiously in mind, to ponder*; espec. *δίχα* and *διάνδιχα, to be irresolute, to be doubtful*, to hesitate between two courses, *to delay*, Od. 16, 73. Il. 1, 189. 8, 167. There follows it ὡς, Il. 2, 3; ὅπως, Il. 14, 159. Od. 20, 8; often ἦ—ἦ, whether—or, Il. 5, 672. 10, 503; also infin. ἐλθεῖν ἠδὲ πυθέσθαι, Od. 10, 152. 438. 24, 235; περί τινος, Il. 20, 17. 2) Trans. with accus. *to devise, to plot, to resolve upon*, δόλον, Od. 2, 93; πολλά, Od. 1, 427; φόνον τινί, Od. 2, 325. 19, 52.

μέρμις, ῖθος, ἡ (prob. from εἴρω), *a bond, a cord, a rope*, Od. 20, 23. †

**μέρος, εος, τό, a part, a share*. κατὰ μέρος, each in his part, h. Merc. 53.

μέροψ, οπος, ὁ (*μείρομαι, ὄψ*), *endowed with articulate speech, discoursing, speaking*, epith. of men, who are distinguished from brutes by uttering articulate, instead of inarticulate sounds, Il. 1, 250. 9, 340. Od. 20, 49. (Voss, 'the speaking tribes of men,' but in h. Cer. 'many-toned,' or speaking many tongues.)

**Μέροπες, οἱ*, the ancient name of the inhabitants of the island Cos, derived from a king Merops, h. Ap. 42.

Μέροψ, οπος, ὁ, a ruler and famous seer in the city Percote, on the Hellespont, father of Adrastus and Amphius, Il. 2, 831. 11, 329.

μεσαιπόλιος, ον, poet. (*πολιός*), *half-gray, half-white, hoary*, epith. of Idomeneus, who was approaching old age, Il. 13, 361. †

Μεσαύλιος, ὁ (having charge of the cattle-yard), a slave of Eumæus in Ithaca, Od. 14, 449. 455.

μέσαυλος, ὁ, ep. *μέσσαυλος* (or τὸ *μέσαυλον*) (*αὐλή*), *the court-yard*, between the outbuildings in the court; also a shepherd's or herdsman's dwelling, Il. 24, 29; espec. the

yard for cattle, Il. 11, 548. Od. 10, 435; always ep. form.

μεσηγύ, adv. ep. *μεσσηγύ*, before a vowel or to form a position *μεσηγύς*, 1) *in the midst, between*, rarely without cases, Il. 11, 573. 23, 521. *b*) With gen. *between*, Il. 5, 41. Od. 4, 845. 2) Of time: *in the mean time*, Od. 7, 195. *τὸ μεσηγὺ ἤματος*, the half of the day, h. Ap. 108.

μεσήεις, εσσα, εν, poet. (*μέσος*), *in the midst, middle*, Il. 12, 269. †

Μέσθλης, ου [not *ους*], *ὁ*, son of Pylæmenes and of the nymph Gygæa, leader of the Mœonians, Il. 2, 864. 17, 216.

μεσόδμη, ἡ (for *μεσοδόμη* fr. *δέμω*), prop. the intermediate work, or juncture of two beams, hence 1) *the transverse beam* in a ship, or the hollow between the beams, in which the mast is fixed, Od. 2, 424. 15, 289. 2) *a depression* or *recess* in the wall between the pillars (*intercolumnia*), accord. to Aristarch. = *μεσόστυλα*, or the space between the beams in the ceiling, Voss. * Od. 19, 37. 20, 354.

**μεσόμφαλος, ον*, in the middle of the navel; hence subst. *τὸ μεσόμφαλον*, the middle; accord to the Schol. the lamp-cover, Batr. 129.

μέσον, τό, ep. *μέσσον*, neut. of *μέσος*, q. v.

μεσοπαγής, ές, see *μεσοπαλής*.

μεσοπαλής, ές, ep. *μεσσοπαλής* (*πάλλω*), *hurled by the middle*. *μεσσοπαλὲς ἔθηκε κατ᾽ ὄχθης μείλινον ἔγχος*, he made the aspen spear hurled by the middle pierce the shore, V. Il. 21, 172. † Eustath. and others read *μεσσοπαγές*, infixed to the middle, i. e. piercing to the middle. Aristarch. prefers *μεσσοπαλές*, because this word indicates greater force in the cast.

μέσος, η, ον, ep. *μέσσος* (according to the necessity of the metre), 1) *middle, in the midst*, spoken of space: *βάλεν αὐχένα μέσσον*, he smote the neck in the midst, Il. 5, 657; *μέσσῃ ἁλί*, in the midst of the sea, Od. 4, 844. *b*) Of time: *μέσον ἦμαρ*, mid-day, Il. 21, 111. 2) Freq. *τὸ μέσον*, *the middle*, as subst. often *ἐς μέσον*, Il. 4, 79. *ἐν μέσσῳ*, Il, 3, 69, and *μέσσῳ*, Il. 4, 444. *κατὰ μέσον*, into the midst, Il. 5, 8; with gen. Il. 9, 87. Od. 11, 157; metaph. *ἐς μέσον ἀμφοτέροις δικάζειν*, to administer justice equally to both (impartially), Schol. *ἐξ ἴσου*, Il. 23, 574. Neut. *μέσον*, as *adv. Il.* 12, 167.

μέσσατος, η, ον, ep. for *μέσατος, ἐν μεσάτῳ, in the midst*, * Il. 8, 223. 11, 6. (Perhaps an old superl., see Rost Gram. p. 402.)

μέσσαυλος, ὁ, ep. for *μέσαυλος*, q. v.

Μέσση, ἡ, a town and port in Laconia, near Tænarus, now *Massa*, Il. 2, 582. Paus. 3, 25.

Μεσσηΐς, ίδος, ἡ, a fountain in Hellas, in Thessaly, cf. Strab. XIII. p. 431. Il. 6, 457.

Μεσσήνη, ἡ, a small district about Pharæ in the later Messenia, where Ulysses visited Orsilochus, Od. 21, 15. A town Messene was not known to Hom.

Μεσσήνιος, η, ον, Messenian, subst. the Messenians, Od. 21, 18.

μεσσηγύ, poet. for *μεσηγύ*.

μεσσοπαλής, ές, ep. for *μεσοπαλής*.

μέσσος, ep. for *μέσος*.

**μεστός, ή, όν, full*, Ep. 15, 5.

μέσφα, poet. adv. = *μέχρι, till, until*, *ἠοῖς*, Il. 8, 508. †

μετά, 1) Prep. with gen. dat. and accus.: primary signif. *with*. 1) With gen. indicating concomitancy and community, when the discourse implies not a mere co-existence in space (as *μετά* and *σύν* with dat.), but an intimate and active union: *with, between, amongst*, Il. 13, 700. 21, 458. Od. 10, 320. 16, 140. 2) With dat. only poet. *a*) To indicate a union in place, comm. with plur. *with, amongst, between*. *μετ᾽ ἀθανάτοις, μετὰ Τρώεσσι*; again, *μετὰ χερσί, ποσσί*, between the hands. *μετὰ φρεσί*, in the mind. *b*) To indicate concomitancy: *μετὰ πνοιῇς ἀνέμοιο*, like *ἅμα*, with the blasts of wind, i. e. fleet as the wind, Od. 2, 148. *c*) Rarely to indicate approach: *ἀρχὸν μετ᾽ ἀμφοτέροισιν ὄπασσα*, I gave a leader to both, Od. 10, 204. cf. Od. 9, 335. 5, 224. 3) With accus. *a*) Spoken of space: *α*) To indicate direction or motion: *into the midst, amongst*. *ἰκέσθαι μετ᾽ αὐτούς*, Il. 3, 264. *ἱκέσθαι μετὰ Τρῶας καὶ Ἀχαιούς*, Il. 17, 458. *βάλλειν τινὰ μετ᾽ ἔρυθρὰ καὶ νείκεα*, into the midst of contention, Il. 2, 376; and gener. to indicate direction to a person or thing: *to, towards, after*. *βῆναι μετὰ Νέστορα*, Il. 10, 73; but also in a hostile signif.: *βῆναι μετά τινα*, to pursue any one, Il. 5, 152; in like manner, *ὁρμᾶσθαι μετά τινα*, Il. 17, 605; and gener. spoken of following: *behind, after*. *μῆλα ἕσπετο μετὰ κτίλον*, Il. 13, 492; metaph. spoken of worth or rank: *according to, after*, secundum, Il. 2, 674. *β*) Also to indicate co-existence, with verbs

of rest, as with dat. *μετὰ πληθύν*, amongst the multitude, Il. 2, 143. Od. 4, 652. *b*) Spoken of time, to indicate subsequence: *after*, Il. 8, 261. 18, 96. 23, 27. *μετὰ κλέος*, after the news, report, Il. 11, 227. *μετὰ ταῦτα*, h. Merc. 126; often with particip. *μετὰ Πάτροκλον θανόντα*, Il. 24, 575. *c*) Spoken of cause, manner, etc. *α*) To indicate the object: *for, after*, Il. 7, 418. *ἰέναι μετὰ δόρυ*, to go to bring a spear, Il. 13, 247. *βῆναι μετὰ πατρὸς ἀκουήν*, to go in quest of intelligence from a father, Od. 2, 308. *β*) To indicate suitableness: *according to, after*. *μετὰ σὸν κῆρ*, Il. 15, 52. Od. 8, 583. II) Adv. without cases, 1) *together, moreover, besides*, Il. 2, 446. 2) *behind, hereafter*, of space and of time, Il. 23, 133. Od. 15, 400. Frequently it is separated from the verb by tmesis. III) In composition, it has, in addition to the definitions already given, this, that it indicates a change from one condition to another. [Conf. Jahrb. Jahn und K., p. 273.]

μέτα, with the anastrophe for *μετά*, 1) When it follows the subst. Il. 13, 308. 2) For *μέτεστι*, Od. 21, 93.

μεταβαίνω (*βαίνω*), *μεταβήσομαι*, aor. *μετέβην*, perf. *μεταβέβηκα*, *to go elsewhere, to go over*. 1) Spoken of the stars: *μετὰ δ' ἄστρα βεβήκει*, the stars had gone over, viz. had passed the midst of heaven, Od. 12, 312. 14, 483. 2) Spoken of singers: *to go over* from one subject to another, *to proceed*, * Od. 8, 492; with *ἕς τι*, h. 8, 9.

μεταβάλλω (*βάλλω*), aor. 2 *μεταβαλλών* only in tmesis, *to cast around*, hence *to turn around; νῶτα*, to turn the backs (in flight), Il. 8, 94. †

μεταβουλεύω (*βουλεύω*), *to change a resolution, to alter one's mind*, *μετεβούλευσαν*, Od. 5, 286. †

μετάγγελος, ὁ (*ἄγγελος*), one who bears intelligence from one to another, *a messenger* [internuncius], * Il. 15, 144. 23, 199. In Il. 15, 144, Wolf reads *μετ' ἄγγελος*.

μεταδαίνυμαι, mid. (*δαίνυμαι*), fut. *μεταδαίσομαι*, *to eat with, to feast with; ἰῷν*, to participate in the sacrificial feast, Il. 23, 207; *τινί*, with any one, Il. 22, 498. Od. 18, 48.

μεταδήμιος, η, ον (*δῆμος*), *existing amongst the people*. *κακὸν μεταδήμιον*, evil amongst the people, Od. 13, 46; spoken of an individual: *domestic, native*, at home, * Od. 8, 293.

μεταδόρπιος, ον (*δόρπον*), *in the midst of* or *during supper*, Od. 4, 194. †

μεταδρομάδην, adv. *running after, pursuing*, Il. 5, 80. †

μεταΐζω, poet. for *μεθίζω* (*ἵζω*), *to seat oneself with*, Od. 16, 362. †

μεταΐσσω (*ἄϊσσω*), part. aor. *μεταΐξας*, *to leap after, to pursue, to rush after*, only absol. in the part. aor. Il. 15, 398. Od. 17, 236.

μετακιάθω, ep. (*κιάθω*,) only imperf. *μετεκίαθον*, 1) *to go after*, Il. 11, 52; in a hostile signif. *to pursue*, *τινά*, Il. 16, 685. 18, 581. 2) *to go to some other place, to visit; τινά*, any one, Od. 1, 22; *πεδίον*, to reach the plain, Il. 11, 714.

μετακλαίω, *to weep after, to deplore*, Il. 11, 764. †

μετακλίνω (*κλίνω*), aor. pass. *μετεκλίνθην*, *to bend to another quarter*. *πολέμοιο μετακλινθέντος*, when the battle has turned, i. e. is yielding, Il. 11, 509. †

μεταλήγω (*λήγω*), ep. aor. 1 optat. *μεταλήξειε*, part. *μεταλήξας*, *to cease, to desist from*; with gen. *χόλοιο*, from anger, * Il. 9, 157. 261. h. Cer. 340.

μεταλλάω (*μετ' ἄλλα*), aor. 1 *μετάλλησα*, prop. to search after other things, hence 1) *to search after, to seek after, to inform oneself about*, with accus. *τινά* or *τί*, Il. 10, 125. Od. 3, 243. 2) *to inquire for, to ask after; τινά*, any one, and *τινά τι*, to ask one for any thing, Il. 3, 177. Od. 1, 231; also *ἀμφί τινι*, Od. 17, 554. [Cf. Jahrb. Jahn und Klotz, p. 273.]

μεταλλήγω, ep. for *μεταλήγω*.

μετάλμενος, part. aor. 2 from *μεθάλλομαι*.

μεταμάζιος, ον (*μαζός*), *between the breasts; στῆθος*, the middle of the breast, Il. 5, 19. †

* *μεταμέλπομαι*, mid. (*μέλπω*), *to sing* or *dance amongst*, with dat. h. Ap. 197.

μεταμίγνῡμι (*μίγνυμι*), ep. *μεταμίσγω*), fut. *μεταμίξω*, *to mix with, to mingle amongst*, *τί*, Od. 18, 310; *τινί τι*, * Od. 22, 221.

μεταμώλιος, ον = *μεταμώνιος*.

μεταμώνιος, ον, poet. (*ἄνεμος*), prop. with the wind, i. e. *idle, vain, profitless, νήματα*, Od. 2, 98. *πάντα μεταμώνια τιθέναι*, to render all vain, Il. 4, 363; *μεταμώνια βόζειν*, to prate idly, Od. 18, 332. (Wolf has *μεταμένιος* for *μεταμώλιος*, after the best Cdd.)

μετανάστης, ου, ὁ (*ναίω*), one who goes

from one place to another, *a stranger, a settler, a new-comer,* * Il. 9, 648. 16, 59.

[*Μετάνειρα, ἡ,* wife of Celeus, mother of Demophon, h. Cer. 161. 206.]

μεταπίσσομαι, poet. (*νίσσομαι*), *to go over, to go to the other side,* spoken of Helios: *μετενίσσετο βουλυτόνδε,* Helios went to the unyoking of oxen, i. e. descended to his setting, Il. 16, 779. Od. 9, 58.

**μετάνοια, ἡ* (*νοέω*), *a change of mind, repentance,* Batr. 10.

μεταξύ, adv. (*μετά*), *in the midst,* Il. 1, 156. †

μεταπαύομαι, mid. (*παύω*), *to cease in the midst, to take rest,* Il. 17, 373. †

μεταπαυσωλή, ἡ (*παύω*), *intermediate rest, refreshment, πολέμοιο,* Il. 19, 201. [Accord to Nägelsb. ad Il. 2, 386, to be written *μετὰ παυσωλή.*]

μεταπρεπής, ές, poet. (*πρέπω*), *distinguished amongst;* with dat. *ἀθανάτοισιν,* amongst mortals, Il. 18, 370. †

μεταπρέπω, poet. (*πρέπω*), *to distinguish oneself, to be eminent amongst;* with dat. of pers. *ἡρώεσσιν,* amongst the heroes, Il. and Od.; with dat. of the thing. *γαστέρι,* Od. 18, 2. *b*) With double dat. *ἔγχεϊ Τρώεσσι,* with the spear amongst the Trojans, Il. 16, 835; *πλούτῳ Μυρμιδόνεσσιν,* Il. 16, 596; and with infin. Il. 16, 194.

**μεταρίθμιος, ον* (*ἀριθμός*), belonging with the number, *counted with,* with dat. h. 25, 6.

μετασεύομαι (*σεύομαι*), *μετασσεύομαι,* aor. sync. *μετέσσυτο,* 1) *to hasten after, to follow swiftly,* Il. 6, 296. 2) *to hasten,* absol. and with accus. *ποιμένα λαῶν,* * Il. 23, 389.

μετασπόμενος, μετασπών, see *μεθέπω.*

μέτασσαι, αἱ, lambs which are born between early ones (*πρόγονοι*) and the late ones (*ἔρσαι*), *sheep of the middle age,* Od. 9, 221. † (From *μετά,* as *περισσός* from *περί,* see Thiersch Gram. § 200, 11.)

μετασσεύομαι, ep. for *μετασεύομαι.*

μεταστένω (*στένω*), *to sigh over, to lament, ἄτην,* Od. 4, 261. †

μεταστοιχί, adv. (*στοῖχος*), *along in a row,* * Il. 23, 358. 757.

μεταστρέφω (*στρέφω*), fut. *ψω,* aor. 1 *μετέστρεψα,* aor. pass. *μετεστρέφθην,* 1) Act. *to turn about, to turn around, to turn, ἦτορ ἐκ χόλου,* Il. 10, 107. *νόον μετὰ σὸν κῆρ,* to turn the mind to thy desire, Il. 15, 52. *b*) Intrans. *to turn about,* i. e. to retreat, Il. 15, 203; *to turn about,* i. e. to requite, Od. 2, 67. 2) Pass. and mid. *to turn oneself about, to turn* both to and from an enemy; only part. aor. pass. Il. 11, 595.

μετατίθημι (*τίθημι*), aor. 1 *μετέθηκα, to put between* or *in the midst; κέλαδον,* to excite a tumult, Od. 18, 402. †

μετατρέπομαι, mid. (*τρέπω*), aor. 2 mid. *μετετραπόμην, to turn oneself around,* absol. in tmesis, Il. 1, 199. *b*) Metaph. *to turn oneself to, to attend to, τινός,* * Il. 1, 160. 9, 630. 12, 238.

μετατροπαλίζομαι, depon. mid. poet. = *μετατρέπομαι, to turn oneself around,* espec. for flight, Il. 20, 190. †

μεταυδάω (*αὐδάω*), comm. imperf. *μετηύδα* and *μετηύδων,* prop. *to speak in the midst* of several, then *to speak to* any one; always with dat. plur. *ἔπεα Τρώεσσι, πᾶσιν,* Il. 8, 496. Od. 12, 153.

μετάφημι (*φημί*), aor. 2 *μετέειπον,* 1) *to speak amongst* or *to several, to discourse,* always with dat. plur. Il. 2, 411. Od. 4, 660. [Once with accus. Il. 2, 795, where, however, the var. lec. *προσέφη* is, according to Jahrb. Jahn und K., p. 272, to be preferred.]

μεταφράζομαι, mid. (*φράσομαι*), fut. *μεταφράσομαι, to consider upon, to meditate, τί,* Il. 1, 140. †

μετάφρενον, τό (*φρήν*), *the back,* espec. the part between the shoulders, which lies above the diaphragm, Il. 5, 40. Od. 8, 528; also plur. Il. 12, 428.

μεταφωνέω (*φωνέω*), *to speak amongst* or *to several;* with dat. plur. *τοῖσι,* amongst them, Il. 7, 384. Od. 8, 201.

μετέασι, ep. for *μέτεισι,* see *μέτειμι.*

I. *μέτειμι* (*εἰμί*), pres. subj. ep. *μετείω* and *μετέω* for *μετῶ,* infin. *μετέμμεναι* for *μετεῖναι,* fut. *μετέσσομαι, to be amongst;* with dat. *ἀθανάτοισι,* to be amongst the immortals, Il. 3, 109, and Od. 15, 251; absol. *to be in the midst, to intervene,* spoken of time, Il. 2, 366.

II. *μέτειμι* (*εἶμι*), part. aor. 1 mid. ep. *μετεισάμενος,* 1) *to go after, to go behind,* Il. 6, 341. 2) *to go to; πόλεμόνδε,* to the battle, Il. 13, 298. Mid. aor. *to go into the midst, to penetrate,* Il. 13, 90. 17, 285.

μετεῖπον, ep. *μετέειπον* (*εἶπον*), aor. of *μετάφημι, to speak amongst* or *to several,* with dat. Il. 1, 73, and absol.

μετεισάμενος, see *μέτειμι.*

μετείω, ep. for *μετῶ,* subj. from *μέτειμι,* to be in the midst.

μετέμμεναι see *μέτειμι* I.

μετέπειτα (ἔπειτα), *afterwards, hereafter*, Il. 14, 310. Od. 10, 519.

μετέρχομαι, depon. mid. (ἔρχομαι), *μετελεύσομαι*, aor. 1 *μετῆλθον*, comm. part. *μετελθών*, 1) *to come* or *go into the midst*, or *to*, absol., Il. 4, 539. 5, 456. 13, 127. Od. 1, 239. *a*) With dat. *to come amongst*, *ὑπερφιάλοισι*, Od. 1, 134. *κούρῃσιν*, Od. 6, 222; espec. in a hostile signif. *to rush upon*, Il. 16, 487. Od. 6, 132. 2) With accus. *to go after* any one, i. e. *a*) to go to any one in order to call him, *Πάριν*, Il. 6, 280; absol. *to follow*, Il. 21, 422; or *τί*, anything, in order to obtain it; *πατρὸς κλέος*, to go in quest of intelligence concerning a father, Od. 3, 83; *ἔργα*, to visit the works (of servants), to inspect them, Od. 16, 314. Metaph. *to go after a matter of business*, i. e. to attend to it, *ἔργα*, Il. 5, 429. *b*) Spoken of a place: *πόλινδε*, to go to the city, Il. 6, 86.

μετέσσυτο, see *μετασεύομαι*.

μετέω, see *μέτειμι*.

μετήορος, *ον*, poet. for *μετέωρος* (*ἄωρται*), *suspended in the air, aloft, in the air*, Il. 8, 26; *ἅρματα, ἀΐξασκε μετήορα*, the chariots sprang into the air, Il. 23, 369. 2) Metaph. *wavering, uncertain*, h. Merc. 488.

μετοίχομαι, depon. mid. (οἴχομαι), *to go into the midst*, *ἀνὰ ἄστυ*, to go through the city, Od. 8, 7. 2) With accus. *to go after* any one, to overtake him, Il. 10, 111. Od. 8, 47; absol. *to accompany*, Od. 19, 24; in a hostile signif. *to rush upon, to attack*, τινά, Il. 5, 148.

μετοκλάζω (ὀκλάζω), *to crouch down and change one's seat*, Il. 13, 281. †

μετόπισθε, before a vowel *μετόπισθεν*, adv. (ὄπισθεν), 1 Spoken of place: *behind, behind the back, backwards*, with gen. *behind*, Il. 9, 504. Od. 9, 539. 2) Spoken of time: *after, behind*, *παῖδες μετόπισθε λελειμμένοι*, the children left behind, Il. 24, 687.

μετοχλίζω (ὀχλίζω), aor. 1 optat. 3 sing. *μετοχλίσσειε*, ep. for *μετοχλίσειε, to remove by levers* or *by force*, *λέχος*, Od. 23, 188; *ὀχῆας*, to thrust away the bars, Il. 24, 567.

μετρέω (*μέτρον*), aor. 1 *ἐμέτρησα, to measure*; hence poet. *πέλαγος*, to measure out the sea, i. e. to navigate, Od. 3, 179. †

μέτρον, *τό*, *a measure*. 1) the instrument for measuring, *a measure*, Il. 12, 422. 2) Espec. a measuring vessel for liquids and dry things, *οἶνον*, Il. 7, 471. 23, 268. *ἀλφίτου*, Od. 2, 355. (How much it held is not known.) 3) *that which is measured*, i. e. *space, length*, *μέτρα κελεύθου*, Od. 4, 389. 10, 539. *ὅρμου μέτρον ἱκέσθαι*, the space of the harbor, Od. 13, 101; metaph. *μέτρον ἥβης*, the measure of youth, i. e. the bloom of life, Il. 11, 225. Od. 11, 317.

μετώπιον, *τό* = *μέτωπον*, *the forehead*, *Il. 11, 95. 16, 739; prop. neut. of the adj. *μετώπιος*.

μέτωπον, *τό* (ὤψ), *the forehead*, comm. of men, plur., Od. 6, 107; once of a horse, Il. 23, 454. 2) Metaph. *the front, the fore-part*, *κόρυθος*, Il. 16, 70.

μεῦ, Ion. for *μοῦ*, see *ἐγώ*.

μέχρι, poet. before vowel *μέχρις*, prep. with gen. *until, as far as*. 1) Spoken of place: *θαλάσσης*, Il. 13, 143. 2) Of time: *τέο μέχρις*, till when, how long? Il. 24, 128.

μή, adv. and conj. *not, that not*. 1) Adv. *μή, not*; it never denies independently and directly, (cf. *οὐ*), but always indirectly, and in reference to a preced. representation. It is found therefore, only in a really dependent denial, or in one conceived of as dependent; and espec. in such main and subordinate clauses as express a wish, will, command, a case or condition, a fear or anxiety. (The same holds true of the compounds: *μηδέ, μηδείς*, etc.) *A*) In main clauses: 1) In such as express a command, the act of forbidding or warning, where comm. the imperat. pres. stands, Il. 1, 32. 363; or instead of it the infin., Il. 7, 413. 17, 501; or the subj. aor. *μὴ δή με ἕλωρ ἑάσῃς κεῖσθαι*, let me not indeed lie as a prey, Il. 5, 684; often with an implied threat, *μή σε παρὰ νηυσὶ κιχείω*, let me not meet thee at the ships, Il. 1, 26. 21, 563. Rare and mostly ep. is the imperat. aor. Il. 4, 410. Od. 16, 301; and the fut., Il. 15, 115. 2) In sentences expressing a wish, whether by the optat. or indicat. histor. tenses: *μὴ τοῦτο φίλον Διῒ πατρὶ γένοιτο*! may this not please father Jupiter! Od. 7, 316. *μὴ ὄφελες λίσσεσθαι*, would that thou hadst not supplicated, Il. 9, 698. 22, 481; also with infin. *μὴ πρὶν ἐπ' ἠέλιον, δῦναι*, Il. 2, 413. 3) In sentences which contain an exhortation with the subj. *μὴ ἴομεν* for *ἴωμεν*, let us not go, Il. and Od. 4) In oaths, sometimes instead of the direct negative *οἱ*, Il. 10, 330. *B*) In subordinate clauses: 1) In all clauses expressing

design or a condition; therefore with the conjunct. ἵνα, ὡς, ὅπως, ὄφρα, εἰ, ἤν, etc. On the construc. see these conjunct. (οὐ stands only when the negation is limited to a single word, Il. 24, 296.) 2) With infin. only in dependent discourse in Hom.: ὄμνυθι, μὴ μὲν ἑκὼν τὸ ἐμὸν δόλῳ ἅρμα πεδῆσαι, swear to me, that thou didst not wittingly by craft obstruct my chariot, Il. 23, 585. cf. Il. 19, 261. II) Conjunct. *that not:* 1) After the primary tenses or an aor. with pres. signif. with subjunct., Il. 1, 522. 17, 17; after a historical tense with optat., Il. 10, 468. 2) After verbs to fear, to avoid, to beware, to prevent, etc., μή like the Lat. *ne* signifies *that:* δείδω μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ χρέος, I fear that the Greeks will pay yesterday's debt, Il. 13, 745. cf. Il. 1, 553. 14, 261; after ἰδεῖν, to take heed, Il. 10, 98. Such clauses with μή are often elliptical, so that δέδοικα or φοβοῦμαι must be supplied before them (cf. *A.* 1.), μήτι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν, that in anger he may inflict some evil upon the sons of the Achaians, Il. 2, 195. 5, 487. 17, 93. *b*) If οὐ is added, it is thereby shown that the apprehended event will not ensue, μή νύ τοι οὐ χραίσμῃ, it might profit thee nothing, Il. 1, 28. μὴ οὔτις, Il. 10, 39. μή with indicat. Od. 5, 300, is to be taken as an interrogative particle. III) An interrogative particle: μή as such stands, 1) In the direct question, when a negative answer is expected: ἦ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν, you did not certainly suppose it to be one of the enemy, Od. 6, 200. cf. Od. 9, 405. 2) In the indirect question: *whether not*, after ἰδεῖν, φράζεσθαι, comm. with subjunct. and optat. Il. 10, 98. 101. 15, 164. Od. 24, 291; rarely with the indicat. when one is convinced that the apprehended act will happen or is true: δείδω, μὴ δὴ πάντα θεὰ νεμερτέα εἶπεν, whether the goddess did not speak all things truly, Od. 5, 300.

μηδέ, adv. connects two clauses, prop. adversatively: *but not*, Il. 4, 302. 10, 37. comm. merely annexing: *also not, and not*, Il. 2, 260. Od. 4, 752. 2) *also not, not even*, and repeated for the sake of emphasis, Il. 6, 38. 10, 239. 2) Doubled μηδέ, μηδέ, *neither, nor*, Il. 4, 303.

Μηδείδης, ου, ὁ, h. Bacch. 6, 43. ed Wolf, after the conjec. of Barnes for μὴ δείδειν, the name of a pilot. Herm. amends: νῆ' ἤδη, *which Frank has* adopted.

μηδείς, μηδεμία, μηδέν (μηδέ and εἷς), *no one, none*, in Hom. μηδέν, Il. 18, 500. †

Μηδεσικάστη, ἡ (adorned with wisdom), daughter of Priam, wife of Imbrius, Il. 13, 173.

μήδομαι, depon. mid. (μῆδος), fut. μήσομαι, aor. ἐμησάμην, *to have in mind*, like *parare*, not merely to devise, but also to execute: hence, 1) Absol. *to devise counsel*, Il. 2, 360. 2) *to devise, to plot, to prepare*, τί, Od. 5, 173. νόστον, Od. 3, 160. κακά, Od. 3, 166. τί τινι, Od. 5, 189. κακά τινι, Il. 6, 157. 7, 478. ὄλεθρόν τινι, Od. 3, 249. 9, 92; also with double accus. κακὰ Ἀχαιούς, against the Greeks, Il. 10, 52. ἔργον Ἀχαιούς, Od. 24, 426.

μῆδος, εος, τό, 1) *resolution, counsel, purpose, plan*, always in the plur. Il. 2, 340. Od. 2, 38. μάχης, the counsels of battle, Il. 15, 467; sometimes in the abstract signif. *prudence, cunning*, Od. 13, 89. 19, 353. 2) Plur. *the male pudenda*, Od. 6, 129. 18, 67. 87. 22, 476.

Μηθώνη, ἡ, ep. for Μεθώνη, a town in Magnesia (Thessaly), near Melibœa, Il. 2, 716.

μηκάομαι, depon. mid. ep. aor. part. μακών, perf. μέμηκα, with pres. signif. part. μεμηκώς, fem. shortened μεμᾱκυῖα; Il. 4, 435; from the perf. as a new poet. imperat. ἐμέμηκον, Od. 9, 439. 1) A word imitating the cry of sheep, *to bleat*, Il. 4, 435. Od.; spoken of deer and hares, *to cry*, Il. 10, 362. 2) The part. μακών is found only in the construction: καδ' δ' ἔπεσε ἐν κονίῃσι μακών, he sank screaming or crying in the dust, spoken of animals, Il. 16; 469, and once of a man, Od. 18, 98.

μηκάς, άδος, ἡ (*MAKΩ*), *bleating*, epith. of goats, Il. 11, 383. Od. 9, 124.

μηκέτι, adv. (ἔτι), *no more, no longer, no further*, Il. 2, 259. Od. 3, 240.

Μηκιστεύς, ῆος, ὁ, 1) son of Talaus, brother of Adrastus, father of Eurγalus; he took part in the Theban war, Il. 2, 566. 2) son of Echius, a companion of Teucer, slain by Polydamas, Il. 8, 333. 15, 339; accus. Μηκιστῆ.

Μηκιστιάδης, ου, ὁ, son of Mecisteus = *Eurγalus*, Il. 6, 28.

μήκιστος, η, ον (μῆκος), superl. of μακρός, *the longest*, neut. sing. and plur. as adv. μήκιστα, *at the farthest, finally at last*, Od. 5, 299. 465. h. Cer. 259.

μῆκος, εος, τό, length, Od. 9, 324; *tallness height of stature*, * Od. 11, 312. 20, 71.

μήκων, ωνος, ἡ (*μῆκος*), *a poppy, a poppy-head*, Il. 8, 306. †

μηλέη, ἡ (*μῆλον*), *an apple-tree*, malus, Od. 7, 115. 11, 589 (to be pronounced as a dissylable); * Od. 24, 340.

Μηλόβοσις, ιος, ἡ (prop. sheep-pasturing), daughter of Oceanus, h. Cer. 420.

μηλοβοτῆρ, ῆρος, ὁ (*βόσκω*), *a shepherd*, Il. 18, 529. † h. Merc.

I) *μῆλον, τό*, a head of smaller cattle, sing. rare; *a sheep*, without distinction of sex, Od. 12, 301; also, the *goat*, Od. 14, 105; comm. plur. *τὰ μῆλα, small-cattle*, espec. *sheep* and *goats*, often *ἴφια μῆλα, μήτηρ μήλων*, Il. 2, 696.

II) *μῆλον, τό, an apple*, and gener. *tree-fruit*, Il. 9, 542. Od. 7, 120.

* *μηλόσκοπος, ον*, poet. (*σκοπέω*), from whence one can oversee the sheep, *flock-inspecting, κορυφή*, h. 18, 11.

μήλωψ, οπος, ὁ, ἡ (*ὤψ*), that looks like an apple or a quince, *quince-colored, yellow, golden, καρπός*, Od. 7, 104. †

μήν, ep. *μέν* and *μάν*, adv. of confirmation and asseveration: *yea, verily, certainly, by all means*, vero; it stands more rarely alone than with other particles, and connects itself with the most important word in the sentence. It stands alone with the imperat. *ἄγε μήν*, come on now, Il. 1, 302. Comm. *ἦ μήν* (*μάν, μέν*), verily, truly, Il. 9, 57; *οὐ μήν* (*μάν*), *truly not*, Il. 12, 318. 24, 52; *μὴ μέν*, Il. 1, 603. 10, 330; *καὶ μήν* (*μέν*), and truly, certainly also, Il. 19, 45. 23, 410. 24, 488; and yet, but also, Il. 9, 499.

μήν, μηνός, ὁ, a month, only in the oblique cases; see *μείς*.

μήνη, ἡ, the moon, Il. 19, 374. 23, 455. 2) As prop. name, the *goddess of the moon*, h. 32.

μηνιθμός, ὁ (*μηνίω*), *anger, wrath*, * Il. 16, 62. 202.

μήνῖμα, ατος, τό (*μηνίω*), *a cause of anger* or *wrath*. *μή τοι θεῶν μήνιμα γένωμαι*, that I may not awaken the wrath of the gods against thee, Il. 22, 358. Od. 11, 73.

μῆνις, ιος, ἡ (*μένω*), *lasting anger, wrath* (Ap. *ἡ ἐπιμένουσα ὀργή*), comm. of the gods, Il. 1, 7. Od. 3, 135; of men, Il. 1, 1. 9, 517.

μηνίω (*μῆνις*), aor. 1 part. *μηνίσας, to cherish a lasting anger, to persevere in wrath, to be wroth, τινί*, against any one, Il. 1, 422. 18, 267; *τινός*, on account of any thing; *ἰρῶν*, Il. 5, 178; and often absol. (In the pres. and imperf. *ι* is short, only once in the arsis long, Il. 2, 679.)

* *μήνῦτρον, τό* (*μηνύω*), *a reward for discovery*, h. Merc. 284.

* *μηνύω*, fut. *μηνύσω, to indicate, to betray, to make known*, h. Merc. 373. (*υ* in the pres. long and short.)

Μήονες, οἱ, Ion. for *Μαίονες, the Mæonians*, the inhabitants of Mæonia, then = *Λυδοί*, Il. 2, 864. 10, 431.

Μηονίη, ἡ, Ion. for *Μαιονία*, prop. a district in Lydia, which lay east of Mount Tmolus, Il. 3, 401.

Μηονίς, ίδος, ἡ, Mæonian. 2) Subst. *a Mæonian woman*, Il. 4, 142.

μήποτε (*ποτέ*), *that not even, lest perhaps*; on the construc. see *μή*, with subj. Il. 7, 343. Od. 19, 81. *b*) In asseverations, *never*, with infin. following, Il. 9, 133.

μήπου or *μή που, lest perhaps*, Od. 4, 775.

μήπω (*πώ*), *not yet*, Il. 18, 134. 2) *by no means*, with imperat. Il. 4, 234. 3) For *μή που*, Od. 9, 102.

μήπως (*πώς*), *that not perhaps*, with subj. and optat. Il. 3, 436. 5, 487; and after verbs of fearing, *that perhaps*. 2) Interrogatively, *whether not perhaps*, Il. 10, 101.

μῆρα, τά, rare plur. of *μηρίον*, q. v.

μήρινθος, ἡ, a cord, a string, * Il. 23, 854. 857. 866. 867. 869.

μηρίον, τό, only in the plur. *μηρία*, rarely *μῆρα*, Il. 1, 464. Od. 3, 179; *the thigh-bones, the thigh-pieces*, which were cut from the thighs (*μηροί*), of victims. They were then covered with pieces of flesh from the other parts, enveloped with a double covering of caul, and thus burnt as a sacrifice to the gods, Il. 1, 460. Od. 3, 456; hence often *πίονα μηρία*, Il. 1, 40; thus Nitzsch ad Od. 3, 456. Voss, Myth. Brief. I. 39, explains *μηρία* as the *hip-bones*, with the flesh belonging to them.

Μηριόνης, ους, ὁ, son of Molus of Crete, charioteer of Idomeneus, Il. 2, 651. 7, 166.

μηρός, ὁ, the upper fleshy part of the hip, *the thigh*, spoken of men, Il. 5. 305. 12, 162. *ἄορ ἐρύσασθαι παρὰ μηροῦ*, to draw the sword from the thigh, Il. 2) Spoken of beasts, only in the connection, *μηροὺς ἐξέταμον*, see *μηρίον*, Il. 1, 460. Od. 12, 360.

μηρύομαι, depon. mid. aor. ep. *μηρϋσάμην*

to draw together, to draw in, ἱστία, Od. 12, 170. †

μήστωρ, ωρος, ὁ (*μήδομαι*), 1) *an adviser, a counsellor*, spoken of Jupiter (governor of the world, V.), Il. 8, 22; of heroes: *μήστωρες μάχης, ἀϋτῆς*, counsellors in battle (Voss: 'exciters of battle'), Il. 4, 328. 17, 339. 2) which occasions any thing: *φόβοιο*, the occasion or cause of flight, Il. 6, 97. 12, 39; but of horses: skilled in flying (impetuous runners, V.), Il. 5, 272. 8, 108.

Μήστωρ, ορος, ὁ, son of Priam, Il. 24, 257.

μήτε (*τε*), *and not, and that not. μήτε—μήτε, neither—nor*, also with *τε* in the second member, Il. 13, 230. On the construc. see *μή*.

μήτηρ, μητέρος, ἡ, contr. *μητρός, a mother*, spoken of animals, Il. 2, 313. 17, 4. Od. 10, 414. 2) Metaph. spoken of regions in which any thing especially flourishes: *μήτηρ μήλων, θηρῶν*, mother of sheep; of wild beasts, i. e. abounding in sheep, etc., Il. 2, 696. 8, 47, and elsewhere.

μήτι, neut. of *μήτις*, q. v.

μήτῑ, see *μῆτις*.

μητιάω (*μῆτις*), ep. *μητιόω*, only pres. and imperf. 1) *to have in mind, to devise, to plan, βουλάς*, Il. 20, 153; absol. Il. 7, 45. 2) *to devise prudently, to plan, to plot, τί*, Il. 10, 208; *κακά*, Il. 15, 27. 18, 312; *νόστον τινί*, Od. 6, 14. Mid. *to conclude by oneself, to deliberate*, Il. 22, 174; with infin. 12, 17.

μητίετα, ὁ, ep. for *μητιέτης* (*μητίομαι*), *counsellor, counselling* (ruling, V.), epith. of Jupiter, Il. 1, 175. Od. 14, 243, and often.

μητιόεις, εσσα, εν (*μῆτις*), 1) *rich in counsel, wise*, h. Ap. 344. 2) *wisely prepared* or *devised, φάρμακα*, Od. 4, 227. †

μητίομαι, depon. mid. (*μῆτις*), fut. *μητῑσόμαι*, aor. 1 *ἐμητῑσάμην*; the pres. is not found in Hom.: = *μητιάω*, 1) *to have in mind, to deliberate upon*, Od. 9, 262. 2) *to invent, to devise, to plot, ἔχθεα*, Il. 3, 417; *μέρμερα*, to practise dreadful deeds, Il. 10, 48; *θάνατόν τινι*, Il. 15, 349; *κακά τινα*, Od. 18, 27. (In the earlier edd. we find incorrectly *μητίσσομαι*.)

μητιόω, ep. for *μητιάω*.

μῆτις, ιος, ἡ, dat. *μήτῑ*, ep. for *μήτιι*, 1) *prudence, understanding, intelligence*, the ability to counsel, often Il. and Od. 2) *counsel, advice, plan, expedient*, espec. *μῆτιν ὑφαίνειν*, *Il. 7, 324. 10, 19*, Od. 4, 678.

μήτις or *μή τις*, neut. *μήτι*, gen. *μήτινος* (*τις*), *that not one, that no one*, constr. of *μή*. 2) *μήτι*, frequently as adv. *that not perhaps, indeed not perhaps*, Il. 4, 42. 5, 567. Od. 2, 67.

μητροπάτωρ, ορος, ὁ, poet. (*πατήρ*), *a mother's father, a maternal grandfather*, Il. 11, 224. †

μητρυιή, ἡ, a step-mother, * Il. 5, 389. 13, 697.

μητρῴϊος, ῑη, ῑον, poet. for *μητρῷος* (*μήτηρ*). *maternal, δῶμα*, Od. 19, 410. †

μήτρως, ωος, ὁ (*μήτηρ*), *a mother's brother*, an uncle, * Il. 2, 662. 16, 717.

μηχανάομαι, depon. mid. (*μαχανή*), only pres. and imperf., 3 plur. imperf. *μηχανόωντο*, ep. for *ἐμηχανῶντο*, 1) Prop. *to prepare with art, to build*, machinor, *τείχεα*, Il. 8, 177. 2) *to invent, to devise, to purpose, to practise*, comm. in a bad signif.: *κακά, ἀτάσθαλα*, to practise wickedness, Il. 11, 695; *τινί* and *ἐπί τινι*, Od. 4, 822.

μηχανάω, ep. *μαχανόω* = *μηχανάομαι*, from this the part. *μηχανόωντας*, Od. 18, 143. †

* *μηχανιώτης, ου, ὁ*, poet. for *μηχανητής*, machinator, one who practises cunning or prudence, *crafty*, h. Merc. 436.

μῆχος, εος, τό, poet. for *μηχανή, means, remedy, counsel*, Il. 2, 342. *οὐδέ τι μῆχός ἐστι*, there is no remedy, i. e. it is impossible, Il. 9, 249. cf. *ἄκος*, Od. 14, 238.

Μήων, ονος, ὁ [Il. 5, 43.], see *Μῇονές*.

μιαίνω, aor. 1 *ἐμίηνα*, aor. 1 pass. *ἐμιάνθην*, ep. 3 plur. for *ἐμιάνθησαν*, Il. 4, 146; according to Buttm. 3 dual, aor. 2 sync. for *ἐμιάνσθην*, 1) *to stain, to color, ἐλέφαντα φοίνικι*, Il. 4, 141. 2) *to stain, to defile, to foul, αἵματι, κονίῃσι*, * Il. 16, 797. 17, 439.

μιαιφόνος, ον (*φόνος*), defiled with slaughter, *stained with slaughter, reeking with gore*, epith. of Mars, * Il. 5, 31. 455. 844. [Lobeck and Buttm. read *μιαλφονος* from *μιαλνεσθαι* and *φόνος*, and analogy requires an act. signif. *accustomed to stain oneself with blood*, conf. Jahrb. J. und K. p. 274.]

μιαρός, ή, όν (*μιαίνω*), *stained, defiled, fouled*, Il. 24, 420. †

μιγάζομαι, poet. for *μίγνυμαι*, mid. Od. 8, 271. †

μίγδα, adv. (*μίγνυμι*), *mixed, mingled together*, Od. 24, 77; with dat. *θεοῖς*, mixed among the gods, Il. 8, 437.

* *μίγδην*, adv. = *μίγδα*, h. Merc. 494.

μίγνῡμι, ep. *μίσγω*, fut. *μίξω*, aor. 1 *ἔμιξα*, fut. mid. *μίξομαι*, ep. aor. 2 sync. 3 sing. *ἔμικτο*, perf. pass. *μέμιγμαι*, aor 1 pass. *ἐμίχθην*, and aor. 2 *ἐμίγην*, fut. pass. *μιγήσομαι*. The pres. *μίγνυμι* is not in Hom) I) Act. *to mix, to mingle*, prop. spoken of fluids, with accus. *οἶνον*, Il. 3, 270. Od. 1, 110; *φάρμακα*, Od. 4, 230; pass. *ἅλεσσι μεμιγμένον εἶδαρ*, food seasoned with salt. Accord. to others, food out of the sea, Od. 11, 123. *b*) Metaph. *to join, to bind, to unite*, to bring any thing to another in close contact, *τί τινι*; *χεῖράς τε μένος τε*, to mingle hands and spirit, i. e. to come into close fight, Il. 13, 510; *ἄνδρας κακότητι καὶ ἄλγεσι*, to bring men into wretchedness and suffering, Od. 20, 203. Pass. *γλῶσσ' ἐμέμικτο*, their speech was mingled, Il. 14, 438. Od. 19, 175. II) Mid. with aor. pass. 1) *to mingle themselves, to mingle*, spoken of sheep *νομῷ*, in the pasture, Il. 2, 475; of tempests, Od. 5, 317. 2) Metaph. *to mix oneself, to touch* any thing, with dat. *κάρη κονίῃσιν ἐμίχθη*, the head plunged in the dust, Il. 10, 457; also spoken of men, Il. 3, 55; of the spear *μίχθηναι ἔγκασι φωτός*, pierced into the entrails of the man, l. 11, 438. 8) Most frequently of men *to mingle oneself with, to consort with, to have intercourse with, to have commerce* or *live with*; with dat. *προμάχοισι*, amongst the front warriors, *ἀθανάτοισιν*, Il. 24, 91; also *ἐν προμάχοισι*, Od. 18, 379; *ἀλλοδαποῖσι*, to have intercourse with strangers, Il. 3, 48; and *ἔν τινι*, Il. 3, 209; and *ἐς Ἀχαιούς*, Il. 18, 216; absol. Od. 4, 178; *μίξεσθαι ξενίῃ*, to mingle in hospitality, Od. 24, 314. *b*) In a hostile signif. *to meet in battle*, i. e. to come into close fight, *Τρώεσσιν*, Il. 5, 143; *ἐν δαΐ*, Il. 13, 286; *ἐν παλάμῃσί τινος*, to engage in a pugilistic contest with any one, Il. 21, 469. *c*) Espec. spoken of sensual love: *ἐν φιλότητι* and *φιλότητί τινος*, Il. 6, 161. 165; and *τινί*, Il. 21, 143; also *εὐνῇ*, Il. 4, 445; once with accus. *εὐνήν*, Il. 15, 33 spoken of man and wife at once, and also of each person singly, when it may be translated, *to embrace in love, to have intercourse with any one.*

Μίδεια, *ἡ*, ep. for *Μίδεα*, a town in Bœotia, on the lake Copaïs, which according to Strabo was swallowed up by this lake, Il. 2, 507.

* *Μίδης*, *ἐω*, *ὁ*, ep. for *Μίδας*, king of the Phrygians, Ep. 3.

μικρός, *ή*, *όν*, Ion. form *σμικρός*, *little, small, short*, accus. *δέμας*, Il. 5, 801. Od. 3, 290; only twice. *παρὰ μικρόν*, almost, Batr. 241. Compar. *μείων*, q. v.

μίκτο, see *μίγνυμι*.

Μίλητος, *ἡ*, 1) a noted and opulent commercial city of the Ionians in Caria, with four ports, Il. 2, 868. h. Ap. 42. 180. 2) a town on the island of Crete, mother city of the Ionian Miletus, Il. 2, 647.

μιλτοπάρῃος, *ον* *παρειά*), having red cheeks, i. e. sides, *red*, epith. of ships, whose sides were painted with vermilion, Il. 2, 637. Od. 9, 125. (Red-beaked, V.)

Μίμας, *αντος*, *ὁ*, a promontory in Asia Minor, east of Chios, at the southern extremity of the Erythrean isthmus, Od. 3, 172.

**μῑμέομαι*, depon. mid. *to imitate*, with accus. h. Ap. 136. Batr. 7.

μιμνάζω, poet. form of *μένω*, *to remain*, Il. 2, 392. 10, 549. 2) Trans. with accus. *to await, to wait for*, h. 8, 6.

μιμνήσκω (roo *ΜΝΑΩ*), fut. *μνήσω*, aor. 1 *ἔμνησα*, fut. mid. *μνήσομαι*, aor. 1 *ἐμνησάμην*, iterat. *μνησασκετο*, perf. mid. *μέμνημαι*, 2 sing. *μέμνῃ* for *μέμνησαι*, optat. *μεμνῄμην*, Il. 24, 745; and *μεμνέῳτο* for *μέμνῳτο*, Il. 23, 361; fut. 3 *μεμνήσομαι*, aor. 1 pass. only infin. *μνησθῆναι*, Od. 4, 18. Also in the pres. *μιμνήσκομαι* and *μνάομαι*, contr *μνῶμαι*, in the expanded forms, part. pres. *μνωόμενος*, imperf. *ἐμνώοντο*, *to remind, to put in mind, τινά*, Od. 12, 38, of any thing, *τινά τινος*, Il. 1, 407. Od. 3, 103. 14 169. Mid. *to remember, to call to mind, to think of, to bethink oneself*, with gen. often; *ἀλκῆς*, to bethink oneself of spirit, i. e. to show it, ll. 6, 112; *χαρμῆς*, Il. 4, 222; *πολέμοιο, νόστου, σίτου, βρώμης, κοίτου*, etc. instead of the gen. once *φύγαδε μνώοντο*, they bethought themselves of flight, Il. 16, 697. 2) *to mention, to bring to mind by speaking*, with gen. Il. 2, 492. Od. 4, 118. 331; with accus. h. Ap. 159; and *ἀμφί τινος*, Od. 4, 151; *ἀμφί τινα*, h. 6, 1; and *περί τινος*, Od. 7, 192. 3) The perf. mid. has the pres. signif. like *memini*, I bethink myself, I remember fut. 3 *μεμνήσομαι*, I shall remain mindful, comm. with gen. Il. 5, 818; and with accus. *Τυδέα, ἔργον, ἄλλα*, Il. 6, 222. 9, 527. Od. 14, 168. 24, 122 and with infin. Il. 17, 364; and the part. often absol. Il. 5, 263. 19, 153.

μίμνω, poet. form for *μένω*, only pres. &

imperf. 1) *to remain*, Il. 2, 331. 2) With accus. *to wait for, to await*, Il. 4, 340. Od. 11, 210.

μίν, accus. sing. of the pron. 3 pers. for *αὐτόν, αὐτήν, αὐτό*, always enclitic, often *μὶν αὐτόν*, himself, Il. 21, 245; but *αὐτόν μιν* [but once], himself reciprocally [cf. Jahrb. Jahn und Klotz, p. 254], Od. 4, 244, for the plur.; doubtful, cf. Thiersch Gram. § 204. 5.

Μινύειος, η, ον, ep. *Μινυήϊος, Minyian*, appellation of Orchomenus in Bœotia, named from the powerful tribe of the Minyæ, Il. 2, 511; ep. form Od. 11, 284.

Μινυήϊος, ὁ, ep. for *Μινύειος*, 1) a river in Elis, accord. to to Strab. VIII. 347. Paus. 5, 1. 7, the *Anigrus;* accord. to others, the *Peneus.*

μινύθω (*μινύς*), poet. only pres. and impf. iterat. impf. *μινύθεσκον*, 1) Trans. *to diminish, to lessen, to impair, to weaken*, with accus. Il. 15, 492. 493. 22, 242. Od. 14, 17. 2) Intrans. *to become smaller, to decrease, to be destroyed*, Il. 16, 392. 17, 738. Od. 12, 46; *ἦτορ ἑταίρων*, Od. 4, 374; *πόθῳ*, to pine away with desire, h. Cer. 202.

μίνυνθα, adv. (*μινύς*), *a little, a very little, for a time*, comm. of time, Il. 4, 466. Od. 15, 494.

μινυνθάδιος, ον (*μίνυνθα*), compor. *μινυνθαδιώτερος, lasting a short time, αἰών*, Il. 4, 778; *short-lived*, Il. 1, 352. Od. 11, 307.

μινυρίζω (*μινυρός*), *to moan, to lament, to wail*, prop. spoken of women, Il. 5, 889. Od. 4, 719.

* *Μῑνῴϊος, ον*, ep. for *Μινῷος, Minoian*, h. Ap. 393.

Μίνως, ος, ὁ, accus. *Μίνωα* and *Μίνω* ed. Wolf, *Μίνων* ed. Spitzner after Aristarch. Il. 14, 322; son of Jupiter and Europa, king of Crete, famed as a wise ruler and lawgiver, Il. 13, 450. 451. 14, 322. His wise laws he had received from Jupiter himself, since he had for nine years intercourse with Jupiter, Od. 19, 178. His daughter is Ariadne and his son Deucalion, Od. 11, 321. 19, 178. He also appears in the realm of shades as ruling king, Od. 11, 567. Later tradition alone makes him a judge in the lower world.

μισγάγκεια, ἡ (*ἄγκος*), *a valley, a defile, a ravine*, in which the mountain torrents meet, Il. 4, 455. †

μίσγω, a form of *μίγνυμι*, q. v.

μῑσέω (*μῖσος*), aor. 1 *ἐμίσησα, to hate, to abominate, to detest. μίσησί μιν κυσὶ κῆρα γενέσθαι*, it was an abhorrence to him to become a prey to the dogs, Voss, Il. 17, 272.

μισθός, ὁ, a reward, wages, hire, Il. 10, 304. 21, 445. 450; plur. Od. 10, 84.

μιστύλλω (akin to *μίτυλος*), *to cut in small pieces, to cut up*, spoken of carving flesh, with accus. Il. 1, 465. 2, 428. Od. 3, 462.

μίτος, ὁ, the cord, the thread, a single thread introduced into the warp (*πηνίον*), Il. 23, 762. † (Others understand *the warp* by it, stamen. Voss translates, 'drawing the thread from the skein for the woof.')

μίτρη, ἡ, a belt, a girdle, a woollen belt worn by warriors about the abdomen, furnished with metallic plates as a defence against missiles, and distinct from *ζωστήρ*, * Il. 5, 857. 4, 137.

μιχθείς, see *μίγνυμι*.

μνάομαι, ground form of *μιμνήσκομαι, to remember*, contr. *μνῶμαι*, which occurs in the ep. expanded forms of the pres. and imperf. see *μιμνήσκω*.

μνάομαι, contr. *μνῶμαι*, depon. mid. iterative imperf. *μνάσκετο, to court, to woo, to seek in marriage*, with *ἄκοιτιν, γυναῖκα*, Od. 1, 39. 16, 431; and absol. * Od. 16, 77. 19, 529. (Only in the pres. and imperf. sometimes in the contract. and sometimes in the expanded forms.)

MNAΩ, root of *μιμνήσκω*.

μνῆμα, ατος, τό (*MNAΩ*), *a memorial, a monument, χειρῶν*, Od. 15, 126. 21, 40; *τάφου*, a tomb, Il. 23, 619.

μνημοσύνη, ἡ (*μνήμων*), *remembrance, memory. μνημοσύνη τις ἔπειτα πυρὸς γενέσθω*, then let there be some remembrance of the fire, Il. 8, 181. †

* *Μνημοσύνη, ἡ* (*Moneta*, Herm.), daughter of Uranus, mother of the Muses by Jupiter, h. Merc. 429.

μνήμων, ον, gen. *ονος* (*μνήμη*), *mindful, remembering*, Od. 21, 95; with gen. *φόρτου*, mindful of the lading, Od. 8, 163.

μνῆσαι, μνησάσκετο, see *μιμνήσκω*.

Μνῆσος, ὁ, a noble Pœonian, Il. 21, 210.

μνηστεύω (*μνηστός*), fut. *μνηστεύσω, to woo, to solicit in marriage*, absol. Od. 4, 684; and with accus. *γυναῖκα*, a woman, Od. 18, 276.

μνηστήρ, ῆρος, ὁ (*μνάομαι*), *a suitor*, a

wooer, often spoken of the suitors of Penelope; the number of them, * Od. 16, 245.

μνῆστις, ιος, ἡ, poet. for *μνῆμα*, *remembrance, memory*, δόρπου, Od. 13, 280. †

μνηστός, ή, όν (*μνάομαι*), *wooed*, who is won by presents, and hence *a lawful wife*, always as fem. with ἄλοχος, κουριδίη, Il. 6, 246. Od. 1, 36.

μνηστύς, ύος, ἡ, Ion. for *μνηστεία*, *the act of wooing, soliciting in marriage*, * Od. 2, 199. 19, 13.

μνωόμενος, *μνώοντο*, ep. for *μνώμενος*, *ἐμνῶντο* from *μνάομαι*, q. v.

μογέω (*μόγος*), aor. 1 *ἐμόγησα*. 1) Intrans. *to weary oneself, to fatigue oneself, to exert oneself, to suffer pain*, comm. as part with another verb, Il. 11, 636. 12, 29. 2) Trans. with accus. *to endure, to bear, to suffer*, ἄλγεα, Od. 2, 343. πολλά, Il. 23, 607. ἀεθλοίς, Od. 4, 170. *ἐπί τινι*, about any thing, Il. 1, 162. Od. 16, 19.

μόγις adv. (*μόγος*), *with difficulty, scarcely*, (Il. 22, 412. ι is long in the arsis.) Il. 9, 355. Od. 3, 119.

μόγος, ὁ, *pains, labor, exertion*, Il. 4, 27. †

μογοστόκος, ον (*μόγις*, *τίκτω*), *exciting pains* (*dolorum creatrix*, Ern.), that causes the woman to bear with pain. Thus accord. to Aristarchus. Others, 'aiding those that bring forth with difficulty,' but such paroxytones have an active signification, (cf. θεοτόκος), epith. of Ilithyia, * Il. 11, 270. 16, 187. 19, 103.

μόθος, ὁ, poet. (akin to *μόγος*), *the tumult of battle, battle*, Il. 7, 117. 18, 159; ἵππων, a tumult of horses, Il. 7, 240.

μοῖρα, ἡ (*μείρομαι*), 1) *a part*, in opposition to the whole, Il. 10, 253. Od. 4, 97; espec. *a share* in any thing, Od. 11, 534; in a repast, *a portion*, Od. 3, 40. 66; and often metaph. οὐδ' αἰδοῦς μοῖραν ἔχειν, to have no shame at all, Od. 20, 171; hence, *fitness, propriety*; κατὰ μοῖραν, suitably, properly, often with εἰπεῖν, also ἐν μοίρῃ, Il. 19, 186; and παρὰ μοῖραν, contrary to propriety, Od. 15, 509. 2) Espec. *the portion of life, the lot of life*, Od. 19, 192; in full, μοῖρα βιότοιο, the measure of life, Il. 4, 175; gener. *fate, destiny*, with infin. Od. 4, 475. Il. 7, 52, espec. in a bad signif. *the lot of death*, Il. 6, 488; connected with θάνατος, Il. 3, 101. [Also in a good signif., Od. 20, 76, *prosperity, good fortune.*]

Μοῖρα, ἡ, prop. name, *the goddess of fate*, the *Parca* of the Romans, who allotted to men the destiny of life. In Hom. comm. sing. once plur., Il. 24, 49. cf. Od. 7, 197. Fate appears in Hom. in general, without limitation, but still not in the sense of an absolute fatalism. Primarily, every thing is ascribed to fate, whose unconditional necessity is most striking, e. g. death, as a law of nature, Od. 17, 326; also every thing independent of the free will of man, e. g. birth, death, fortune, misfortune, etc. *Moira* is primarily the dispenser of fate, Od. 3, 236–238; still Jupiter is also mentioned as the ruler of fate, Od. 4, 208. 20, 76, he can accelerate or delay the destiny of *Moira*, or in doubtful cases decide it, Il. 12, 402. 16, 443; nor is all influence denied to the other gods, Od. 3, 269. 8, 167.

μοιρηγενής, ές (*γένος*), *favored by fate at birth, born to happiness*, Il. 3, 182. †

μοιχάγρια, τά (*ἄγρα*), *the penalty inflicted* upon one detected in adultery, Od. 8, 332. †

μολεῖν, see *βλώσκω*.

μόλιβος, ὁ, poet. for *μόλυβδος*, *lead*, Il. 11, 237. † Some prefer to read *μόλυβος*, see *μολύβδαινα*.

Μολίων, ίονος, ὁ, 1) son of Molione, wife of Actor; in the dual, τὼ *Μολίονε*, the two *Moliones*, Cteatus and Eurytus, Il. 11, 709; see *Ἀκτορίωνε* and *Εὐρυτος*. 2) A prop. name of a Trojan, charioteer of Thymbræus, Il. 11, 322

μολοβρός, ὁ, *a glutton, a parasite, a greedy beggar*, * Od. 17, 219. 18, 26; accord. to the deriv. of the Gramm. μολῶν εἰς βοράν, better accord. to Riemer akin to *μῶλυς*, *μωλύνω*, *a lazy, fat paunch.*

Μόλος, ὁ, son of Deucalion, father of Meriones of Crete, Il. 13, 249. 10, 269.

μολπή, ἡ (*μέλπω*), *a song united with dancing*, Il. 1, 472. Od. 4, 19; and gener. *play, pastime*, Od. 6, 101. 2) *song, playing on the lyre*, alone, Od. 1, 152. 4, 19; also *dancing* alone, Il. 18, 606.

μολύβδαινα, ἡ (*μόλυβδος*), *a leaden ball*, which was bound to the angling line above the bait, to sink it more deeply in the water, Il. 24, 80. †

ΜΟΛΩ, root of the aor. ἔμολον, see *βλώσκω*.

* *μονοήμερος*, ον (*ἡμέρα*), ep. for *μονήμερος*, *of one day, living only one day*, Batr. 305.

μόνος, η, ον, ep. *μοῦνος*, in Hom. only ep. *alone*, often *μόνος*, Batr. 257. 2) *alone, solitary*, Il. 4, 388. Od. 3, 217.

μονόω (*μόνος*), ep. *μουνόω*, Od., part. aor. pass. *μονωθείς, to make single, to leave alone;* with accus. *γενεήν*, to propagate the race singly (so that there is always only one son), Od. 16, 117; hence pass. *to be left alone*, Il. 11, 471. Od. 15, 380.

μόριμος, ον, poet. for *μόρσιμος*, q. v.

μορμύρω, poet. (*μύρω*), only pres. *to rush, to roar, to murmur*, spoken of a stream, *ἀφρῷ*, Il. 5, 599. 21, 325; spoken of the ocean, * Il. 18, 403.

μορόεις, εσσα, εν, only *μορόεντα ἕρματα*, accord. to the best critics: *carefully* or *skillfully wrought ear-rings*, of rare art, Il. 14, 183. Od. 18, 298. Voss, *bright*, and accord. to Riemer to be derived from *μαίρω*, to shine.

μόρος, ὁ (*μείρομαι*), *the lot, fate, destiny*, assigned to one, either by the deity or by fate, espec. *a sad lot, death*, Il. 19, 421; hence often, *κακὸς μόρος*, and connected with *θάνατος*, Il. 6, 357. Od. 9, 61; *ὑπὲρ μόρον*, see *ὑπέρμορον*.

μόρσιμος, ον (*μόρος*), ep. *μόριμος*, Il. 20, 302; † *appointed by fate, fated*, Od. 16, 392. 21, 162; once, *appointed to death*, Il. 22, 13. *μόρσιμον ἦμαρ*, the day of fate, the day of death, Il. 15, 613; and *μόρσιμόν ἐστι*, with infin., it is allotted by fate, Il. 3, 674.

Μόρυς, υος, ὁ, son of Hippotion, a Mysian, Il. 13, 792. 14, 514.

μορύσσω, fut. ξω, perf. pass. *μεμόρυγμαι, to defile, to discolor, to foul, to soil, εἵματα καπνῷ*, Od. 13, 435. †

μορφή, ἡ, form, figure, shape of body, Od. 8, 170; metaph. *μορφὴ ἐπέων, grace, ornament of words*, * Od. 11, 367.

μόρφνος, ον, Il. 24, 316; an adj. epith. of an eagle, of uncertain signif. prob. *dark-colored, black*, for *ὄρφνη*, Hesych.; other explanations, accord. to the Schol. are: 1) *beautifully formed*, from *μορφή*. 2) *rushing on, plundering*, for *μάρπτω*. 3) *death-bringing*, from *μορφόρος*. 4) Arist. H. A. 9, 32, a kind of eagle, living in valleys and swamps, hence Voss: 'dwelling in valley and swamp.'

μόσχος, ὁ, a sprout, twig, rod; as adj. *young, tender*, Il. 11, 105. † cf. *λύγος*.

Μούλιος, ὁ, 1) the husband of Agamede, *Il. 11*, 739. 2) a Trojan, Il. 16, 696. 3) a Trojan slain by Achilles, Il. 20, 472. 4) a herald of Amphinomus, Od. 18, 422.

μουνάξ, poet. for *μόναξ*, adv. (*μοῦνος*), *singly, alone*, * Od. 8, 371. 11, 417.

μοῦνος, η, ον, see *μόνος*.

μουνόω, Ion. for *μονόω*, q. v.

Μοῦσα, ἡ (prob. = *μῶσα* from *μάω, perceiving, inventing*), *a Muse*, goddess of song, of the poetic art, etc.; even in Hom. plur., but the number *nine* is noticed first, Od. 24, 60, without mentioning their names, which are found for the first time, Hes. Th. 76. They are accord. to Il. 2, 491. Od. 1, 10, daughters of Jupiter; they inhabit Olympus, Il. 2, 484; and entertain the gods by singing, Il. 1, 604. They inspire the epic poets, suggest to their minds the deeds they are to record, and accord to their style attraction and grace. [The deriv. from *μάω* is rejected by Buttm. Mythol. I. 289 seq.]

μοχθέω (*μόχθος*), fut. *ήσω*, like *μογέω, to take pains, to trouble oneself, to be distressed. κήδεσιν*, Il. 10, 106. †

μοχθίζω = *μοχθέω, to suffer, to be sick. ἕλκεϊ*, with a wound, Il. 2, 723. †

μοχλέω (*μοχλός*), *to move with levers; στήλας*, to turn over the pillars, Il. 12, 259. †

μοχλός, ὁ, 1) *a lever*, Od. 5, 261. 2) any *long, strong stake*, * Od. 9, 332.

Μυγδών, όνος, ὁ, king of Phrygia, in whose time the Amazons attacked Phrygia, Il. 3, 186.

μῡδαλέος, η, ον (*μυδάω*), *wet through, moist, damp; αἵματι*, sprinkled with blood. Il. 11, 54. †

Μύδων, ωνος, ὁ (appell. *μυδών*), 1) son of Atymnius, charioteer of Pylæmenes, a Trojan, slain by Antilochus, Il. 5, 580. 2) a Trojan slain by Achilles, Il. 21, 209.

μῡελόεις, εσσα, εν (*μυελός*), *full of marrow, marrowy, ὀστέα*, Od. 9, 293. †

μῡελός, ὁ, marrow, Il. 20, 482; metaph. *μυελὸς ἀνδρῶν*, the marrow of men, spoken of nourishing food, Od. 2, 291. 20, 108.

μῡθέομαι, depon. mid. (*μῦθος*), fut. *μυθήσομαι*, nor. 1 *ἐμυθησάμην*, ep. form 2 sing. *μυθέαι* and *μυθεῖαι*, ep. iterat. imperf. *μυθέσκοντο*, 1) *to discourse, to speak, to tell*, absol. and with accus. and infin., Il. 21, 462. 2) Trans. *to tell, to narrate, to call, τινί τι*, Il. 11, 201. *πάντα κατὰ θυμόν*, to speak every thing according to one's mind [agreeably to me], Il. 9, 645. *ἀληθέα, νημερτέα*, Il.

6, 376. 382. ἀναίσιμα, Od. 2, 159. πόλιν πολύχρυσον, to call the city rich in gold, Il. 18, 289. ποτὶ ὃν θυμόν, to speak to one's heart, i. e. to consider, Il. 17, 200. Od. 5, 285; hence *to counsel*, Od. 13, 191. [3) *to explain, to indicate, to interpret*, Il. 1, 74.]

μυθολογεύω, fut. σω, *to relate, to tell*, τί τινι, * Od. 12, 450. 453.

μῦθος, ὁ, 1) *discourse, word*, as opposed to ἔργον, Il. 9, 443. Od. 4, 777; in special applications: a) *a public discourse*, Od. 1, 358. b) *narration, conversation*. μῦθος παιδός, the narration of the son, Od. 11, 492. 2, 314. 4, 324. c) *bidding, command, commission, counsel*, Il. 2, 282. 5, 493. 7, 358. 2) *a resolve, plan, project*, since it is presented in words, *undertaking*, Il. 14, 127. Od. 3, 140. 22, 288. 3) Od. 21, 70. 71 is explained as Æol. for μόθος, noise, confusion, but unnecessarily; it signifies *project, purpose*, as no. 2. οὐδέ τιν' ἄλλην μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, you could not make any pretext for your undertaking, Voss.

μυῖα, ἡ, *a fly*, an image of unbluehing impudence. a) *a house-fly*, Il. 4, 131. b) *a musquito*, Il. 2, 469. 17, 570. c) *a carrion-fly*, Il. 19, 25.

Μυκάλη, ἡ, a mountain in Ionia (Asia Minor), opposite Samos, which formed a promontory; also called *Trogilium*, Il. 2, 869.

Μυκαλησός, ἡ (Μυκαλησσός, Herm. h. Ap. 224), a city in Bœotia, near Tanagra, Il. 2, 498.

μῡκάομαι, depon. (μύ), aor. ἔμυκον, perf. μέμῡκα, 1) *to bellow*, spoken of cattle, Od. 10, 413. Il. 18, 580. 2) *to crack, to rattle, to buzz, to roar*, spoken of doors and of a spear, Il. 5, 749. 20, 260; of a river, Il. 12, 460. 21, 237.

μῡκηθμός, ὁ, *bellowing, roaring*, Il. 18, 575. Od. 12, 265.

Μυκήνη, ἡ, 1) daughter of Inachus, wife of Arestor, who gave name to the city Mycene, Od. 2, 120. 2) Plur. Μυκῆναι, *Mycenæ*, a town in Argolis, the residence of Agamemnon, at the time of the Trojan war famous espec. for the treasury of Atreus, and by the Cyclopean walls; its ruins are near the village Krabata; plur. Il. 2, 569; sing. Il. 4, 52. From this 1) adv. Μυκήνηθεν, from Mycenæ. 2) Μυκηναῖος, η, ον, Mycenian, Il. 15, 638.

μύκον, see μυκάομαι.

μύλαξ, ακος, ὁ (μύλη), prop. *a mill-stone*, and gener. *any large stone*, Il. 12, 161. †

μύλη, ἡ (μύλλω), *a mill*, * Od. 7, 104. 20, 106. The mills of the ancients were hand-mills, which were turned by maids; or rather mortars, in which the grain was broken.

μυλήφατος, ον (πέφαμαι), *broken* or *ground in a mill*, Od. 2, 355. †

μυλοειδής, ές (εἶδος), *similar to a mill-stone*, πέτρος, Il. 7, 270. † Batr. 217.

μῦνή, ἡ (akin to ἀμύνω), *a pretext, an excuse, a tarrying*, plur. Od. 21, 111. †

Μύνης, ητος, ὁ, son of Evenus, husband of Briseis, ruler in Lyrnessus, Il. 2, 692. 19, 296.

*μυοκτόνος, ον (κτείνω), *mouse-slaying*. μυοκτ. τρόπαιον, a trophy on account of the slaughter of the mice, Batr. 159.

μυρίκη, ἡ, *a tamarisk*, accord. to Miquels Hom. Flora. p. 39, the French tamarisk, *tamarix Gallica*, a shrub common in southern marshy regions, * Il. 10, 466. h. Merc. 81. (ῑ in the arsis, Il. 21, 350.)

μυρίκινος, η, ον, *of the tamarisk*; ὄζος, a tamarisk branch, Il. 6, 39. †

Μυρίνη, ἡ, daughter of Teucer, wife of Dardanus, according to Strab. an Amazon, who lay buried here. The tradition of the Pelasgians called a mound the monument of Myrina, which the men of that day called thorn-hill, Il. 2, 814; see *Batieia*.

μῡρίος, η, ον, *very much, infinite, innumerable*. μυρίον χέραδος, immense rubbish, Il. 21, 320; frequently in the plur. Il. 1, 2. 12, 326. 2) *infinitely great, illimitable, a thousand-fold*, ἄχος, Il. 20, 282; ὄνος, Od. 15, 452; often plur. ἄλγεα, κήδεα (μυρίοι, countless; but μύριοι, ten thousand, according to the Gramm.).

Μυρμιδόνες, οἱ, sing. Μυρμιδών, όνος, *the Myrmidons*, an Achaian race in Thessaly, Phthiotis, under the dominion of Achilles, whose chief towns were Phthia and Hellas, Il. 1, 180. Od. 4, 9. They had emigrated under Peleus from Ægina to Thessaly. On the fabulous explanation of the name by the metamorphosis of ants into men, see Ovid. Met. 7, 622.

μύρομαι, only mid. (act. μύρω, Hesiod.), *to dissolve in tears, to weep*; ἀμφί τινα, about any one, Il. 19, 6; *to lament, to wail*, in connect. with κλαίω, γοάω, Il. 22, 427. Od. 19, 119.

**μυρσινοειδής, ες* (*εἶδος*), *similar to a myrtle*, h. Merc. 81.

Μύρσινος, ἡ = (*μύρρινος*), a village in Elis near Dyme; later *τὸ Μυρτούντιον*, Il. 2, 616.

**μῦς, μυός, ὁ, a mouse*, Batr.

Μῦσοί, οἱ, the Mysians. 1) the inhabitants of the district of Mysia in Asia Minor, which in the time of Homer extended from the Æsepus to Olympus. They had emigrated from Thrace, Il. 2, 858. 10, 430. 14, 512. 2) a race in Europe, originally on the Danube, from which the Asiatic Mysians sprung, Il. 13, 5. Strab. VII. p. 295.

μυχμός, ὁ (*μύζω*), *sighing, groaning*, Od. 24, 416. †

μυχοίτατος, η, ον, irreg. superl. of *μύχιος*. *μυχοίτατος ἷζε*, he sat in the innermost corner, i. e. farthest from the entrance, Od. 21, 146. †

μυχόνδε, adv. (*μυχός*), poet. *into the interior, to the innermost recess*, Od. 22, 270.

μυχός, ὁ (*μύω*), *the innermost place, the interior, the corner*, of a tent, house, fort; *an inlet*, Il. 21, 23. *μυχῷ Ἄργεος*, in the interior of Argos, Il. 6, 152. Od. 3, 263.

μύω, aor. *ἔμυσα*, perf. *μέμῡκα*, intrans. *to shut up, to close*, spoken of the eye, Il. 24, 637. *ἕλκεα μέμυκεν*, the wounds were closed. *Il. 24, 420. (*υ* is in the pres. double-timed.)

μῡών, ῶνος, ὁ (*μῦς*), a place in the body where several muscles unite; *a knot of muscles*, Il. 16, 315 (V. 'the calf'). 324.

μῶλος, ὁ (akin to *μόλος*), *pains, labor*; espec. *μῶλος Ἄρηος*, the labor of Mars, i. e. *contest, battle*, Il.; also alone, *contest*, Il. 17, 397; between Irus and Ulysses, Od. 18, 283.

μῶλυ, τό (only nomin. and accus.), a fabulous magical herb with black roots and white flowers. Theophr. Hist. Plant. 9, 15. 17, understands by it, *allium nigrum Gouan*, a kind of garlic, Od. 10, 305. † (Later, *the garlic.*)

μωμάομαι, depon. mid. (*μῶμος*), fut. *μωμήσομαι, to blame, to reproach, to deride, to insult, τινά*, Il. 3, 412. †

μωμεύω = *μωμάομαι*, Od. 6, 274; † only pres.

μῶμος, ὁ, blame, mockery, derision. μῶμον ἀνάψαι, to give an insult, Od. 2, 86. †

μῶνυξ, υχος, ὁ, ἡ (*μόνος* or *μία* and *ὄνυξ*), *with undivided hoof, having a solid hoof*, epith. of horses, Il. 5, 236, and Od.

N.

N, the thirteenth letter of the Greek alphabet; hence the sign of the thirteenth rhapsody.

ναί, Att. *νή*, adv. of asseveration, always in affirmative clauses, *yea, truly, verily*; often in the constr. *ναὶ δὴ ταῦτά γε πάντα κατὰ μοῖραν ἔειπες*, Il. 1, 286. 8, 146; and *ναὶ μὰ τόδε σκῆπτρον*, verily, by this sceptre, with accus. Il. 1, 234.

ναιετάω, ep. (*ναίω*), only pres. and imperf. iterat. form, imperf. *ναιετάασκον*, 1) Intrans. *to dwell, to abide*, with prep. *ἐν, ἐπί*, and with the dat. merely, Il. 3, 387. *b*) *to be inhabited, to lie*, spoken of countries, islands, etc., Il. 4, 45. Od. 9, 23; often particip. Il. 2, 648. Od. 1, 404. 2) Trans. *to inhabit*, with accus. Il. 2, 539. 17, 172. Od. 9, 21. (For the most part in the open forms, except *ναιετάασκον*, and irreg. *ναιετάωσα*.)

ναίω, impf. iterat. *ναίεσκε*, poet. aor 1 *ἔνασσα*, aor. 1 pass. *ἐνάσθην*, 1) Intrans. only pres. and impf. *to dwell, to abide, to remain*; with prep. *ἐν*, also with *κατά, περί, πρός*, with accus. and *παρά* with dat. and accus., and with the mere dat. *αἰθέρι ναίων*, Il. 2, 412; *Φρυγίῃ*, Il. 16, 719. *b*) *to be inhabited, to lie*, spoken of places, Il. 2, 626. *c*) For *νάω, to be full*, Od. 9, 222, see *νάω*. 2) Trans. *to inhabit*, with accus. Il. 3, 74. 257. 13, 172. Od. 4, 811. *b*) In aor. 1 *to give to inhabit*; hence *to build, πύλιν*, Od. 4, 174. h. Ap. 298; hence aor. pass. *to settle, to remove to, Ἄργει νάσθη*, Il. 14, 119.

νάχη, ἡ, a woolly skin, a fleece, Od. 14, 530. †

**Νάξος, ἡ*, at an earlier period *Δία*, q. v., the largest of the Cyclades, an island having a town of the same name, on account of its

productiveness in wine, sacred to Bacchus, h. Ap. 44.

νάπη, ἡ, ep. for νάπος, *a valley, a forest, a ravine, a defile*, between mountains, * Il. 8, 558. 16, 300.

ναρκάω (νάρκη), aor. 1 poet. νάρκησα, *to become benumbed, stiff, lame*, Il. 8, 328. †

* νάρκισσος, ὁ, *the narcissus*, h. Cer. 8, 428.

νάσθη, see ναίω.

νάσσα, ep. for ἔνασα, see ναίω.

νάσσω, fut. νάξω, *to press firmly, to stamp down closely, γαῖαν*, Od. 21, 122. †

Νάστης, ου, ὁ, (the settler), son of Nomion, leader of the Carians before Troy, Il. 2, 867.

Ναυβολίδης, ου, ὁ, 1) son of Naubolus = *Iphiclus*. 2) a Phæacian, Od. 8, 116.

Ναύβολος, ὁ, son of Oryntus, king of Phocis, father of Iphitus, Il. 2, 518.

* ναυηγός, όν, Ion. for ναυαγός (ἄγνυμι), *shipwrecked*, Batr. 94.

ναύλοχος, ον (ΛΕΧΩ), *secure as a ship's berth, a convenient station for ships; λιμήν*, (Voss, 'the ship-protecting harbor,') * Od. 4, 846. 10, 141.

ναύμαχος, ον (μάχη), *employed in naval battles*, ξυστά, * Il. 15, 389. 677.

Ναυσίθοος, ὁ (ship-swift), son of Neptune and Peribœa, father of Alcinous and Rhexenor, sovereign of the Phæaces in their new abode at Scheria, Od. 7, 56 seq. cf. 6, 7–11.

Ναυσικάα, ἡ, the beautiful daughter of the Phæacian sovereign Alcinous in Scheria, who conducted the shipwrecked Ulysses to the house of her father, Od. 6, 17 seq.

ναυσικλειτός, ή, όν (κλειτός), poet. *renowned in naval affairs*, Od. 6, 22. † *Εὔβοια*, h. Ap. 31. 219.

ναυσικλυτός, ή, όν (κλυτός), = ναυσικλειτός, epith. of Phæaces, Od. 7, 39; of the Phœnicians, * Od. 15, 415.

Ναυτεύς, ῆος, ὁ (= ναύτης), a noble Phæacian, Od. 8, 112.

ναύτης, ου, ὁ (ναῦς), *a sailor, a seaman*, Il. 4, 76. Od. 1, 171.

ναυτιλίη, ἡ (ναυτίλος), *navigation*, Od. 8, 253. †

ναυτίλλομαι, depon. only pres. and imperf. *to navigate, to go by ship*, * Od. 4, 672. 14, 246.

ναῦφι, ναῦφιν, ep. see νῆυς.

νάω and ναίω, ep. only pres. and imperf. ναῖον, *to flow, κρήνη νάει*, Od. 6, 292. κρῆναι νάουσι, Il. 21, 197. ναῖον ὀρῳ̃ ἄγγεα, the vessels flowed with whey, Od. 9, 222. (ᾱ̆, Od. 6, 292. ᾰ̆, Il. 21, 197.) 2) Root of ναίω.

Νέαιρα, ἡ (the *younger*), a nymph, who bore to Helios Lampetie and Phœtusa, Od. 12, 133.

νεαρός, ή, όν (νέος), *young, tender*, παῖδες, Il. 8, 289. †

νέατος, η, ον, ep. νείατος (prob. old superl. of νέος), always in the ep. form, except Il. 9, 153, 295. 11, 712; *the last, the extreme, the lowest*, always spoken of place: ποῦς, ἀνθερεών, κενεών, Il. *b*) With gen. νείατος ἄλλων, the lowest of the rest [of all], Il. 6, 295. πόλις νεάτη Πύλου, the last city of Pylos, Il. 11, 712; and plu. νέαται Πύλου (not for νενέαται from ναίω), Il. 9, 153.

νεβρός, ὁ (akin to νεαρός), the young of the stags, *a fawn*, also *a deer*, Il. 4, 243. Od. 4, 336.

νέες, νέεσσι, see νῆυς.

νέηαι, ep. for νέῃ, see νέομαι.

νεηγενής, ές, ep. for νεαγ. (γένος), *newborn*, * Od. 4, 336. 17, 127.

νεηκής, ές, ep. for νεακ. (ἀκή), *newly-sharpened, whetted, πέλεκυς*, * Il. 13, 391. 16, 484.

νέηλυς, υδος, ὁ, ἡ (ἦλυθον), *newly* or *just arrived*, * Il. 10, 434. 558.

νεηνίης, ου, ὁ, ep. for νεανίας (νέος), *young, youthful, juvenile*, always as adj. ἀνήρ, * Od. 10, 278. 14, 524. h. 7, 3.

νεῆνις, ιδος, ἡ, ep. for νεᾶνις (νέος), adj. *youthful, παρθενική*, Od. 7, 20. 2) Subst. *a virgin, a maiden*, Il. 18, 418.

* νεήφατος, ον (φημί), *newly-said, new-resounding*, h. Merc. 443.

νεῖαι, ep. for νέεαι, see νέομαι.

νείαιρος, only in the fem. νείαιρα, irreg. compar. of νέος, *the latter, the outer, the lower*, comm. νειαίρη γαστήρ, the lower belly, the abdomen, * Il. 5, 539. 616, and elsewhere.

νείατος, η, ον, ep. for νέατος, q. v.

νεικέω (νεῖκος), and accord. to the necessity of the metre νεικείω; as subj. νεικείῃσι, infin. νεικείειν, imperf. νείκειον and νεικείεσκον, fut. νεικέσω, aor. 1 ἐνείκεσα, ep. νείκεσα and σσ. 1) Intrans. *to quarrel, to contend, to dispute, τινί*, with any one, Od. 17, 189. ἀλλήλῃσιν, Il. 20, 254. εἵνεκά τινος, Il. 18, 498. νείκεα νείκειν, Il. 20, 251. 2) *to provoke, to irritate, to blame*, to scold, to accuse, with

accus. *αἰσχροῖς ἐπέεσιν*, Il. 3, 38; *χολωτοῖσιν*, Il. 15, 210. Od. 22, 525; spoken of Paris: *νείκεσσε θεάς—τὴν δ' ἧνησε*, *to slight*, in antith. to *αἰνεῖν*, since he gave Venus the preference to Juno and Minerva, Il. 24, 29.

νεῖκος, *τό*, 1) *quarrelling, contention, disputation*, espec. with words: the act of *blaming, reproaching, abusing*, Il. 7, 95. 9, 448. Od. 8, 75; also in the assembly, Il. 18, 497. 2) Often also, *contest* in deed: *fight, battle*, Il. *νεῖκος πολεμοῖο*, contest of war, Il. 13, 271. Od. 18, 264; thus also *φιλόπιδος, ἔριδος*, Il. 17, 384. 20, 140.

νεῖμα, ep. for *ἔνειμα*, see *νέμω*.

νειόθεν, Ion. for *νεόθεν*, adv. (*νέος*), *from beneath. νειόθεν ἐκ κραδίης*, deep from the heart, Il. 10, 10. †

νειόθι, Ion. for *νεόθι*, adv. (*νέος*), *in the lowest part*; with gen. *λίμνης*, deep down in the lake, Il. 21, 317. †

νειός, *ἡ*, subaud. *γῆ* (*νέος*), *new land, fallow ground*; also *newly-ploughed land*, which has lain for a season untilled, and is now fresh ploughed. *νειὸς τρίπολος*, thrice-ploughed fallow, Od. 5, 127. Il. 18, 541.

νεῖται, contr. for *νέεται*, see *νέομαι*.

νεκάς, *άδος*, *ἡ* (*νέκυς*), *a heap of corpses*, Il. 5, 886. †

νεκρός, *ὁ*, 1) Subst. *a dead body, a corpse*; also ep. *νεκροὶ τεθνηῶτες* and *κατατεθνηῶτες*, the departed dead, Il. 6, 71. *b*) *the dead, the departed*, as inhabitants of the nether world, Il. 23, 51. Od. 10, 526. 2) Adj. perhaps, Od. 12, 11.

νέκταρ, *αρος*, *τό*, *nectar*, the drink of the gods, which was conceived of as the noblest wine, of red color and fragrant smell, Il. 19, 38. Od. 5, 93. h. Ap. 124. Also Thetis uses it, to guard the corpse of Patroclus from putrefaction, Il. 19, 38.

νεκτάρεος, *η*, *ον* (*νέκταρ*), *nectarean, resembling nectar, fragrant like nectar*, *ἑανός, χιτών*, * Il. 3, 335. 18, 25.

νέκυς, *υος*, *ὁ*, like *νεκρός*, dat. plur. *νεκύεσσι*, rarely *νέκυσσι*, Od. 11, 569; accus. plur. *νέκῡς* for *νέκυας*, Od. 24, 417. 1) *a dead body, a corpse*, also *νέκυς τεθνηώς, κατατεθνηώς, κατακτάμενος*, Il. 7, 409. Od. 11, 37. 22, 401. 2) *the dead, the departed*, in the lower world, only in the plur. Od.

νεμέθω, poet. lengthened for *νέμω*, only imperf. mid. *νεμέθοντο*, Il. 11, 635. †

νεμεσάω and often *νεμεσσάω*, poet. fut. *νεμεσήσω*, aor. 1 ep. always *νεμέσησα*, fut. mid. *νεμεσήσομαι*, aor. 1 pass. ep. always *νεμεσήθην* for *νεμεσήθησαν*. 1) Act. *to feel a just indignation against any one, to find fault with, to blame for, to take ill*, *τινί τι*, Od. 23, 213; and gener. *to be displeased, to be angry, to be offended*, with dat. of the pers. Il. 4, 413. 5, 17; and often absol. II) Mid. and aor. pass. 1) *to be displeased with oneself, to regard as unbecoming, to deem unseemly*; often with infin. *νεμεσσᾶται ἐνὶ θυμῷ ἐπεσβολίας ἀναφαίνειν*, he deems it unbecoming to exhibit loquacity, Voss, Od. 4, 158. Hence also, *to be scrupulous, to be ashamed*, Od. 2, 64; with *μή* following, Il. 16, 544. 2) As act. *to take amiss, to be displeased, to be angry*, absol. and *τινί*, with any one, Il. 10, 115. 129. 15, 103; with accus. and infin. Od. 4, 195. 18, 227. *b*) With accus. *to be offended with* (to resent, V.), *κακὰ ἔργα*, Od. 14, 284.

νεμεσητός, ep. *νεμεσσητός*, *ή*, *όν* (*νεμεσάω*), 1) worthy of displeasure, *blameworthy, wrong, reprehensible*, comm. neut. with infin. Il. 3, 410. Od. 22, 59. 2) whose displeasure is to be avoided, *to be shunned*, Il. 11, 648. Thus Eustath. Others act. for *ὁ νεμεσῶν*, disposed to displeasure, Il. 11, 648.

νεμεσίζομαι, depon. mid. (*νέμεσις*) = *νεμεσάω*, only pres. and imperf. 1) *to be displeased, to be angry*, *τινί*, Il. 8, 407. Od. 2, 239; *τινί τι*, *to take amiss* any thing at any one's hands, Il. 5, 757; also with accus. and infin. Il. 2, 297. 2) *to deem unbecoming, to stand in awe*, with accus. and infin. Il. 17, 254; *θεούς*, to stand in awe of the gods, Od. 1, 263.

νέμεσις, *ιος*, *ἡ*, ep. dat. *νεμέσσει* for *νεμέσει*, Il. 6, 335 (*νέμω*), 1) *just displeasure, blame*, or *anger about any thing unbecoming* (later, at undeserved prosperity). *νέμεσίς δέ μοι ἐξ ἀνθρώπων ἔσσεται*, the blame of men will accrue to me, Od. 2, 136. 2) that which excites displeasure or blame, *blameworthy. οὐ νέμεσις*, with the infin., it is not to be blamed, it is no reproach, Il. 14, 680. Od. 1, 350; or accus. with infin. Il. 3, 156. 3) Subjective, accord. to Passow, *the fear of blame, dread*; with *αἰδώς*, accord. to Schol. the *blame* of others, like no. 1, Il. 13, 122.

νεμεσσάω, ep. for *νεμεσάω*.

νεμεσσητός, ep. for *νεμεσητός*.

νεμέσσει, ep. dat. of *νέμεσις*.

ος, τό, poet. (νέμω), *a meadow*, . *a grove, a forest*, Il. 11, 480. †

ιr. 1 ἔνειμα, ep. νεῖμα; ep. form νε- Act. *to divide, to distribute*, τι; , often τινί τι, any thing to any 74. Od. 6, 188. *b*) *to allot as pas- ture*, spoken of herds, Od. 9, 233. *have* any thing which has been , *to possess, to enjoy*, with accus. Od. 20, 336; commonly spoken of *cultivate*, τίμενος, ἔργα, Il.; and *habit*, ἄλσεα, Ἰθάκην. *b*) Spoken *to pasture, to graze, to feed*, absol. Od. 13, 407; with accus. ἄνθεα 9, 449; metaph. spoken of fire: , Il. 23, 177; and pass. πυρὶ χθὼν land is consumed by fire, Il. 2, 780. , see νίζω.

ς, ές (ἄρδω), *newly-watered, fer- ή*, Il. 21, 346. †

, ή, όν, *new-born, young*, σκύλαξ, † (Accord. to Hesych and Eu- εογινός.)

ς, ον, contr. for νεόγονος, *new-born*, . Merc. 406.

ος, ον (δέρω), *just stripped off*, l. 4, 437. 22, 363.

ς, ῆτος, ὁ, ἡ (δαμάω), *newly bro- med*, πῶλος, h. Ap. 231.

ς, ές (θάλλω), *fresh-blooming, ing, just becoming verdant*, ποιή, ; † metaph. fresh-flourishing, h.

, poet. = νεότης, *youth, youthful* 3, 604. †

τος, ον, poet. for νεόλουτος (λούω), ed, *fresh-bathed*, h. Merc. 241.

poet. depon. only pres. and imperf. νεῦμαι, Il. 18, 336; 2 and 3 sing. , νεῖται, Od. 11, 114. 12, 188. 14, νεῖσθαι, Od. 15, 88; elsewhere ed, subj. pres. 2 sing. νέηαι for *o come*; espec. *to go away, to go turn*, οἴκαδε, οἰκόνδε, and with the φός, ἐπί, with accus. and ἐπὶ with 392; and with the accus. simply, l. 7, 335; primar. spoken of gods metaph. of a stream: νίσσθαι κὰρ urn to its channel, Il. 12, 32. The ίμι, has for the most part the sig- fut. Il. 18, 101. Od. 2, 238. 13, 61. v. see νίος.

νεοπενθής, ές (πένθος), *in new grief, newly-mourning*, Od. 11, 39. †

*νεόπηκτος, ή, όν (πήγνυμι), *newly-co- agulated, fresh-curded*, τυρός, Batr. 78.

νεόπλυτος, ον (πλύνω), *fresh-washed, new- ly-cleansed*, Od. 6, 64. †

νεόπριστος, ον (πρίω), *newly-sawed, new- ly-cut* (V. smoothed), Od. 8, 404. †

Νεοπτόλεμος, ὁ (young warrior), son of Achilles; he was brought up in Scyrus, Il. 19, 326 seq.; from whence Ulysses took him to Troy. Here he proved himself, both in the council and battle, worthy of his father. After the destruction of Troy, he conducted the Myrmidons back to Phthia, and then mar- ried Hermione, daughter of Menelaus, Od. 3, 188. 4, 9. 11, 506. Accord. to other tradi- tions, he emigrated to Epirus, and was slain in Delphi, Pind.

νέος, η, ον, compar. νεώτερος, superl. νεώ- τατος, *new*, i. e. 1) Spoken of things: *fresh, new*, ἄλγος, ἀοιδή. 2) Of persons: *young, juvenile, youthful*, παῖς (opposed to παλαιός), Il. 14, 108; κοῦρος, γυνή. οἱ νέοι, the youth, in opposition to the γέροντες, Il. 2, 789. 9, 36. Adv. νέον, *newly, fresh, lately, just now*. νέον γεγαώς, just born, Od. 4, 144.

νεός, see νηῦς.

νεόσμηκτος, ον (σμήχω), *newly-rubbed, newly-burnished*, θώρηξ, Il. 13, 342. †

νεοσσός, ὁ (νέος), *a young one*, espec. of animals, *Il. 2, 311. 9, 323.

νεόστροφος, ον (στρέφω), *newly-twisted*, Il. 15, 469. †

*Νεοτειχεύς, έως, ὁ, an inhabitant of the Æolian town Neontichus in Mysia, Epigr. 1.

νεότευκτος, ον (τεύχω), *newly-made, new- ly-wrought, κασσίτερος*, Il. 21, 592. †

νεοτευχής, ές = νεότευκτος, *δίφρος*, Il. 5, 194. †

νεότης, ητος, ἡ (νέος), prop. *newness*; espec. *youth, the age of youth*, Il. 23, 445. ἐκ νεότητος, from youth up, * Il. 14, 86.

νεούτατος, ον (οὐτάω), *newly* or *just wounded*, * Il. 13, 539. 18, 536.

νέποδες, ων, οἱ, Od. 4, 404; † epith. of seals. The ancient Gramm. explain, 1) By ἄποδες, *footless* (from νή and πούς, in which case νη is shortened to νε; thus Apion). 2) By νηλίποδες, *having feet suited to swim- ming* (from νέω πούς, accord. to Etym. Mag. Apoll. Lex.) 3) By ἀπόγονοι, *the young*, accord. to Ap. Lex. and Eustath. The last

signif. was rejected by Apoll.; the second is most probable. Voss, 'web-footed.'

νέρθε, before a vowel *νέρθεν*, adv. poet. for *ἔνερθε*, *under, from beneath*. 2) Prep. *under, beneath*, with gen. *γαίης νέρθεν*, Il. 14, 204. *νέρθεν γῆς*, Od. 11, 302.

Νεστόρεος, η, ον, Nestorean, appertaining to Nestor, *νηῦς*, Il. 2, 54.

Νηστορίδης, ου, ὁ, son of Nestor, Od. 3, 482.

Νέστωρ, ορος, ὁ, son of Neleus and Chloris, king of Pylos (see *Πύλος*), engaged when an old man in the Trojan war, as he was reigning over the third generation, Il. 1, 247–252; and distinguished himself by his wisdom and eloquence, Il. 2, 370 seq. Of his former exploits, he relates, that he slew Ereuthalion, Il. 4, 319; fought against the Epeans, Il. 11, 669 seq.; took part in the war of Pirithous against the Centaurs, Il. 1, 262 seq.; and at the funeral games of Amarynceus contended with Phyleus, Il. 23, 630. He returned prosperously home from Troy, and was visited by Telemachus, Od. 3, 17 seq. Accord. to Hom. he had seven sons, Od. 3, 412 seq. From his birthplace he was called *Γερήνιος*.

νεῦμαι, see *νέομαι*.

νευρή, ή, ep. gen. *νευρῆφι, νευρῆφιν*, Il. 8, 300; ep. dat. *νευρῇφι*, Od. 11, 607; always *the bow-string*; in Il. 8, 328, *ὑπὸ δέ οἱ νευρήν*, he broke the string of the bow (not the cord of the hand: Teucer stood ready to shoot; the stone burst the string, and then grazed the hand).

νεῦρον, τό, 1) *a sinew, a tendon, the muscular cords*, only once, plur. Il. 16, 316. 2) *a cord, a ligament, a thong*; the cord with which the point of the arrow was bound to the shaft, Il. 4, 151; but *νεῦρα βόεια*, v. 122, seems to mean the bow-string, * Il.

νευστάζω (*νεύω*), *to nod, κεφαλῇ*, Od. 18, 154; *ὀφρύσι*, to beckon with the eyes, Od. 12, 194; *κόρυθι*, to nod with the crest (as the consequence of a firm step), Il. 20, 162.

νεύω, fut. *νεύσω*, aor. always ep. *νεῦσα*, 1) *to nod, to beckon, to give the wink, τινί*, Il. 9, 223; and *εἰς ἀλλήλους*, h. 6, 9. *b*) *to nod to*, i. e. to promise, to assure, *τί τινι*, h. Cer. 445; comm. with accus. and infin. *c*) *to nod, to incline*, i. e. to bend forwards, Il. 13, 132; often spoken of the crest, Il. 3, 337. 2) Trans. *to incline, to droop, κεφαλάς*, Od. *18, 237.*

νεφέλη, ἡ (*νέφος*), *a cloud, mist, vapor*; often metaph. *νεφ. συαντή*, spoken of the darkness of death, Il. 20, 417; *ἄχεος*, cloud of grief, Il. 17, 591. Od. 24, 315.

νεφεληγερέτα, αο, ὁ, ep. for *νεφεληγερέτης* (*ἀγείρω*), *the cloud-collector*, who drives the clouds together, epith. of Jupiter, Il. 1, 511. Od. 1, 63.

νέφος, εος, τό, *cloud, mist*, often in the plur.; gener. *darkness, νέφος θανάτοιο*, Il. 16, 350; *ἀχλύος*, Il. 15, 668. *b*) Metaph. *a dense multitude, a troop*, that looks like a *cloud, Τρώων, πεζῶν, ψαφῶν*, Il. 16, 66. 4, 274. 17, 755; *πολέμοιο*, the cloud of battle, i. e. the dense tumult of battle, Il. 17, 243.

νέω, only pres. and imperf. *ἔννεον*, ep. for *ἔνεον*, Il. 21, 11; *to swim*, Od. 4, 344. 442.

νέω, later *νήθω, to spin*, only aor. 1 mid. *νήσαντο*, Od. 7, 198; *τινί τι*, to spin one any thing. †

νή, ep. inseparable particle, which in composition denies the idea contained in the word.

νῆα, see *νηῦς*.

νηγάτεος, έη, εον, poet. (for *νεήγατος* fr. *νέος* and *γάω*), *newly-made, newly-wrought, χιτών, κρήδεμνον*, Il. 2, 43. 14, 185. h. Ap. 122; cf. Buttm. Lexil. I. p. 203.

νήγρετος, ον, poet. (*νη, ἐγείρω*), *from which one cannot be awaked, deep, not to be broken, ὕπνος*, Od. 13, 80; neut. sing. as adv. * Od. 13, 74.

νήδυια, τά, poet. (*νηδύς*), *the intestines*, Il. 17, 524. †

νήδυμος, ον, an epith. of sleep (which occurs twelve times in Il. and Od.), of uncertain derivation, prob. = *ἤδυμος* and *ἡδύς* (cf. h. Merc. 241. 449); *sweet, gentle*, as Buttm. Lexil. I. p. 179, after the Schol. Ven. has pretty satisfactorily proved. It had originally a digamma, hence *Fήδυμος*; when this was omitted, *ν* was attached to the preceding word, which was then connected with the word itself by Aristarch. Il. 2, 2. 10, 91. Od. 4, 793. 2) Aristarch. derives it from *νη* and *δύω* = *ἀνέκδυτος, from which one cannot easily arouse himself*, consequently = *νήγρετος*, a deep sleep, which explanation is approved by Passow and Rost on Damm's Lexic. ad Il. 16, 454.

νηδύς, ύος, ἡ, the belly, and every thing contained in it, Il. 13, 290; *the stomach*, Od. 9, 296; *the womb*, Il. 24, 496.

νῆες, νήεσσι, see *νηῦς*.

νήσω, Ion. for νάω, aor. 1 act. ep. νήησα, aor. mid. ἐνηησάμην, 1) *to heap up, to collect together, to accumulate*, with accus. ὕλην, ξύλα, Il. 23, 139. 163. Od. 19, 64; ἄποινα, Il. 24, 276. 2) *to load, to freight*, νῆας, Il. 9, 358. Mid. *to freight for oneself; νῆα χρυσοῦ*, to freight his ship with gold, Il. 9, 137. 279.

Νήϊον, τό, a mountain in the northern part of the island Ithaca, on whose declivity was situated the town of Ithaca, Od. 1, 186. cf. Od. 3, 81. Thus Voss; Eustath. took it for a part of Neritus; Volcker in Hom. Geogr. § 38, places the mountain Neion on the eastern coast of the island, cf. Ἰθάκη.

Νηϊάς, άδος, ἡ = Νηΐς, *a Naiad*, * Od. 13, 104. 348.

νήϊος, η, ον (νηῦς), *belonging to a ship. δόρυ νήϊον, timber for ship-building, ship-timber*, Il. 3, 62. Od. 9, 384. 498; without δόρυ, Il. 13, 391. 16, 484.

Νηΐς, ίδος, ἡ, Ion. for Ναΐς (νάω), *a naiad, a fountain-nymph, νύμφη νηΐς*, * Il. 6, 22. 14, 444.

νῆϊς, ιδος, ὁ, ἡ (ϊ, from νή and εἰδέναι), *ignorant, inexperienced*, Il. 7, 198. h. Cer. 256; with gen. Od. 8, 179.

νηκερδής, ές (νή, κέρδος), *without gain, profitless, unprofitable, βουλή, ἔπος*, Il. 17, 469. Od. 14, 509.

νηκουστέω (ἀκούω), aor. 1 νηκούστησα, *not to hear, not to obey*, with gen. θεῶς, Il. 20, 14. †

νηλεής, ές, poet. (νή, ἔλεος), also νηλής, Il. 9, 632; from this the dat. νηλεῖ, accus. νηλέα, *without pity, without compassion, cruel*, spoken of persons, Il. 9, 632. 16, 33; elsewhere often νηλεὲς ἦμαρ, the cruel day, i. e. the day of death, Il. 11, 484. Od. 8, 525; χαλκός, δεσμός, Il. 4, 348. 10, 443; ὕπνος, the cruel sleep (during which one fell into misfortune), Od. 12, 372; θυμός, Il. 19, 229.

Νηλείδης, αο, ὁ = Νηλϊάδης, Il. 23, 652.

*νηλειής, ές, ep. for νηλεής, h. Ven. 246.

Νηλεύς, ῆος, ὁ, son of Neptune and Tyro, husband of Chloris, father of Pero and Nestor, Od. 11, 234-258; he was driven by his brother Pelias from Iolcos to Thessaly, and emigrated to Messenia, where he founded Pylos. His sons were slain in a war with Hercules; the twelfth alone, Nestor, remained alive, Il. 11, 691 seq.; he also waged war against the Arcadians, Il. 7, 133. Od. 3, 4. 309.

Νηληϊάδης, ου, ὁ, son of Neleus = *Nestor*, Il. 8, 100. Od. 3, 79.

Νηλήϊος, ον, also η, ον, *Nelean*; ἡ Νηλήϊος Πύλος, Il. 11, 682. Od. 4, 639; but also αἱ Νηλήϊαι ἵπποι, Il. 11, 597.

νηλής, ές, ep. = νηλεής, q. v.

νηλῖτής, ές (νη, ἀλείτης), *free from fault, guiltless, not to be blamed*, * Od. 16, 317. 19, 498. 22, 418.

νῆμα, ατος, τό (νάω), *that which is spun, thread*, Od. 4, 134. Plur. * Od. 2, 98. 19, 143.

νημερτής, ές (νή, ἁμαρτάνω), *unerring, not deceptive, true*, epith. of Proteus, Od. 4, 349; βουλή, Od. 1, 86; ἔπος, Il. 3, 204; νόος, Od. 21, 205; frequently neut. as adv. νημερτές and νημερτέα εἰπεῖν, to speak according to truth, Il. 6, 376; and adv. νημερτέως, Od. 5, 98. 19, 269.

Νημερτής, οῦς, ἡ (more correctly, Νημέρτης), daughter of Nereus and Doris, Il. 18, 46.

νηνεμίη, ἡ (νήνεμος), *a calm, a quiet atmosphere*. νηνεμίης, in a calm, Il. 5, 523. 2) As adj. γαλήνη, a calm at sea, Od. 5, 392. 12, 169.

νήνεμος, ον (νη, ἄνεμος), *calm, quiet, windless*, αἰθήρ, Il. 8, 556. †

*νῆξις, ιος, ἡ (νήχομαι), *the act of swimming*, Batr. 67. 149.

νηός, ὁ, Ion. for ναός (νάω), *a dwelling, a temple*, Il. and Od. ἄντρου νηός, h. Merc. 148.

νηός, gen. of νηῦς.

νηπενθής, ές (νή, πένθος), *without suffering*; act. *grief-removing, grief-assuaging*, φάρμακον, an Egyptian charm, which, taken in wine, expelled trouble from the mind, Od. 4, 221. † Some of the ancients explained this magic potion allegorically, and understood by it the charm of discourse. Others, more correctly, understood by it a real plant (cf. Od. 4, 228. 229); Miquel Hom. Flora p. 48, and Sprengel think it opium.

νηπιάας, see νηπιέη.

νηπιαχεύω (νηπίαχος), *to be childish, to pursue childish sports*, Il. 22, 502. †

νηπίαχος, ον (poet. lengthened from νήπιος), *under age, childish*, * Il. 2, 338. 16, 262.

νηπιέη, ἡ (νήπιος), accus. plur. νηπιέας, ep. for νηπιᾶς, 1) *minority, childhood*, Il. 9, 491. 2) *childishness, childish sport*, Od. 1, 297; and generally, *foolishness*; in the plur. νηπιέῃσι, Il. 15, 363. Od. 24, 489.

νήπιος, ίη, ιον (νή, ἔπος), *childish, young,* infans, Il. 9, 440; espec. νήπια τέκνα, also spoken of animals, Il. 2, 311. 2) Metaph. *childish, inexperienced, foolish, simple,* Il. 2, 38. 5, 406. 7, 401. Od. 1, 8. *b*) *weak* (like a child), βίη, Il. 11, 561.

νήποινος, ον (ποινή), *without ransom, without recompense; unpunished, unavenged,* spoken of persons, Od. 1, 380. 2, 145. Neut. as adv. νήποινον, Od. 1, 160. 377; and often. * Od.

νηπύτιος, ίη, ιον (νή—ἀπύω), *young,* Il. 20, 200; metaph. *childish, foolish, simple,* * Il. 13, 292. [Accord. to Jahrb. Jahn und Klotz, a lengthened form of νήπιος, found only in the three books Il. 13. 20. 21.]

Νηρεύς, ῆος, ὁ (from νή and ῥέω, *Neptunus,* Herm.), *Nereus,* son of Pontus and Tellus, husband of Doris, father of the Nereids; he ruled in the Ægean sea, under Neptune. The poet calls him ὁ γέρων, Il. 18, 141. The name occurs first, h. Ap. 319.

Νηρηΐς, ίδος, ἡ, Ion. for Νηρεΐς, *a Nereid,* daughter of Nereus and Doris; in the Il. only plur. αἱ Νηρηΐδες, Il. 18, 38. 52.

Νήριχος, ἡ, an ancient city on the island Leucas, accord. to Strab. where the isthmus formerly was connected with the main-land, Od. 24, 377. At a later day, the isthmus was pierced by the Corinthians, and the the town Leucas founded, now *St. Maura.*

Νήριτον, τό, neut. Od. 13, 351; ὁ Νήριτος, Strab. a mountain in the southern part of Ithaca, accord. to Gell, now *Anoi,* Il. 2, 632. Od. 9, 22; see Ἰθάκη.

Νήριτος, ὁ, son of Pterelaus, brother of Ithacus, Il. 17, 207.

Νησαίη, ἡ (belonging to an island), a Nereid, Il. 18, 40.

νῆσος, ἡ (νάω), prop. floating land, *an island,* Il. 2, 108. Od. 1, 50.

νῆστις, ιος, ὁ, ἡ (νή, ἐσθίω), *not eating, fasting, abstemious,* Il. 19, 207. Od. 18, 370.

νητός, ή, όν (νέω), *heaped, accumulated,* Od. 2, 338. †

νηῦς, Ion. for ναῦς, gen. νηός and ep. shortened νεός, dat. νηΐ, accus. νῆα, νέα, plur. νῆες, νέες, gen. νηῶν, νεῶν, ναῦφιν, dat. plur. νηυσί, νήεσσι, νέεσσιν, ναῦφιν, accus. νῆας, νέας, *a ship.* Homer mentions two species: 1) *ships of burden,* φορτίδες, Od. 9, 322. 2) *ships of war,* called by way of eminence, νῆες. According to the catalogue of ships, they bore 50, and some 150 men, and could not have been very small. As parts of the ships, are mentioned τρόπις, πρῷρα, πρύμνη, ἐκρία, πηδάλιον, ἱστός, ζυγά; to the tackle belong ἱστία, ἑρετμά, πείσματα, πρυμνήσια; see these words. The station of the Greeks was between the two promontories Rhœteum and Sigeum; see Il. 14, 30 seq. According to Strab. these promontories lie 60 stadia apart. As the space could not contain the large number of the ships (by the catalogue 1186), they probably lay in several rows, cf. Il. 14, 31. Achilles held with his ships the right wing near Sigeum, Ulysses the middle, and the Telamonian Ajax the left near Rhœteum. Between the rows of ships were the huts or lodges; towards Troy was the encampment surrounded by a ditch and wall. An exact description has been given by K. G. Lenz, in a work entitled: die *Ebene* von Troja, 1797, p. 189. Köpke in der Kriegsw. der Gr. 184 seq.

νήχω and νήχομαι, dep. mid. fut. νήξομαι, *to swim,* the act. Od. 5, 375. 7, 276; mid. * Od. 6, 364. 14, 352.

νίζω, takes the tenses of νίπτω (which in Homer occurs only in the pres. ἀπονίπτεσθαι, Od. 18, 179.), fut. νίψω, aor. 1 ep. νίψα, mid. aor. 1 ἐνιψάμην, perf. νένιμμαι, 1) *to bathe, to wash,* with accus. δέπας, τραπέζας, with double accus. νίψαι τινὰ πόδας, Od. 19, 376. 2) *to wash off* or *away,* ἰδρῶ ἀπό τινος, Il. 10, 575; αἷμα, Il. 11, 830. Mid. *to wash oneself,* with accus. χεῖρας; (before a libation and generally before eating the Greeks were accustomed to wash the hands), Il. 16, 230. Od. 12, 336; (as a religious service,) χεῖρας ἁλός, from the sea, Od. 2, 261; with double accus. ἐκ ποταμοῦ χρόα ἄλμην, to wash the sea-water from the body, Od. 6, 224. *b*) With accus. *to wash oneself, to bathe,* Il. 24, 305. Od. 1, 138.

νῑκάω (νίκη), fut. νικήσω, aor. 1 ἐνίκησα and νίκησα, part. aor. 1 pass. νικηθείς, 1) Intrans. *to conquer, to vanquish, to have the mastery, to be superior,* Il. 3, 71; hence νικήσας, the victor, Il. 3, 178; metaph. dat. instrum. μύθοισιν, ἔγχεϊ, Il. 18, 252; δόλοισι, Od. 3, 121; absol. τὰ χερείονα νικᾷ, the worse prevails, Il. 1, 576. βουλὴ κακὴ νίκησεν, Od. 10, 46. *b*) In judicial language: to be acquitted, *to gain the cause,* Od. 11, 548. 2) Trans. *to conquer, to vanquish,* with accus.

τινὰ μάχῃ, Il. 16, 79; *πόδεσσι*, Il. 20, 410; metaph. *to excel, τινὰ ἀγορῇ, κάλλεϊ*, Il. 2, 370. 9, 130; *νόον νεολῇ*, Il. 23, 604. *b*) *to gain, to bear off; νίκην*, to gain a victory, Od. 11, 545. *πάντα ἐνίκα*, he bore off all the prizes, subaud. *ἀέθλα*, Il. 4, 389.

νίκη, ἡ, victory, commonly in battle, Il. 3, 457. 7, 26. *b*) *victory*, in a civil case, Od. 11, 545. 2) Prop. name, *the goddess of victory*, daughter of Mars, h. 7, 4.

Νιόβη, ἡ, daughter of Tantalus and Dia, wife of King Amphion of Thebes. Proud of her twelve children, and boasting over Latona, she was first deprived of her children, and then converted to a stone, Il. 24, 602. 606.

νίπτω, see *νίζω*.

Νῑρεύς, ῆος, ὁ, son of Charopos and Aglaia, from the island Syme, the handsomest Greek before Troy save Achilles, Il. 2, 671 seq.

Νῖσα, ἡ (otherwise *Νίσσα*), a town in Bœotia, Il. 2, 508. Accord. to Strab. there was no town of this name; hence, he understands *Νῦσα*, a village near Helicon; conf. Ottf. Müller Orchomen. p. 381.

Νῖσος, ὁ, son of Aretus, a Dulichian, father of Amphinomus, Od. 16, 395.

νίσσομαι, poet. (akin to *νίομαι*), fut. *νίσομαι*, Il. 23, 76. 1) *to go, πόλεμόνδε*, Il. 13, 186. 2) Espec. *to go away, to return, οἴκαδε*, Od. 5, 19. *ἐκ πεδίου*, Il. 12, 119. (The form *νεῖσσομαι* is now not found in Hom.)

Νίσῡρος, ἡ, a little island, belonging to the Sporades near Cos, now *Nizzaria*, Il. 2, 676. (*ῠ* in Anthol. III. 240.)

νιφάς, άδος, ἡ (*νίφω*), *a snow-flake*, comm. plur. *νιφάδες*, a snow storm, Il. 12, 278; often as an image of multitude, * Il. 3, 222.

νιφετός, ὁ (*νίφω*), *a snow-storm*, Od. 4, 566; (in Il. 10, 7, it is incorrectly accented *νίφετος*.)

νιφόεις, εσσα, εν (*νίφω*), *snowy, snow-clad*, epith. of mountains, espec. of Olympus, Il. 18, 615. Od. 19, 338.

νίφω, infin. pres. *νιφέμεν, to snow*, Il. 12, 280. †

νίψα, ep. for *ἔνιψα*, see *νίζω*.

νοέω (*νόος*), fut. *νοήσω*, aor. *ἐνόησα* and *νόησα*. 1) *to see, to observe, to perceive, τινά* or *τί*, prim. with the eyes, *ὀξὺ νοῆσαι*, to see sharply or quickly, Il. 3, 374. 5, 312; also *ὀφθαλμοῖς*, Il. 15, 422. 24, 294; often in connection with *ἰδεῖν*, Il. 11, 599. Od. 13, 318; metaph. *to perceive, to be aware, to see, θυμῷ, φρεσί, μετὰ φρεσί, ἐν φρεσί*. 2) *to think, to consider, to ponder, to deliberate*, Il. 9, 537. Od. 11, 62. 20, 367. 3) *to think upon, to devise, to plan, νόον*, to devise a counsel or plan, Il. 9, 105; *μῦθον*, Il. 12, 232; *νόημα*, Od. 2, 122; *ἄλλο*, Od. 2, 382; with infin. *to purpose, to have in mind*, Il. 5, 665. 22, 235. Mid. aor. 1, *νοήσατὸ μάστιγα ἑλέσθαι*, he thought to take the whip, Il. 10, 501. †

νόημα, ατος, τό, 1) *thought, a sentiment*, often plur. as an image of velocity, Od. 7, 36. h. Ap. 187. 2) *purpose, resolution, design*, comm. in the plur., Il. 10, 104. Od. 2, 121. 3) *understanding, intelligence, wisdom*, Od. 20, 346. Il. 19, 218.

νοήμων, ον, gen. *ονος, thoughtful, considerate, intelligent*, * Od. 2, 282. 3, 133. 13, 209.

Νοήμων, ονος, ὁ (cf. Cato), 1) a Lycian, Il. 5, 678. 2) a noble Pylian, Il. 23, 612. 3) son of Phronius in Ithaca, who gave Telemachus a ship for his voyage, Od. 2, 386. 4, 630.

νόθος, η, ον, illegitimate, born out of wedlock; opposed to *γνήσιος*, Il. 11, 102. *κούφῃ νόθῃ*, * Il. 13, 173.

νομεύς, ῆος, ὁ (*νέμω*), *a herdsman*, in the most general signif. *ἄνδρες νομῆες*, Il. 17, 55.

νομεύω (*νομεύς*), fut. *σω, to pasture, to attend, to guard, μῆλα*, Od. 9, 336. 10, 85. 2) *to graze, to feed down, βουσὶ νομούς*, h. Merc. 492.

**νομή, ἡ* (*νέμω*), *a meadow, a pasture*, Batr. 59.

**νόμιος, η, ον* (*νομή*), *relating to a pasture; νομιὸς θεός*, the pastoral deity Pan, h. 18, 5.

Νομίων, ῖονις, ὁ, father of Amphimachus in Caria, Il. 2, 871.

νομόνδε, poet. adv. *to pasture*, Il. 18, 575. Od. 9, 438.

νομός, ὁ, (*νέμω*), *a pasture*. *a*) i. e. the place where cattle feed, *pasture-ground, ὕλης*, a woodland pasture, Od. 10, 159. *b*) *food, nourishment* in the pasture, h. Merc. 198. *c*) Metaph. *ἐπίων πολὺς νομὸς ἔνθα καὶ ἔνθα*, on this side and that the pasture of words extends, i. e. the words wander here and there. (Voss, 'wide is the field of the wandering words,') Il. 20, 249.

* *νόμος*, ὁ (*νέμω*), that which is distributed; hence, *custom, usage, law*, not in the Il. and Od., only *νόμοι ᾠδῆς*, the melodies of song. h. Ap. 20.

νόος, ὁ, contr. *νοῦς*, only Od. 10, 240, prop. *thought, intelligence*, i. e. the nobler part of the soul, which is wanting in brutes, *sentiment, consciousness*, Il. 11, 813; hence, 1) *understanding, reason, intelligence*, Il. 15, 643; *νόῳ* (with intelligence), *καὶ βουλῇ*, Od. 3, 128; connected with *μῆτις*, Il. 7, 448; *νόῳ*, with discretion, Od. 6, 326. 2) *disposition, cast of mind, mode of thought, heart, soul*, with *θυμός*, Il. 4, 369. Od. 1, 3. *χαῖρε νόῳ*, Od. 8, 78. *ἔχειν νόον*, Od. 2, 124. 281; *ἔμπεδος, ἀκήλητος, ἀπηνής, ἀεικής*. 3) *thought, opinion, view, resolution, νόον ποιεῖν*, Il. 9, 104. *νόον καταλέξαι*, Il. 2, 192. Od. 4, 256. 14, 490.

* *νόσος*, ἡ, see *νοῦσος*.

νοστέω (*νόστος*), fut. *νοστήσω*, aor. *ἐνόστησα*, 1) *to turn back, to return, οἶκαδε, οἴκονδε, ἐκ Τροίης*, Il. *δόμονδε, Ἰθάκηνδε, ἐς πατρίδα*, Od. 2) Generally, *to go, to come*, Od. 4, 619, (or it must be assumed that Menelaus had been in Sidon twice).

νόστιμος, ον (*νόστος*), *belonging to the return*; hence, 1) *νόστιμον ἦμαρ*, the day of return: *the return, the voyage home*, Od. 1, 9. 354, and often. 2) *returning home*, that can or will return home, * Od. 4, 806. 19, 85.

νόστος, ὁ, *a return, a journey home*, Il. 2, 155; both with the gen. of the person who returns, *Ὀδυσῆος*, Od. 1, 87. 2, 360; and of the place, to which one returns: *γαίης Φαιήκων*, to the land of the Phæaces, Od. 5, 344; also *ἐπί τι*, Il. 10, 509. 2) Espec. *the return* of the heroes from Troy, Od. 1, 325. 3, 132. The Cyclic poets have treated this subject circumstantially.

νόσφι, before a vowel *νόσφιν*, 1) Adv. poet. *separate, far, apart, away*, with *κλίειν, εἶναι, aside*, in concealment, Il. 17, 408; also *νόσφιν ἀπὸ φλοίσβοιο*, Il. 5, 332. 2) As prep. with gen. *far from, away from*, comm. spoken of place, *ἑτάρων*, Il. 1, 349. *πολέμοιο*, Il. 6, 443. *b*) *alone, without, aside*, Od. 1, 20. *θεῶν*, Il. 12, 466. *c*) Spoken of the mind: *νόσφιν Ἀχαιῶν βουλεύειν*, who think differently from the Greeks, i. e. otherwise than the Greeks, Il. 2, 347.

νοσφίζομαι, mid. poet. (*νόσφι*), aor. 1 *νοσφισάμην*, ep. *σσ*, aor. pass. *νοσφισθείς*, 1) *to remove oneself, to separate oneself*, prim. spoken of place: with gen. *πατρός*, from one's father, Od. 23, 98; absol. aor. pass. Od. 11, 73. *b*) With accus. *to leave, to forsake* any thing, *παῖδα, δῶμα*, Od. 4, 264. 21, 104. *ὄρεα*, Od. 19, 339. 2) Metaph. spoken of the mind: *to separate oneself, to turn from* any one, from hatred or contempt, Il. 2, 81. 24, 222. N. B. *νοσφισθεῖσα*, in the signif. of the aor. mid. with accus. *θεῶν ἀγορήν*, h. Cer. 92.

νοτίη, ἡ, poet. (*νότιος*), subst. prop. *moisture*, then *rain*, plur. Il. 8, 307. †

νότιος, ίη, ιον (*νότος*), *wet, moist, ὄμβρος*, Il. 11, 811. *ἐν νοτίῳ τήγυϊ ὦρμισαν*, subaud. *ναῦν*, they anchored the ship high in the water (not the deep water, but the shore water), Od. 4, 785. 8, 55; see Nitzsch ad Od. 2, 414.

Νότος, ὁ, *the south wind*, or more precisely, the *south-west wind*, Il. 2, 145. It brings wet weather, Il. 3, 10. 11, 306; and with the zephyr is the most stormy wind, Od. 12, 289.

νοῦσος, ἡ, Ion. for *νόσος*, h. 15, 1; † *sickness, disease*, and gener. *evil, wretchedness*, Od. 15, 408.

νύ, νύν, most. ep. enclitic particle (shortened from *νῦν*), it marks, 1) The progress of the action or discourse, (see *νῦν* 2.) *now, then, thereupon*, often at the same time moderately illative, Il. 1, 382. Od. 4, 363; rarely ep. in a temporal signif., Il. 10, 105. 2) It has a strengthening force, *a*) In exhortations, *now, then, δεῦρό νυν*, Il. 23, 485. *b*) In other clauses: *then, therefore, now*, Il. 10, 165. 17, 469; often with irony, *certainly, οὔ νύ τι*, not surely, Od. 1, 347. *c*) In interrogations, *now*, Il. 1, 414. 4, 31. Od. 2, 320. 4, 110.

νυκτερίς, ίδος, ἡ (*νύξ*), *a night-bird*, espec. *a bat*, * Od. 12, 433. 24, 6.

νύμφᾰ, see *νύμφη*.

νύμφη, ἡ, vocat. poet. *νύμφα*, only Il. 3, 130. Od. 4, 743; (perhaps from the obsol. *νύβω, nubo*, to envelope), *a bride*, (who was conducted to the bridegroom, with the face veiled), Il. 18, 493; generally, *a*) *a young wife, a married woman*, Il. 3, 130. Od. 4, 743. *b*) *a virgin, a maiden*, of nubile age, Il. 9, 560.

Νύμφη, ἡ, *a nymph*, a female deity of inferior rank. The nymphs inhabited islands, mountains, forests, fountains, etc. Il. 20, 8. 9. Hom. mentions *Νύμφη Νηΐς*, a fountain nymph, Il. *Νύμφαι ὀρεστιάδες*, mountain nymphs, Il. 6,

ονόμοι, country nymphs, as compa- Diana, Od. 6, 105. They are daugh- upiter, Il. 6, 420; springing from , groves, and streams, Od. 10, 350; naids of other goddesses, Od. 6, 105. nd were worshipped in sacred grot- sacrifices, Od. 14, 435.

ς, ὁ (νύμφη), *a bridegroom, an husband*, (newly married, V.) Il. Od. 7, 65.

dv. 1) *now, immediately, at once*, rop. spoken of the immediate pre- osed to ὕστερον, Il. 1, 27. Od. 4, 727. 2, 82. καὶ νῦν ἤτοι, and just now, l. Sometimes like the English *now*, en of the past, Il. 3, 439. Od. 1, 43. e future, Il. 5, 279. 2) Frequenly for νύν, *now, then, thereupon*, espec. imperat. Il. 10, 175. 15, 115. cf. νύ,

ɜe νύ.

νκτός, ἡ, 1) *night*, both generally, ken of individual nights. Homer he night into three parts, Il. 10, 253. 112. νυκτός, by night, Od. 13, 278. διὰ νύκτα, through the night, Od. 3, τὶ πείθεσθαι, to obey the night, i. e. Il. 7, 282. 2) *the darkness of night*, erally, *darkness, obscurity*, Il. 5, 23. espec. *a*) *the night of death, the of death*, Il. 5, 659. 13, 580. *b*) As e of terror, spoken of Apollo: νυκτὶ . 1, 47. τάδε νυκτὶ ἔοικει, these things ned as the night, Od. 20, 362.

κτός, ἡ, *the goddess of night*, Il. 14, accord. to Hes. Th. 123, daughter s, who with Erebus begat Æther . [In Il. 14, 78, it should be appel- cf. Jahrb. J. und K. p. 275.]

ή, poet. *a daughter-in-law*, Il. 22, 65. 51. 2) Gener. one related by mar- *sister-in-law*, Il. 3, 49. h. Ven. 136.

α, ἡ (akin to νύσσα), a name given tains and cities, whither Bacchus d to have come, perhaps a moun- Arabia, τηλοῦ Φοινίκης, h. 26, 8. cf.

ῖον ὄρος, τό, the *Nysæan mountain*, in Thrace, accord. to V. an Edo- ountain, Il. 6, 133; others suppose it ain in Arabia or India.

ιον πεδίον, τό (Νῦσα), the *Nysæan* ccord. to Creuzer in Asia, h. Cer. 17. cf. Apd. 3, 4. 3. Voss regards it as the Bœotian village *Nysa*, others still as *Phocis*.

νύσσα, ἡ (νύσσω), 1) a pillar on the race ground, around which the runners were obliged to turn, the *goal*, meta, Il. 23, 332. 338. 2) the point of starting, *the barriers*, Il. 23, 758. Od. 8, 121.

νύσσω, aor. 1 ep. νύξα, 1) *to prick, to thrust*; absol. with dat. instrum. ξίφεσιν καὶ ἔγχεσιν, Il. 13, 147; with accus. τινά, to pierce, to wound any one, Il. 5, 46. 12, 395; *to pierce, to thrust through*, σάκος, Il. 11, 564; τινὰ κατὰ χεῖρα, to wound any one in the hand, Il. 11, 252; also with double accus. Il. 11, 96. 2) Generally, *to thrust*, ἀγκῶνι νύσσειν τινά, to thrust any one with the elbow, Od. 14, 485.

νώ, see νῶϊ.

νωθής, ές, poet. (perhaps from νή, ὠθέω), *slow, lazy, dull*, epith. of the ass, Il. 11, 559. †

νῶϊ, nom. dual, gen. dat. νῷϊν, accus. νῶϊ and νώ, the last only Il. 5, 219. Od. 15, 475. 16, 306; *both of us, we two*. (νῷϊν as nom. or accus. is to be rejected, and νῶϊ to be read for νῶϊν, Il. 16, 99; accord. to Buttm. Lexil. I. p. 53.)

νωΐτερος, η, ον, *our two, belonging to us, both*, Il. 15, 39. Od. 12, 185.

νωλεμές and νωλεμέως, adv. *unceasingly, perpetually, ever*; comm. νωλεμὲς αἰεί, alone νωλεμές, Il. 14, 58; in like manner νωλεμέως, Il. and Od. (comm. deriv. from νη, and λείπω.)

νωμάω (poet. lengthened from νέμω), fut. νωμήσω, 1) *to divide, to distribute, to apportion*, in sacrifices and feasts: τινί, Il. 1, 471. Od. 3, 340. 2) Like νέμω, *to put in motion, to move*, spoken of the human limbs: γούνατα, πόδας, Il. and Od. *b*) *easy to move, to brandish, to manage*, σκῆπτρον, Il. 3, 218. spoken of arms: ἔγχος, βῶν, Il.; τόξον, οἰήϊα, Od. 12, 218. πόδα νηός, Od. 10, 32. 3) Metaph. spoken of the mind, like *versare*: νόον ἐνὶ στήθεσσι, to revolve a thought in the breast, to consider, to have in mind, Od. 13, 255; again, κέρδεα ἐνὶ φρεσί, Od. 18, 216. 20, 257. ἀμφὶ ἑ νωμήσας, h. Cer. 373. Accord. to the explanation of Herm. *secto in duas partes grano*; cf. Frank ad loc. Ilgen: *hoc animo secum volvens*.

νώνυμνος, ον, see νώνυμος.

νώνυμος, ον (νή, ὄνομα), νώνυμνος, to form a position, Il. 12, 70. 13, 221 [illegible]

fameless, inglorious, Od. 13, 239. 14, 182; in the Il. only *νώνυμνος*.

νῶροψ, οπος, ὁ, ἡ, epith. of brass, accord. to the Gramm. *blinding, sparkling, shining*, Il. 2, 578. (Accord. to the Schol. from *νή* and *ὀφάω*; accord. to Riemer from *ἀνήρ* and *ὤψ*, man-ennobling.)

* *νωτάχμων, ονος*, 2 (*ἄχμων*), *having the back defended by a cuirass*, Batr. 296.

νῶτος, ὁ, plur. *τὰ νῶτα*, 1) *the back* of men and brutes; plur. for the sing. *μετὰ νῶτα βάλλειν*, to turn the back, i. e. to fly, Il. 8, 94; *τὰ νῶτα*, the back pieces of animals, which as being best, were placed before the most distinguished guests, Il. 7, 321. Od. 4, 65. 2) Metaph. *any surface, εὐρέα νῶτα θαλάσσης*, the wide back of the sea, Il. 2, 159. 8, 511. Od. 3, 142.

νωχελίη, ἡ, ep. (*νωχελής*), *slowness, sluggishness, laziness*, Il. 19, 411. †

Ξ.

Ξ, the fourteenth letter of the Greek alphabet, and hence the sign of the fourteenth rhapsody.

ξαίνω (akin to *ξάω, ξέω*), *to scratch*, espec. *to card, εἴριά*, Od. 22, 423. †

ξανθός, ή, όν, yellow, in manifold degrees: *golden, reddish, brown*. *a*) Spoken of persons: *yellow-haired, fair-haired, blond*, since it refers to the golden-colored, blond hair, often an epith. of Menelaus and other heroes, Il. 10, 240. Others refer it to the brownish complexion, but *ξανθὴ κόμη*, Il. 1, 197. 23, 141, is expressly ascribed to Achilles and to Ulysses, *ξανθαὶ τρίχες*, Od. 13, 399; also Ceres is so denominated, *ξανθὴ Δημήτηρ*, (like *flava Dea*, Ovid,) Il. 5, 501. *b*) Spoken of steeds: *dun, cream-colored* or *brownish*, Il. 9, 407. 11, 680.

Ξάνθος, ὁ, with changed accent. 1) son of Phænops, a Trojan, Il. 5, 152. 2) the name of a horse of Achilles, sprung from Zephyr and the harpy Podarge, Il. 16, 149. Juno gave him human language, that he might communicate to Achilles his death, Il. 19, 395. 3) a steed of Hector, Il. 8, 185.

Ξάνθος, ὁ, in geography. 1) a river near Troy, thus called in the language of the gods, amongst men *Σκάμανδρος*, q. v. Il. 14, 434. 20, 74. 2) a river in Lycia, which rises in the Taurus, and flows into the Mediterranean sea, now *Essenide*, Il. 2, 877. 5, 479.

ξεινήϊον, τό (prop. neut. from *ξεινήϊος*), Ion. for *ξεινεῖον, a gift of hospitality*, which the host bestowed upon the guest, Il. 10, 269; *in full ξεινήϊα δῶρα*, Od. 24, 273; and gener. *entertainment, hospitality*, Od. 4, 33. 2) In the plur. *gifts of friendship*, which persons connected by the ties of hospitality mutually bestowed upon one another, Il. 6, 218. 11, 20; in derision: *reward*, Od. 22, 290. cf. *ξάνιος*.

ξεινήϊος, η, ον, = *ξείνιος*, Od. 24, 273. †

ξεινίζω (*ξεῖνος*), Ion. for *ξενίζω*, fut. *ξεινίσω*, ep. *σσ*, aor. *ἐξείνισα*, ep. *σσ*, *to receive a guest, to entertain him*, *τινά*, Il. 3, 207. Od. 3, 355. 7, 190.

ξείνιος, ίη, ίον, Ion. for. *ξένιος* (*ξεῖνος*), (comm. form Od. 14, 158. 389. 15, 514. 546.) 1) *belonging to a guest*, or *to hospitality, hospitable; Ζεὺς ξείνιος*, Jupiter, the protector of hospitality, who avenges its rites when violated, Il. 13, 625. Od. 9, 271. *ξείνη τράπεζα*, the hospitable table, Od. 17, 155. 2) Plur. *τὰ ξείνια*, sc. *δῶρα*, prop. presents for friends connected by the ties of hospitality; espec. *hospitable entertainment with food and drink*, *ξείνια παρατιθέναι*, to entertain hospitably, Od. 3, 490; *διδόναι*, Od. 14, 404.

ξεινοδόκος, ὁ, Ion. for *ξενοδόκος* (*δέχομαι*), *one receiving strangers* or *guests hospitably, a host*, Il. 3, 354. Od. 8, 210. 543. 15, 55.

ξεῖνος, η, ον, Ion. for *ξένος*, I) *strange, foreign*, rarely *ἄνθρωποι ξεῖνοι*, Il. 24, 202; *βώτορες*, Od. 14, 102. II) Comm. subst. *ὁ ξεῖνος* (*ἡ ξείνη*, h. Cer. 248.) 1) *a stranger, a foreigner*, Il. 4, 377; who as soon as he had eaten with a Greek, could count upon his protection and aid, Od. 6, 208. 8, 546. 2) Espec. *a table-friend*, one who by an alliance of hospitality contracted with another, has mutually with him, laid himself under an obligation of reception and entertainment,

Od. 1, 313. This bond descended by inheritance; hence ξεῖνος πατρώϊος, a paternal table-friend, a guest by inheritance, Il. 6, 215. Od. 1, 187. The ξεῖνος is both the guest who is entertained, Od. 8, 543, and the host who provides the entertainment, Il. 15, 532. 21, 42; = ξεινοδόκος.

ξεινοσύνη, Ion. for ξενοσύνη, *hospitality, rite of hospitality*, Od. 21, 35. †

ξενίη, ἡ (ξένος), *hospitality, the rite of hospitality, hospitable reception and entertainment*, * Od. 24, 286. 314.

ξέϊνος, ίη, ιον, for the Ion. ξείνιος, q. v.

ξερός, ή, όν, Ion. for ξηρός, *dry*. ξερὸν ἠπείροιο, the dry ground of the mainland, Od. 5, 402. †

ξέσσε, ep. for ἔξεσε, see ξέω.

ξεστός, ή, όν (ξέω), *shaved, smoothed, polished*, spoken of wood, δίφρος, Il. 24, 322; ἵππος, the artificial horse, Od. 4, 272; spoken of stones: ξεστοὶ λίθοι, hewn stones, for trenches before the door, Il. 18, 504. Od. 3, 406; in like manner αἴθουσα (Voss, polished), Il. 6, 243; spoken of horn, Od. 19, 566.

ξέω, aor. 1 ἔξεσα, always ep. ξέσσα, *to shave, to scrape;* espec. to work any thing carefully with fine tools, *to smooth, to polish, to plane*, * Od. 5, 245. 17, 341. 23, 199.

ξηραίνω (ξηρός), aor. pass. ἐξηράνθην, *to dry up, to make dry*, only ἐξηράνθην πεδίον, * Il. 21, 345. 348.

ξίφος, εος, τό (akin to ξύω), *a sword;* it seems to be not materially different from the φάσγανον, q. v.; and is spoken of as large and two-edged, Il. 21, 118. It had a straight blade (ταυνήκης), was carried in a sheath (κουλεόν), hung upon a belt (τελαμών). The handle (κώπη) was often decorated. ξίφος θρῄκιον, a Thracian sword; accord. to the Gramm. ad Il. 13, 576, it was large and broad.

* ξουθός, ή, όν, poet. *yellow, brownish*, h. 33, 3.

* ξύλινος, η, ον, *of wood, wooden*, δόλος, Batr. 116.

ξύλον, τό (ξύω), *wood* which is cut and split; comm. in the plur. *wood, fire-wood*, sing. Il. 23, 327.

ξύλοχος, ή (ἔχω), ground covered with wood; *a wood, a thicket*, as a lurking-place of wild animals, Il. 11, 415. Od. 4, 335.

ξυμβλήμεναι, ξυμβλήτην, ξύμβλητο, ξύμβληντο, see συμβάλλω.

ξύμπας, ασα, αν, see σύμπας.

ξύν, ep. and earlier form for σύν, which Homer rarely uses, and then, for the most part, to support the metre. Homer has the following compounds: ξυναγείρω, ξυνάγω, ξυνδέω, ξυνελαύνω, ξυνέχω, ξυνιέναι, which are to be found under συν.

ξυνέαξε, see συνάγνυμι.

ξυνεείκοσι, ep. for συνείκοσι, Od.

ξυνέηκα, see συνίημι.

ξυνεοχμός, ό, see συνεοχμός.

ξύνεσις, ιος, ή, see σύνεσις.

ξυνήϊος, η, ον, ep. and Ion. for ξυνός, *common, public*. ξυνήϊα, common property, belonging to the whole army, * Il. 1, 124. 23, 809.

ξυνίει, see συνίημι.

ξύνιον, ep. for ξυνίεσαν, see συνίημι.

ξυνιόντος, ξύνισαν, see σύνειμι.

ξυνός, ή, όν, Ion. and poet. for κοινός, *common, in common, public;* κακόν, Il. 16, 262. ξυνὸς Ἐνυάλιος, common is the god of war, i. e. he helps now this, now that party, Il. 18, 309; with gen. γαῖα ξυνὴ πάντων, * Il. 15, 193.

ξυρόν, τό (ξύω), *a razor;* proverbial: ἐπὶ ξυροῦ ἵσταται ἀκμῆς, it stands upon the edge of the razor, i. e. this is the decisive instant, Il. 10, 173. † The metaphor, according to Köppen and Passow, is derived from the idea, that any thing resting upon a razor's edge must instantly incline to one of the two sides.

ξυνοχή, ή, see συνοχή.

ξυστόν, τό (ξύω), prop. a smoothed stake; *a spear-shaft, a spear*, Il. 4, 269. 11, 260. ξυστὸν ναύμαχον, the pike used in naval engagements, which accord. to Il. 15, 677, was twenty-two cubits long, and pointed with iron.

ξύω (akin to ξέω), aor. 1 ἔξυσα, *to shave, to rub, to smooth;* δάπεδον λίστροισιν, to clean the floor with shovels, Od. 22, 456. 2) Gener. *to do fine work.* ἐανὸν ἔξυσε ἀσκήσασα, she had woven the garment delicately with art, Voss, Il. 14, 179. Others: she had smoothed or polished it.

O.

O, the fifteenth letter of the Greek alphabet; and hence the sign of the fifteenth rhapsody.

ὁ ἡ, τό, ep. forms are: sing. gen. τοῖο, masc. and neut.; plur. nomin. τοί and ταί; gen. fem. τάων for τῶν; dat. τοῖσι, ταῖσι, τῇσι, and τῇς; ταῖς is not Homeric. (Some ancient Gramm. would write the unaccented cases ὁ, ἡ, οἱ, αἱ, with the acute; when standing alone, they are used as demonstrative, conf. Thiersch § 284. 16, and Spitzner ad Il. 1, 9, who follows this in his ed. The opposite view is held by Buttm. Gr. Gram. § 75. Anm. 5. p. 305.) It has, like the German article *der, die, das*, in Hom. the signif. both of a demonstrative and of a relative pronoun.

I) ὁ, ἡ, τό, as a demonstrative pronoun, it points out an object, and indicates it as something known and already spoken of. Often, however, the demonstrative force is so weakened, that the transition to the Attic article clearly shows itself. 1) The pure demonstrative force is seen espec. *a*) When the pronoun stands without a substantive, where it is translated by *this, that*, or, like αὐτός, by *he, she, it*, conf. Il. 1, 9. 12, 29. 43, etc.; again, when it is separated from the substantive by the verb, and, as it were, prepares the way for the following substantive: ἡ δ' ἕσπετο Παλλὰς Ἀθήνη, she however followed, Pallas Minerva, Od. 1, 125. cf. Il. 1, 448. 5, 508. Od. 3, 69. *b*) When it stands as an adjective pronoun, and a relative clause follows it, it is commonly placed after the substantive. οὐδ'—ἐλήθετο συνθεσιάων τάων, ἃς ἐπέτελλε Διομήδης, he forgot not those commands which Diomedes gave him, Il. 5, 320. Od. 2, 119 seq. *c*) In connection with *μέν, δέ, ὁ μέν, ὁ δέ, this here, that there, the one, the other, this, that.* τὸ μέν, τὸ δέ, the one thing, the other, Od. 4, 508; *partly, partly*, Od. 2, 46. So also in the plur. οἱ μέν, οἱ δέ, τὰ μέν, τὰ δέ. If a plur. is distributed into several sing. the former commonly stands in the gen. Il. 18, 595; often, however, *in the same case* with ὁ μέν, ὁ δέ, Il. 5, 27. Od. 12, 73. Frequently ὁ δέ is found without a preceding μέν, Il. 22, 157. Frequently also ὁ μέν stands alone, and a substantive follows, as Il. 23. 4. Od. 1, 115; or another word: τὰ μέν—ἄλλα δέ, Il. 6, 147. 2) The demonstrative force of the pronoun is weaker, when it stands before the substantive, without any subsequent clause relating to it. Still it even then marks the object as known, and gives it emphatic prominence, cf. Il. 1, 11. 20, 33. 35. The pronoun in this case rarely succeeds the noun, see Od. 21, 41. Often almost like the later article, cf. τὰ Φύραια, Od. 18, 385. 2) It approaches most nearly to the later article, *a*) When it converts adjectives and adverbs into substantives, ὁ γεραιός, Il. 24, 252; τὸ μέλαν δρυός, Od. 14, 12; τὸ πάρος, τὸ πρίν. *b*) When it connects prepositions and adverbs with substantives. ἄντυγες αἱ περὶ δίφρον, Il. 11, 535. ἄνδρες οἱ τότε, Il. 9, 559. 4) Some cases are used as absolute: *a*) τό, accus. neut. *therefore, on this account*, Il. 3, 176. 7, 239. *b*) The dat. τῇ and τῇ, q. v. *c*) τοῖσι in τοῖσιν μετέφη, Il. 1, 58, and the like constructions, Wolf ad Il. l. c. would explain as neut. plur. *inter hæc*. It is better taken as a plur. masc. (cf. τῇσι, Il. 24, 723), *among them*, and it stands thus even with only two, Od. 7, 27. 13, 374. *d*) With prepos. ἐκ τοῦ, *from that time, since*, Il. 15, 601.

II) ὅ, ἥ, τό, as a relative pronoun, in all the forms, *who, which, that*. The masc. ὅ stands Il. 16. 835; and κλῦθί μοι ὅ χθιζός θεὸς ἦλυθεν, hear me god, who camest yesterday, Od. 2, 262.

ὄαρ, αρος, ἡ, poet. (prob. fr. ἄρω), contr. ὦρ, from which dat. ὥρεσσιν, Il. 5, 486; † *a female companion*, espec. *a wife, a consort*, Il. 9, 327.

ὀαρίζω, poet. (ὄαρ), iterat. imperf. ὀαρίζεσκον, contr. for ὀαρίζ., h. Merc. 58; *to have intimate intercourse*, espec. *to converse intimately, to be familiar*, τινί, with any one, Il. 6, 516; ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης, down from the oak or the rock, i. e. securely and undisturbed to converse familiarly with any

one, a proverbial expression, Il. 22, 127; and gener. *to live*, μετά τινι, h. Merc. 170.

ὀαριστής, ου, ὁ, poet. (ὀαρίζω), *a companion, an associate*, Διός, Od. 19, 179. †

ὀαριστύς, ύος, ἡ (ὀαρίζω), *intimate intercourse, familiar conversation, endearment* in the girdle of Venus (Voss, toying), Il. 14, 216. 2) Gener. *intercourse, society, commerce.* ἡ γὰρ πολέμου ὀαριστύς, this is the commerce of war (V. course), Il. 17, 228; προμάχων, * Il. 13, 291.

* ὄαρος, ὁ, poet. (ὄαρ), *intimate intercourse, familiar converse*, h. 22, 3; espec. *the converse of love*, h. Ven. 250.

ὀβελός, ὁ (βέλος), *a spit, a roasting-spit*, only plur. Il. 1, 465. Od. 3, 462.

ὀβριμοεργός, όν (ἔργον), *using violence*, always in a bad sense; *impious, wicked*, * Il. 5, 403. 22, 418. Batr.

ὀβριμοπάτρη, ἡ, poet. (πατήρ), *the daughter of a mighty* or *powerful father*, epith. of Minerva, Il. 5, 747. Od. 1, 101.

ὄβριμος, ον, poet. (from βρι, βρίθω), 1) *strong, powerful, impetuous*, epith. of Mars, Hector, and Achilles, Il. 2) Spoken of inanimate things: *powerful*, i. e. great, heavy, epith. of the spear, of a stone, Od. 9, 241; of impetuous water, Il. 4, 453.

* ὀβριμόθῡμος, ον (θυμόν), *stout-hearted, courageous*, epith. of Mars, h. 7, 2.

ὀγδόατος, η, ον, ep. lengthened for ὄγδοος, *the eighth*, Il. 19, 246, and Od.

ὄγδοος, η, ον (ὀκτώ for ὄγδοFος), *the eighth*. (Od. 7, 261. 14, 287, it is to be pronounced as a dissyllable, see Thiersch § 149. 3.)

ὀγδώκοντα, Ion. contr. for ὀγδοήκοντα, indeclin. *eighty*, * Il. 2, 568. 652.

ὄγε, ἥγε, τόγε, the demonstr. pron. ὁ, ἡ, τό, strengthened by the particle γέ, *this here, that there*, and often to be translated by an emphatic, *this* or *that*. 1) Sometimes it points out the near or remote place of an action, and can be translated only by an adv. κεῖνος ὅγε, that one there, he there, Il. 3, 351. 19, 344. 2) In the epic language it stands often, in case of two consecutive clauses, in the second clause, to bring the subject again to mind, when it is translated by an emphatic, *he, she, it*, Il. 2, 664. Od. 1, 4. As absol. there occur, 1) τῆγε, exactly here, Il. 6, 435. 2) τόγε, for that very reason, Il. 5, 827.

ὄγκιον, τό (ὄγκος), *a coffer, a chest, a basket*, for keeping arrows and other iron instruments, Od. 21, 61. †

ὄγκος, ὁ (akin to ἀγκών), *a curvature, a bending*; hence *a hook*, espec. *the barb* of an arrow, * Il. 4, 151. 214.

ὄγμος, ὁ (akin to ἄγω), prop. *a line, a row*, espec. 1) *the furrow* in ploughing, Il. 18, 546; or *the swath* which a harvester mows, Il. 11, 68. 18, 552; metaph. πίονες ὄγμοι, rich fields, h. Cer. 455. 2) *the path* (of the heavenly bodies), h. 32, 11.

Ὄγχηστός, ὁ, a town in Bœotia, on the lake Copais, having a grove, sacred to Neptune; now the convent *Mazaraki*, Il. 2, 506; from this the adv. Ὀγχηστόνδε, to O., h. Merc. 186.

ὄγχνη, ἡ, *a pear-tree*, Od. 11, 589. 2) *the pear* itself, * Od. 7, 120.

ὀδαῖος, η, ον (ὁδός), *belonging to the way*. τὰ ὀδαῖα, prop. that on account of which a journey is undertaken, accord. to the Schol. *merchandise* (V. *wares*), Od. 8, 163; and *provisions for a journey*, Od. 15, 445, Eustath. Better according to Nitzsch, *the back freight*, or the wares received in exchange for those carried, hence ὦνος ὀδαίων, the gain in the back freight.

ὀδάξ, adv. (δάκνω, ὀδούς), *biting with the teeth*, λάζεσθαι γαίης, Il.; ἑλεῖν οὐδας, Il. 11, 749. ὀδὰξ ἐν χείλεσσι φῦναι, to bite oneself in the lips, Od. 1, 381. 20, 268; see φύω.

ὅδε, ἥδε, τόδε, demonstr. pron. with the enclitic δέ, which strengthens its demonstrative force, in the dat. plur. ep. τοῖςδεσσι and τοῖςδεσσιν, both parts being inflected; *this here, that there, this*. It indicates primar. the nearness of the subject. οὐκ ἔραν ος τάδε γ' ἐστίν, Od. 1, 226; but is also often 1) To be referred to what immediately succeeds, Il. 1, 41. 504. 2) It also points emphatically to a near or remote place, espec. in connection with personal and other pronouns, and is then translated only by *here, there*. ὅδ' ἐγώ, I here, Od. 16, 205. ἡμεῖς οἵδε, Od. 1, 76; δῶρα δ' ἐγὼν ὅδε (εἰμί) πάντα παρασχεῖν, I am here, to present—to thee, Il. 19, 140. ἀνδρὶ ὅςτις ὅδε κρατέει, who here governs, Il. 5, 175. νηῦς δέ μοι ἥδ' ἕστηκεν ἐπ' ἀγροῦ, there in the field, Od. 1, 185. Absol. use of single cases: 1) τῇδε, *here, there*, Il. 12, 345. Od. 6, 173. 2) τόδε, accus. *hither*, Il. 14, 298. Od. 1, 409. δεῦρο τόδε, Il. 14, 388.

therefore, for that reason, Od. 20, 217. 23, 213.

ὁδεύω (ὁδός), *to go, to journey, ἐπὶ νῆας*, Il. 11, 569. †

Ὀδίος, ὁ (Ion. for Ὁδιος = adj. ὄδιος), 1) leader of the Halizones, slain by Agamemnon, Il. 2, 856. [5, 39.] 2) a herald of the Greeks, Il. 9, 170.

ὁδίτης, ου, ὁ (ὁδός), *a traveller, a wayfaring man*, also with ἄνθρωπος, Il. 16, 263. Od. 13, 123.

ὀδμή, ἡ (ὄζω), Ion. and poet. *odor, fragrance*, Il., also *vapor, stench*, Od. 4, 406.

* ὁδοιπορίη, ἡ, *a journey, a way*, h. Merc. 85.

ὁδοιπόριος, ον (πόρος), *relating to a journey.* τὸ ὁδοιπόριον, recompense for a journey, passage-money for a voyage, Od. 15, 506. †

ὁδοιπόρος, ον (πόρος), *travelling;* subst. *a traveller, a travelling companion*, Il. 24, 375. †

ὁδός, ἡ, Ion. οὐδός, Od. 17, 196; † *the way.* 1) Spoken of place: *a path, a street*, ὁδ. ἱππηλασίη, Il. 7, 340; ὁδ. λαοφόρος, Il. 15, 682. πρὸ ὁδοῦ γενέσθαι, to go forwards, Il. 4, 382. 2) Spoken of the act: *progress, travel, journeying*, Il. 9, 626; also by sea, Od. ὁδὸν ἔρχεσθαι, generally, to go a journey, accord. to Voss, Il. 1, 151; (in distinction from ἶφι μάχεσθαι, Bothe: *embassy.*) It is not with the ancients to be explained by λόχος. [Felton: *to go on an expedition*, or *to lay an ambush.*]

ὀδούς, ὀδόντος, ὁ (ἔδω), dens, *a tooth;* in the boar, *a tusk*, Il. 11, 416. Od. 19, 393; on ἕρκος ὀδόντων, see ἕρκος.

ὀδύνη, ἡ, *pain, pang.* *a*) Spoken of the body, always in the plur., Il. 4, 117. 5, 397. 766, and often. *b*) Spoken of the soul: *grief, sadness*, Od. 2, 79; connected with γόοι, Od. 1, 242; sing. only ὀδύνη Ἡρακλῆος, pain about Hercules, Il. 15, 25.

ὀδυνήφατος, ον, poet. (φάω), *pain-destroying, pain-quieting, soothing, φάρμακα*, * Il. 5, 401. 900. 11, 847.

ὀδύρομαι, depon. mid. part. aor. ὀδυράμενος, Il. 24, 48. 1) Intrans. *to lament, to wail aloud, to complain, to grieve*, spoken of men; once of birds, Il. 2, 315: often absol. and *a*) With gen. τινός, about any one, Il. 22, 424. Od. 4, 104; ἀμφί τινα, Od. 10, 486. *b*) With *dat.* τινί, *for* any one, Od. 4, 740; ἀλλήλοισι, mutually to complain to each other, Il. 2, 290. 2) Trans. *to bewail, to lament for*, to *deplore*, with accus. of the person, Il. 24, 740. Od. 1, 243; of the thing: νόστον, Od. 5, 153. 13, 219.

Ὀδυσήϊος, ίη, ιον, ep. for Ὀδίσσειος, relating to Ulysses, Od. 18, 353.

Ὀδυσσεύς, ὁ, ep. Ὀδυσεύς, gen. Ὀδυσσῆος, Ὀδυσῆος, Ὀδυσσέος, and Æol. and ep. Ὀδυσεῦς, Od. 24, 398; dat. Ὀδυσῆι and Ὀδυσεῖ, accus. Ὀδυσσῆα, Ὀδυσσέα and Ὀδυσῆ, Od. 19, 136; *Ulysses, Ulixes*, son of Laertes and Ctimene, Od. 16, 117 seq., king of the Cephallenes, i. e. of the islands Ithaca, Same, Zacynthus, and of the neighboring continent, husband of Penelope and father of Telemachus; he received this name from his grandfather Autolychus, because he came angry with many (ὀδυσσάμενος), Od. 19, 407. In him the poet presents to us a hero, who distinguished himself as much by spirit and bravery as by cunning, prudence and steadfastness. He sailed to Troy with twelve ships, Il. 2, 631; and after the destruction of this city, he made sail first with Menelaus to return to Ithaca, Od. 3, 162. He spent ten years in wanderings, so that he reached home in the twentieth year. His wanderings are described in the Odyssey. After he was landed in Ithaca by the Phæaces, Minerva communicated plans to him, by which he might punish the suitors, Od. 13, 257 seq. He goes clad as a beggar to Eumæus, discovers himself to Telemachus, permits himself to be recognized by Penelope, and in company with his son and the faithful herdsman, slays the suitors. He fights against the parents of the suitors who would revenge the death of their sons, until finally Minerva established peace, Od. 24, 220 seq.

(ὀδύσσομαι), poet. depon. mid. pres. obsol. only in the aor. ὠδυσάμην, 3 plur. ὀδύσαντο, part. ὀδυσσάμενος, perf. ὀδώδυσμαι, with pres. signif. Od. 5, 423. 1) *to be angry, to be wroth, to hate*, τινί, Il. 6, 138. Od. 1, 62. 19, 275; ὀδυσσάμενος, Od. 19, 407, Passow would take in a pass. signif.: *hated, odious*, but it is act.: *angry, enraged.* 2) With accus. ὠδύσατο Ζῆνα, he excited the anger of Jupiter, Ep. 6. 8. cf. Herm.

ὄδωδα, see ὄζω.

ὀδώδυσμαι, see ὀδύσσομαι.

ὅεσσι, see ὅϊς.

ὄζος, ὁ, *a knot* or *joint* in a tree, from which a branch springs; generally, 1) *a twig, a branch*, Il. Od. 2) Metaph. *a descendant, a child, offspring*, Il. 2, 540. 12, 188.

ὄζω, perf. ὄδωδα, only 3 sing. plupf. intrans. *to smell, to yield an odor*, ὀδμὴ ὀδώδει, the odor was diffused, from fumigation and from wine, * Od. 5, 60. 9, 210.

ὅθεν, adv. (ὅς), *whence, from which time, from which place*, also relating to a person instead of the relative, Il. 2, 852. Od. 3, 319; also apparently for ὅπου, *from there, where*, Il. 2, 857.

ὅθι, adv. (poet. for οὗ), *where, in which place*, Il. 13, 229; rarely with a gen. ὅθι αὐλῆς, where in the court, Od. 1, 425; also, *there, where*, and *b*) with the termination of a journey, *thither, where*, Od. 15, 101.

ὄθομαι, poet. depon. only pres. and imperf. *to trouble oneself about any thing, to be anxious about, to shun, to fear*, always with neg. absol. and *a*) with gen. τινός, to trouble oneself about any one, Il. 1, 181. 2) With infin. Il. 15, 166; and with a part. οὐκ ὄθεϊ αἴσυλα ῥέζων, he shuns not to practise wickedness, * Il. 5, 403. [Prob. only used in the pres., the imperf. use being doubtful, as e. g. Il. 5, 403.]

ὀθόνη, ἡ, *fine linen*, Od. 7, 107. *b*) *a veil* or *robe* made of it, Il. 3, 141. 18, 595.

ὄθριξ, ὄτριχος, ὁ, ἡ, poet. for ὁμόθριξ (θρίξ), *with similar hair*, Il. 2, 765. †

Ὀθρονεύς, ῆος, ὁ, a Trojan ally from Cabesus, Il. 13, 363 seq.

οἷ, dat. sing. from οὗ.

οἷα, adv. sing. οἷος.

οἴγνῡμι (οἴγω), aor. 1. ep. ὤϊξα and ᾠξα, Il. 24, 457; † part. ὀΐξας, imperf. pass. ὠΐγνυντο, *to open, to unlock*, with accus. θύρας, Il. or πύλας, τινί, to any one. Il. 24, 457. οἶνον, to open the wine, Od. 3, 392.

οἶδα, οἶσθα, οἶδε, perf. *I know*, see ΕΙΔΩ.

οἰδάνω, ep. for οἰδαίνω (οἶδος). 1) Act. *to swell*, i. e. to cause to swell, with accus. spoken of anger: νόον, to swell the heart, i. e. to excite, Il. 9, 554. 2) Mid. *to swell*, οἰδάνεται κραδίη χόλῳ, * Il. 9, 646.

οἶδας, ep. for οἶσθα, see ΕΙΔΩ.

οἰδέω, Ion. and ep. for οἰδάω, imperf. 3 sing. ᾤδει, intrans. *to swell, to puff up, to grow*, in body, Od. 5, 455. †

Οἰδίπους, οδος, ep. gen. Οἰδιπόδαο, Il. 23, 679; (from οἰδεῖν and πούς, swollen-foot, because his feet were swollen when he was found, cf. Apd. 3, 5. 7.), son of Laïus and Epicaste, father of Eteocles and Polynices. His father, on account of an oracle, caused him to be exposed at birth; a herdsman of the king of Corinth found him, and brought him to his wife, who brought him up. Warned by the oracle at Delphi not to return to his native land, he proceeded to Thebes, slew unwittingly his father Laïus, solved the riddle of the Sphinx, and married his mother Epicaste. When the secret was discovered, Epicaste hung herself, but Œdipus reigned in Thebes and died there, Od. 11, 270. Accord. to the tragic poets he put out his own eyes, and being expelled from Thebes, fled to Attica. His funeral games are mentioned, Il. 23, 679 seq.; see Ἐπικάστη.

οἴδμα, ατος, τό, poet. *a swelling*, espec. of the sea; *a roaring, a breaker*, Il. 23, 230; θαλάσσης, h. Cer. 14; spoken of a river, * Il. 21, 234.

οἰέτης, ες, poet. (ἔτος), for ὁμοέτης, *of equal age*, βοῦς, Il. 2, 765. †

οἰζῠρός, ή, όν, poet. (οἰζύς), compar. οἰζῠρώτερος, superl. οἰζῠρώτατος, *lamentable, miserable, wretched, sad*, often an epith. of men, Il. 1, 417. Od., and of inanimate objects: νύκτες, Od. 3, 95. 13, 337. πόλεμος, the miserable war, Il. 3, 112. (On the irreg. compar. and superl. see the Gram.)

οἰζύς, ύος, ἡ, poet. *misery, wretchedness, distress, suffering*, Il. 6, 285. 14, 480; dat. contr. οἰζυῖ for οἰζύϊ, Od. 7, 270.

οἰζύω, poet. (οἰζύς), aor. 1 part. οἰζύσας, 1) *to lament, to utter lamentations*, περί τινα, about any one, Il. 3, 408. 2) Trans. *to suffer, to endure*, κακά, Il. 14, 89; and absol. *to be wretched*, Od. 4, 152.

οἰήϊον, τό, ep. = οἰηΐς, *a rudder*, Od. 9, 483; plur. Il. 19, 43.

οἰήξ, ηκος, ὁ, ep. for οἰαξ (οἰόω), prop. a handle, espec. of a rudder, *the rudder* itself; in Hom. however οἰήκες, Il. 24, 269, † *rings on the yoke*, through which the reins pass to the mouths of the animals.

οἶκαδε, adv. (from an old root ΟΙΞ = οἶκος), *to the house, homewards, home*, Il. and Od.

οἰκεύς, ῆος, ὁ, Ion. (οἰκέω), *an inmate of a family*, Il. 5, 413; as early as in the Od. *servant, slave*, 14, 4. 4, 245.

οἰκέω (οἶκος), fut. ήσω, aor. 1 pass. 3 plur. ᾠκήθεν, ep. for ᾠκήθησαν, 1) Intrans. *to dwell, to live*, comm. with ἐν, Il. 14, 116. Od. 9, 200. 2) Trans. *to inhabit*, with accus. ὑπωρείας, Il. 20, 218; hence pass. *a*) *to be inhabited*, οἰκέοιτο πόλις, Il. 4, 18. *b*) *to be settled, to keep house*, as οἰκίζεσθαι: τριχθὰ ᾠκήθεν, they dwelt in three divisions, Il. 2, 668.

οἰκίον, τό (dimin. only in form from οἶκος), *a house, an abode, a dwelling, a habitation*, always in the plur. comm. spoken of men. *b*) Spoken of animals: *an abode, a nest*, of wasps, bees, Il. 12, 168; of the eagle, Il. 12, 221. *c*) Spoken of the lower world, Il. 20, 64.

Ὀϊκλέης, έους, ὁ, poet. Ὀϊκλείης, Od. 15, 244; accus. Ὀϊκλῆα, son of Antiphates, father of Amphiaraus, Od. 15, 243. cf. Apd. 2, 6. 4.

οἴκοθεν, adv. (οἶκος), *from a house*, i. e. *a*) from a dwelling, Il. 11, 632. *b*) from one's own property, * Il. 7, 364. 391. 23, 558.

οἴκοθι, adv. (οἶκος), poet. = οἴκοι, *in the house, at home*, domi, Il. 8, 513. Od. 3, 303.

οἴκοι, adv. (οἶκος), *to the house, to home*, Il. 1, 113. Od. 1, 12, and often.

οἰκόνδε, adv. (οἶκος), poet. = οἶκαδε, *to the house, home*. *a*) to the dwelling, Il. 3, 390. *b*) to one's country, φεύγειν, Il. 2, 158; ἄγειν, to conduct home, Od. 6, 159.

οἶκος, ὁ, 1) *a house*, i. e. *an abode, a dwelling* of any kind; the lodge of Achilles, Il. 24, 471; the cave of the Cyclops, Od. 9, 478. *b*) single parts of a house, *a chamber, a room*, Od. 1, 356. 362; also plur. οἶκοι, like *ædes*, spoken of a house, Od. 24, 417. 2) *house*, i. e. *household, family*, Od. 1, 232. 2, 64. 6, 181. Il. 15, 498.

οἰκτείρω (οἶκτος), aor. 1 ᾤκτειρα, *to bewail, to bemoan, to commisserate, to lament*, τινά, Il. 11, 814. πολιόν τε κάρη, πολιόν τε γένειον, * Il. 24, 516. h. Cer. 137.

οἴκτιστος, η, ον, see οἰκτρός.

οἶκτος, ὁ (οἰ), *lamentation, complaint, commisseration, pity*, * Od. 2, 81. 24, 438.

οἰκτρός, ή, όν (οἶκτος), compar. οἰκτρότερος, superl. οἰκτρότατος, Od. 11, 421; oftener οἴκτιστος, *lamentable, deplorable, pitiable*, Il. and Od. neut. plur. οἴκτρα, as adv. ὀλοφύρεσθαι, to wail or complain piteously, Od. 4, 719; also superl. οἴκτιστα θανεῖν, Od. 22, 472.

οἰκωφελίη, ἡ (ὀφέλλω), *advantage for a house, domestic economy, domestic life*, Od. 14, 223. †

Οἰλεύς, ῆος, ὁ, king of Locris, husband of Eriopis, father of the Locrian Ajax, and of Medon, Il. 2, 527. 727. 13, 694. 2) a Trojan charioteer, of Bianor, Il. 11, 93.

Οἰλιάδης, ου, ὁ, son of Oïleus = *Ajax*, Il. 12, 365.

οἶμα, ατος, τό, poet. (οἴω), *an assault, an attack*, Il. 16, 752; spoken of lions, and plur. of the eagle, * Il. 21, 252.

οἰμάω, poet. (οἶμα), aor. 1 οἴμησε, *to assault, to rush upon*, spoken of an attack, Il. 22, 308. Od. 24, 538; of the hawk, μετὰ πίλειαν, to pounce upon a dove, Il. 22, 140.

οἶμη, ἡ = οἶμος, poet. prop. *a way, a path*, metaph. spoken of the course which a narration takes; hence, *a narrative, a song*. * Od. 8, 74. 481. 22, 347. [cf. Jahrb. J. und K. p. 275.]

οἶμος, ὁ, poet. (οἴω = φέρω), *a way, a path*, metaph. *a*) *a strip*, οἶμοι κνάνοιο, strips of steel (upon the shield), Il. 11, 24. † *b*) *the course of a song, an air, a melody*, h. Merc. 450.

οἰμωγή, ἡ (οἰμώζω), *lamentation, wailing, a cry of distress*, as of persons dying, Il. 4, 450. Od. 20, 353.

οἰμώζω (οἴμοι), aor. 1 ᾤμωξα, part. οἰμώξας, prop. to cry, οἴμοι, (ah me); hence, *to lament, to wail, to howl*, often in the part. aor. with κάππεσεν, πίσεν, Il. 5, 68. Od. 18, 398.

Οἰνείδης, ου, ὁ, son of Œneus = *Tydeus*, Il. 5, 813.

Οἰνεύς, ῆος, ὁ (the vintner, from οἶνος), son of Portheus, king of Calydon, husband of Althæa, father of Tydeus, Meleager, etc. Il. 14, 117. Bellerophon was his table-friend, Il. 6, 215. He once forgot Diana in an offering of first-fruits; incensed thereat, she sent a wild boar upon him as a punishment, Il. 9, 529 seq.

οἰνίζομαι, only mid. (οἶνος), impf. without augm. *to procure wine for oneself, to purchase wine*, χαλκῷ, for brass, Il. 7, 472; οἶνον, to fetch wine, * Il. 8, 506. 546. (The act. is not found in Hom.)

οἰνοβαρέω, ep. οἰνοβαρείων, *to be heavy*, or *drunken with wine*, only part. pres. in the ep. form, * Od. 9, 374. 21, 304.

οἰνοβαρής, ές, poet. (βάρος), *heavy with*

wine, intoxicated, drunken with wine, Il. 1, 225. †

Οἰνόμαος, ὁ (*Vindemius*, Herm.), 1) an Ætolian, Il. 5, 706. 2) a Trojan, slain by Idomeneus, Il. 12, 140.

οἰνόπεδος, ον (*πέδον*), having vineyards, *producing wine, abounding in wine*, *ἀλωή*, Od. 1, 193. 11, 193; neut. subst. *τὸ οἰνόπεδον, a vineyard*, (grape-field, V.), Il. 9, 579.

Οἰνοπίδης, ου, ὁ, son of Œnopion = *Helenus*, Il. 5, 707.

οἰνοπληθής, ές, poet. (*πλῆθος*), *full of wine, abounding in wine*, *Σνρίη*, Od. 15, 406. †

οἰνοποτάζω, poet. for *οἰνοποτέω* (*πότης*), *to drink wine*, Il. 20, 84. Od. 6, 309.

οἰνοποτήρ, ῆρος, a wine-drinker, a wine-bibber, Od. 8, 456. †

οἶνος, ὁ, wine; the Homeric heroes were wont to drink it mingled with water; the red wine seems to have been most common (*μέλας, ἐρυθρός*), Od. 12, 19. [No other wine is mentioned in Hom.] Andromache sprinkled with wine the wheat given as food to the horses, Il. 8, 186; conf. Columella de re Rust. VI. c. 30. Wine was preserved in jars (*ἀμφιφορεῖς, πίθοι*), Od. 2, 290. 340; or in skin bottles (*ἀσκοί*), Il. 3, 247.

οἰνοχοεύω, poet. *οἰνοχοέω* (*οἰνοχόος*), *to pour out wine*, only in the pres., Il. 2, 127; elliptically, *οἰνοχοεύει*, sc. *ὁ οἰνοχόος*, Od. 21, 142.

οἰνοχοέω (*οἰνοχόος*), imperf. *ᾠνοχόει* and ep. *ἐωνοχόει*, Il. 4, 3; aor. 1 infin. *οἰνοχοῆσαι, to pour out wine, to be cup-bearer, τινί*, Il. 1, 598. Od. 4, 233; with accus. *νέκταρ*, Il. 4, 3.

οἰνοχόος, ὁ (*χέω*), *a wine-pourer, a cup-bearer*, Il. 2, 128. Od. 9, 10.

οἶνοψ, οπος, ὁ, ἡ, poet. (*ὤψ*), looking like wine, *wine-colored*, i. e. dark-red, black, see *οἶνος*, comm. an epith. of the agitated sea, like *πορφύρεος*, the dark, red-black sea, because in a violent agitation of the waves it assumes a dark-red appearance, see *πορφύρω*, Il. 1, 350. 5, 771. 1, 183. *b*) an epith. of oxen: *dark-red, blackish* (Voss, dark), Il. 13, 703. [According to the preface of Passow Lex. Dec. 1827, the accent should be *οἴνοψ*, although in his text it is paroxytone.]

Οἴνοψ, οπος, ὁ, ἡ, a noble of Ithaca, father of Leodes, Od. 21, 144. [Conf. *οἴνοψ* at the close.]

οἰνόω (*οἶνος*), part. aor. pass. *οἰνωθείς*, to intoxicate with wine, pass. *to be intoxicated, drunken*, * Od. 16, 292. 19, 11.

οἴξασα, part. aor. 1 *οἴγνυμι*.

οἷο, ep. for *οὗ* (see *ὅς*), *his*.

οἰόθεν, adv. poet. (*οἷος*), *from one side, alone;* always *οἰόθεν οἷος*, prop. alone from one side, i. e. *entirely alone*, * Il. 7, 39. 226.

οἴομαι, ep. always in the pres. indic. *ὀΐομαι*, depon. (*ῑ*), more frequently in the 1 sing. *οἴω* and *ὄΐω*, 3 optat. pres. *οἴοιτο*, Od. 17, 580; imperf. *ὠϊόμην*, aor. 1 *ὀϊσάμην*, ep. for *ὠϊσ.*, aor. pass. *ὠΐσθην* only Od. 4, 453. 16, 475; part. *ὀϊσθείς* only Il. 9, 453; prim. signif. *to be of opinion, to believe, to think*. *a*) In reference to the future: *to suppose, to conjecture, to expect*, and according as it is good or bad, *to hope, to fear, to suspect*. *b*) *to intend, to purpose*, with infin. Il. 13, 263; strengthened by *θυμῷ, κατὰ θυμόν* and *θυμὸς ὄΐεταί μοι*, Od. 9, 213. The construction is various: 1) Sometimes absolute, Il. 1, 561; comm. with accus. and infin. according to the sense. *a*) The pres. with something present, Il. 13, 263. Od. 1, 323; but comm. with future things, Il. 5, 894. 12, 73. Od. 5, 290. *b*) The aor. with the past: *σ' ὄΐω*, I believe that thou hast given the nod, Il. 1, 558. 10, 551. Od. 19, 569. *c*) Most frequently with infin. fut. In all these cases, the subject of the infin. is often omitted when it may be easily supplied. *ὄΐσατο θεὸν εἶναι*, he believed it was a god, Od. 1, 323. *τρώσεσθαι ὄΐω*, sc. *αὐτούς*, I think they will be wounded, Il. 12, 66 [cf. Od. 11, 101. 12, 212, and see Nitzsch]. 2) With the simple infin. where the main verb and the infin. have the same subject. [*κιχήσεσθαί σε ὄΐω*, I think that I shall overtake thee], Il. 6, 341. Od. 8, 180. 3) Trans. with accus. *to be of opinion, to believe, τί*, Od. 3, 255. 13, 427; *Κῆρας*, to expect the Fates, Il. 13, 283. 4) Often absol. introduced in the first pers. as a parenthesis, *I believe, I suppose*, to intimate a modest doubt. *ἐν πρώτοισιν, ὄΐω, κείσεται*, he will lie, I suppose, amongst the first, Il. 8, 536. 13, 153. Od. 16, 309. 5) Once impersonal: *ὄΐεταί μοι ἀνὰ θυμόν*, it seems to me in my mind, Od. 19, 312. (*ι* is always long, only *ὄΐω* is sometimes short, see Spitzn. Pros. § 52. 2. *a*.)

οἷον, neut. sing. see *οἷος*.

οἰοπόλος, ον, poet. (*πέλομαι*), prop. being solitary; *lonely, solitary*, spoken of places, Il. 13, 473. Od. 11, 574.

**οἰοπόλος, ον* (*πέλομαι*), *pasturing sheep*, h. Merc. 314.

οἷος, οἵη, οἷον, poet. 1) *alone, forsaken;* strengthened, εἷς οἷος, one alone. δύ' οἵω, two alone. οὐκ οἵη, Il. 3, 143. *b*) With gen. τῶν οἷος, left by these, Il. 11, 693; or with prep. ἀπό τινος, Il. 9, 438. Od. 21, 364. 2) *single*, i. e. *excellent, chief*, Il. 24, 499. οἷον, adv. *once*, accord. to Eustath. for οἰόν με, me alone, Il. 9, 355.

οἷος, οἵη, οἷον (ὅς, ἥ, ὅν), *of what quality, what sort of, what a, as*, the relat. to the demonstrative τοῖος. οἷος ἀφετήν, what a man in bravery, Il. 13, 275. Often it can be translated only by *how*. οἷος καλός τε μέγας τε, how beautiful and large, Il. 21, 108. It stands, 1) In independent sentences, to express astonishment at any thing great and extraordinary (good or bad), and espec. in exclamations. οἷον δὴ τὸν μῦθον ἐπεφράσατης ἀγορεῦσαι, what a word to speak hast thou conceived! (Thiersch Gram. § 317. 5); especially, often in the neut. οἷον, *how*, Il. 5, 601. Od. 1, 32. 2) More frequently in dependent sentences, to indicate the same quality, with reference to a definite object: *a*) After a preceding τοῖος, Il. 18, 105. Od. 1, 371; and without it, Il. 4, 264. 16, 557. 22, 317. *b*) It often stands in reference to an entire sentence, as if for ὅτι τοῖος. οἳ' ἀγορεύεις, οἷα μ' ἔοργας, *pro iis quæ dixisti, fecisti*, Il. 18, 95. Od. 4, 611. οἷον (i. e. ὅτι τοῖον) ἔειπες, Il. 17, 173. οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθέλησι, etc. so insolent is his spirit, he will not wish, etc. (*quæ ejus est atrocitas*), Il. 18, 262. Od. 15, 212. *c*) In connection with other particles: οἷος δή, as indeed. οἷός περ, just as. οἷός τε, as perchance (τε often only augments the connecting force of the relative). 3) οἷος with the infin. *to be of the kind*, i. e. *to be capable, to be able, to be in a condition to*. οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἶκον ἀμῦναι, Ulysses was able to repel the curse from his house, Od. 2, 59. conf. v. 272; and in like manner οἷός τε, Od. 19, 160. 21, 117. 4) The neut. sing. and plur. οἷον and οἷα as adv. 1) *how*, with adj. Il. 24, 419; with verbs sing. Il. 13, 633. Od. 1, 32. 2) *just as, like as*, in comparisons, Od. 3, 73. 9, 128. 3) *as indeed, because indeed, since indeed*, cf. 2. *b*, Il. 17, 587. Od. 14, 392. (The first syllable is sometimes used as short, Il. 13, 275. Od. 7, 312.)

οἰός and ὅϊος, see ὅϊς.

οἰοχίτων, ωνος, ὁ, ἡ, poet. (χιτών), *simply in the tunic* (V. lightly clad), Od. 16, 489. †

οἰόω (οἷος), only aor. pass. ep. οἰώθη, *to leave alone;* pass. *to be left alone, to remain alone*, * Il. 6, 1. 11, 401.

ὄϊς, ὁ, ἡ, Ion. for οἶς, gen. ὄϊος, οἰός, accus. ὄϊν, plur. gen. οἰῶν, οἰῶν, dat. οἰέσσιν, οἰεσιν, ὄεσσιν, accus. ὄϊς, contr. for ὄϊας, *a sheep;* ὁ ὄϊς, the ram, also ὄϊς ἄρσην, Il. 12, 451.

ὀΐσατο, ep. see ὀΐομαι.

οἶσε, οἰσέμεν, οἰσέμεναι, see φέρω.

οἶσθα, 2 sing. of οἶδα, see ΕΙΔΩ.

ὀϊσθείς, see ὀΐομαι.

ὀϊστεύω, poet. (ὀϊστός), aor. 1 ὀΐστευσα, *to shoot with an arrow;* τινός, at any one, Il. 4, 100; often absol. with βάλλειν, Il. 4, 196; τόξῳ, with the bow, Od. 12, 84.

ὀϊστός, ὁ, ep. for οἰστός (οἴω), *an arrow;* it consisted of wood or reed; had a metallic point with barbs, Il. 4, 139. conf. 151; sometimes three-pointed, Il. 5, 393. Poisoned arrows are also mentioned, Od. 1, 261.

οἶστρος, ὁ, *a gad-fly*, œstrus, Od. 22, 300. †

οἰσύϊνος, η, ον (οἰσύα), *willow*, made of willow, Od. 5, 256. †

οἴσω, see φέρω.

οἶτος, ὁ, ep. (οἴω = φέρω, as *fors* fr. *fero*), *lot, destiny, fate*, commonly in a bad signif.: *misfortune, death*, for the most part κακὸς οἶτος, Il. 3, 417. 8, 554; without κακός, Il. 9, 563. Od. 8, 489.

Οἴτυλος, ἡ, a town in Laconia, on the coast, now *Vitylo*, Il. 2, 385; ὁ Οἴτ., Strab.

Οἰχαλίη, ἡ, a town in Thessaly on the Peneus, the residence of Eurytus accord. to Il. 2, 730. 596. cf. Εὔρυτος. Accord. to later tradition, Hercules destroyed it, because he refused him his daughter Iole, cf. O. Müller Dorier I. S. 413. 2) a city in Messenia, called at a later day *Carnesion*, to which is also transferred the story of Eurytus. Thus it appears Od. 8, 214, cf. Paus. 4, 2. 1. Strab. understood also this, Il. 2, 596. 3) At a still later day, the story of Eurytus was transferred also to Œchalia in Eubœa, from which Οἰχαλιήθεν, from Œch., Il. 2, 596; from this the subst. Οἰχαλιεύς, ῆος, ὁ, the Œchalian, Il. 2, 596.

οἰχνέω, poet. for οἴχομαι, Ion. iterat. impf. οἴχνεσκον, Il. 5, 790; *to go, to come*, 3 plur. pres. οἰχνεῦσιν, Od. 3, 322.

οἴχομαι, depon. mid. imperf. **ᾠχόμην**, only pres. and imperf. prop. *to be away*, rarely, *to go away, to depart*, and the latter mostly in the imperf., also simply *to go, to come*. 1) Spoken of animate beings: with prep. **ἐς, ἐπί, κατά, μετά**, with accus.; chiefly as an euphemism for *to die*. **οἴχεται ἐς Ἄϊδαο** [sc. **δῶμα**], he has departed to Hades, Il. 22, 213. 2) Of inanimate things: of storms and missiles, *to fly, to travel*, Il. 1, 53. 13, 505. Od. 20, 64. 3) Of other things: **πῆ σοι μένος οἴχεται**, where is thy courage gone, Il. 5, 472. **ποῦ τοι ἀπειλαὶ οἴχονται**, where are thy threats gone, Il. 13, 220. cf. 24, 201. Often it is connected with a particip., when it can be translated by *away*. **οἴχεται φεύγων**, he flew away, Od. 8, 356. **οἴχεται προφέρουσα**, the tempest bore away, Il. 6, 346; **ἀνάγων**, Il. 13, 627. h. Cer. 74.

ὀΐω and **οἴω**, ep. for **ὀΐομαι**, q. v.

οἰωνιστής, οῦ, ὁ (**οἰωνίζομαι**), *a diviner by birds*, one who presages the future by the voice or the flight of birds, *an augur*, Il. 13, 70; as adj. skilled in augury by birds, * Il. 8, 858.

οἰωνοπόλος, ον (**πολέω**), one who concerns himself about the ominous flight of birds; subst. *an augur*, * Il. 1, 69. 6, 76; see **οἰωνός**.

οἰωνός, ὁ (**οἶος**), 1) Prop. a bird which flies by itself, espec. *a bird of prey*, as *an eagle, a vulture, a hawk*, Il. 11, 453. Od. 16, 116. These were sacred birds, whose flight was especially observed, in order to predict the prosperous or disastrous issue of an undertaking. The flight to the right, i. e. to the east, indicated prosperity; to the left, i. e. to the west, on the other hand, adversity, Il. 12, 239. Other circumstances also, as the voice, were ominous, Il. 12, 200; hence 2) Gener. *an omen, an augury*. **εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι**, etc., one omen is the best, to fight for the country, Il. 12, 243; see Nitzsch ad Od. 2, 146.

ὀκνέω, ep. **ὀκνείω**, Il. 5, 255; *to delay, to loiter, to be slow, to hesitate*, with infin. * Il. 10, 155.

ὄκνος, ὁ (from **ἔχω**), prop. *delay, slowness, dilatoriness*, spoken espec. of bodily exhaustion: *slothfulness*, Il. 5, 817. **ὄκνῳ εἴκων**, overcome by slothfulness, * Il. 10, 122.

ὀκριάω, poet. (**ὄκρις**), prop. *to make sharp*, metaph. *to irritate*; pass. *to be irritated or made angry*, 3 plur. imperf. ep. **ὀκριόωντο** for **ὀκριῶντο**, Od. 18, 33. †

ὀκριόεις, εσσα, εν, poet. (**ὄκρις** = **ἄκη**), having several points, *pointed, ragged, sharp-pointed*; **χερμάδιον, μάρμαρος**, Il. 4, 518. 12, 380. Od. 9, 499. (In other places now **ὀκρυόεις**.)

ὀκριόωντο, see **ὀκριάω**.

ὀκρυόεις, εσσα, εν, poet. (for **κρύοεις** with o prosthetic, from **κρύος**), *cold, making cold*; metaph. *awful, horrible, dreadful*, **κύων**, Il. 6, 344; (Helen) and **πόλεμος**, * Il. 9, 64.

ὀκτάκνημος, ον (**κνήμη**), *having eight spokes*, **κύκλα**, Il. 5, 723. †

* **ὀκτάπους, ποδος** (**πούς**), *eight-footed*, Batr. 299.

ὀκτώ, indeclin. *eight*, Il. and Od. often.

ὀκτωκαιδέκατος, η, ον, *the eighteenth*, only **ὀκτωκαιδεκάτῃ**, sc. **ἡμέρῃ**, * Od. 5, 297. 7, 268.

ὀλβιοδαίμων, ονος, ὁ, ἡ, poet. (**δαίμων**), having a happy destiny, *happy, fortunate, blessed*, Il. 3, 182.

ὄλβιος, η, ον, poet. (**ὄλβος**), *happy, fortunate, blessed*, always spoken of external blessings; hence *rich, wealthy*, spoken of persons. **δῶρα ὄλβια ποιεῖν**, to make happy presents, i. e. to bless with prosperity, Od. 13, 42. Neut. plur. as subst. **ὄλβια δοῦναι**, to bestow blessings, Od. 8, 413. 7, 148. h. Ap. 466.

ὄλβος, ὁ (akin to **ὄφελος**), *prosperity, a happy condition, fortune, blessing*, spoken chiefly of external blessings, Il. 16, 596. Od. 14, 206; and gener. *happiness, bliss*, Od. 3, 208. 4, 208.

ὀλέεσθαι, see **ὄλλυμι**.

ὀλέεσκε, see **ὄλλυμι**.

ὀλέθριος, ον (**ὄλεθρος**), *destructive, bringing destruction, ruinous*. **ὀλ. ἦμαρ**, the day of destruction, * Il. 19, 294. 499.

ὄλεθρος, ὁ (**ὄλλυμι**), *destruction, misfortune, ruin, death*; often **ὀλέθρου πείρατα**, the bounds of death, or according to Eustath. a periphrasis for **τέλειος ὄλεθρος**, complete destruction, Il. and Od. **ὄλεθρος ψυχῆς**, the destruction of life (Voss, the most perilous place), Il. 22, 325. **λυγρὸν ὄλεθρον**, annexed by way of apposition in the accus.: to sad destruction, Il. 24, 735. Rost Gram. p. 497. D. 4.

ὀλεῖται, see **ὄλλυμι**.

ὀλέκω, ep. form of **ὄλλυμι** from the perf.

ὀλώλεκα, only pres. and imperf. 1) Act. *to destroy, to kill, to slay*, τί, Il. 5, 712. Od. 22, 305. 2) Mid. *to perish, to die*, Il. 1, 10. 10, 17.

ὀλέσαι, ὀλέσας, see ὄλλυμι.

ὀλέσθαι, see ὄλλυμι.

ὀλέσσαι, ὀλέσσας, ep. for ὀλέσαι, ὀλέσας, see ὄλλυμι.

* ὀλέτειρα, ἡ (ὀλετήρ), *a destroyer; μυῶν*, a mouse-trap, Batr. 117.

ὀλετήρ, ῆρος, ὁ, poet. (ὄλλυμι), *a destroyer, a murderer*, Il. 18, 114. †

ὀλέω, obsol. root of several tenses of ὄλλυμι.

ὀλιγηπελέω (πέλομαι), *to be weak, to be powerless, feeble*, only part. pres. Il. 15, 24. 245. Od. 5, 457.

ὀλιγηπελίη, ἡ, *weakness, feebleness*, Od. 5, 468. †

ὀλίγιστος, η, ον, see ὀλίγος.

ὀλιγοδρανέω (δραίνω, δράω), to be able to do little, *to be weak, feeble* = ὀλιγηπελέω, only part. pres. * Il. 15, 146. 16, 843. 22, 337.

ὀλίγος, η, ον, irreg. superl. ὀλίγιστος, η, ον, 1) *little*, prim. spoken of number, in opposition to πολύς; often of space: χῶρος, Il. 10, 161; of time: *short*, Il. 19, 157. 2) Spoken of size: *small*, Il. 2, 529. Od. 9, 515. 10, 94. The neut. sing. ὀλίγον as adv. *little, a little, very little*, Il. 5, 800. 11, 391. οὐδ' ὀλίγον, not an instant, Batr. 192; the gen. ὀλίγω, nearly, almost (elsewhere ὀλίγου δεῖν), Od. 14, 37. The superl. Il. 19, 223; always *the least*. As a compar. μείων used.

Ὀλιζών, ῶνος, ἡ (adj. ὀλίζων, small), a town in Magnesia (Thessaly), below Melibœa, Il. 2, 717.

ὀλισθάνω, aor. 2 ὄλισθον, ep. for ὤλισθον, *to slip, to slide, to fall*, Il. 23, 774. ἐκ δέ οἱ ἧπαρ ὄλισθεν, the liver fell from him, Il. 20, 470.

ὄλλῡμι (root Ὀ*ΑΛΩ*), fut. ὀλέσω), ep. σσ, aor. ὤλεσα, ep. ὄλεσα and σσ, mid. fut. ὀλοῦμαι, infin. ep. ὀλέσσθαι, aor. 2 ὠλόμην, ep. ὀλόμην, perf. 2 ὄλωλα, ep. iterative imperf. ὀλέσκεν from ὀλέω, Il. 19, 135. † According to others, aor. 2 act. Buttm. prefers the reading ὀλέκεσκεν, see Ausf. Gram. under ὄλλυμι. (The part. aor. 2 mid. ὀλόμενος, ep. οὐλόμενος, is used as an adj.) I) Act. 1) *to destroy, to overthrow, to annihilate, to kill*, with accus. of animate and inanimate objects: νῆας, πόλιν, Il. 8, 498; ὀδμήν, *to dissipate the smell*, Od. 4, 446. 2) *to lose*, λαόν, Il. 2, 115; θυμόν, ἦτορ, μένος, often. II) Mid. *to perish, to die, to be undone*; ὑπό τινι, by any one or thing, Od. 3, 235; with accus. of the manner, κακὸν οἶτον ὀλέσθαι, to die a miserable death, Il. 3, 417; or with dat. ὀλέσθρῳ ἀδευκεῖ, Od. 4, 489. νῦν ὤλετο πᾶσα καθ' ἅκρης Ἴλιος, now was all Ilium utterly ruined, Il. 13, 772. 2) *to be lost*. ὤλετο κλέος, νόστος, νόστιμον ἦμαρ, Il. 2, 325. 9, 413. Od. 1, 168. The perf. 2 ὄλωλα, I am lost, ruined, Il. 4, 164. Od. 3, 89. 4, 318.

ὄλμος, ὁ (ἕλω, εἴλω), origin. *a round stone, a boulder*; thus Hesych. Il. 11, 147; accord. to others, *a mortar* (fr. ὄλω). ὄλμον δ' ὥς (sc. αὐτόν) ἔσσευε κυλίνδεσθαι, (he made him (the dead body) roll round like a mortar, Voss,) cf. Buttm. Lexil. I. p. 195.

* ὀλοιός, όν, ep. for ὀλοός, *destructive*, h. Ven. 225. †

ὀλολῡγή, ἡ (ὀλολύζω), prop. a loud cry, *a loud voice* of women, chiefly *the suppliant cry* of women imploring a divinity, Il. 6, 301; † also a loud song, *a shout of joy*, h. Ven. 19.

ὀλολύζω (λύζω), aor. 1 ὀλόλυξα, always without augm. *to raise the voice aloud to the gods*, prop. used of women at a sacrifice: *to supplicate aloud*, Od. 3, 450 [rather, the daughters raised a cry, so Jahrb. J. und K., p. 275]. 4, 767. *b*) Also spoken of a cry of joy: *to shout for joy*, Od. 22, 408. 411. h. Ap. 118. (Accord. to Eustath. it was a sacred custom to cry ὀλολοί when the victim was slain, in order thereby to supplicate an omen, Hdt. 4, 189.) * Od.

ὀλόμην, ep. for ὠλόμην, see ὄλλυμι.

ὀλοοίτροχος, ep. for ὀλοίτρ. ed. Wolf, or ὀλοοίτρ. ed. Spitzner, Il. 13, 137; *a rock* or *round stone*, such as, according to Hdt. 8, 52, were rolled upon the enemy. Prob. accord. to Buttm. Lexil. II. p. 234, with App. Etym. M. from ὀλοός and τρέχω, ruin-roller (Voss, a crushing-stone). The other, with the spiritus asper, is derived from ὅλος, whole, a whole round stone. This form is adopted by Spitzner after Cod. Ven., and Herod. 5, 92. 8, 52, sanctions it, cf. Nitzsch ad Od. 1, 52.

ὀλοός, ή, όν (ὀλῶ, ὄλλυμι), compar. ὀλοώτερος, ὀλοώτατος, ep. form ὀλοιός, οὐλιος, *destructive, ruinous, mischievous, cruel*, spoken of persons: Κήρ, Μοῖρα. θεῶν ὀλοώτατος, of Apollo, Il. 22, 15; of Jupiter, ὀλοώτερος, Od. 20, 201. *b*) Of things: πόλεμος, λύσσα, πῦρ, Il. 3, 133. 9, 305. 13, 629. (Singular is

ὀλοώτατος ὀδμή, Od. 4, 422, as fem., and ὀλοῇσιν, with lengthened *o*, Il. 1, 342.) ὀλοὰ φρονέων, Il. 16, 701.

Ὀλοοσσών, όνος, ἡ, a town in Perrhæbia (Thessaly), on the Eurotas, later *Elasson*, now *Alassona*, Il. 2, 739.

ὀλοόφρων, ονος, ὁ, ἡ, ep. (ὀλοός, φρήν), *plotting destruction, savage* (V. *destructive, cruel*), epith. of the serpent, the lion, and the boar, Il. 2, 753. 15, 630. 17, 21. *b*) Spoken of persons: *devising mischief* (*evil-minded, ill-disposed*), epith. of Atlas, Æetes, Minos, Od. 1, 52. 10, 137. 11, 322. Thus Voss and Nitzsch translate; Wolf and Spitzner on the contrary take it with Eustath. and App. in the Od. for τῶν ὅλων φροντιστικός, *all-wise*, see Spitzner on Köppens Anm. ad Il. 15, 630. Passow on the other hand justly remarks, that in the earliest language any one might be denominated *evil-minded*, in so far as by superior power or intelligence he could become dangerous to others. [Cf. Hermann Opusc. VII. p. 250; and Axt. Gymnas. und Realsch. p 42.]

ὀλοφυδνός, ή, όν, poet. (ὀλοφύρομαι), *wailing, lamenting, complaining*, ἔπος, Il. 5, 683. Od. 19, 362.

ὀλοφύρομαι, depon. mid. aor. ep. ὀλοφυράμην, 1) Intrans. *to complain, to wail, to lament, to be troubled*, often absol. in particip. Il. 5, 871; with infin. πῶς ὀλοφύρεαι ἄλκιμος εἶναι, how lamentest thou to be brave, Od. 22, 232. *b*) With gen. τινός, *to complain* about any one, *to compassionate* any one, Il. 8, 33. 202. 16, 17. 2) Trans. with accus. *to lament, to bewail, to deplore* any one, Il. 8, 245. 17, 648; *to pity* any one, Od. 4, 364. 10, 157; (it is derived from ὀλοός).

ὀλοφώϊος, ον, ep. *destructive, mischievous, frightful*, only in the neut. plur. ὀλοφ. δήνεα, pernicious artifices, Od. 10, 289; and ὀλοφῶια without a subst. *artifices*, accord. to the Schol. Od. 4, 410; ὀλοφώϊα εἰδώς, devising pernicious things, Od. 4, 460. 17, 248; (prob. from ὀλοός and ΦΑΩ = φαίνω, showing destruction; prob. not from ὀλῶ and φώς, manslaying.)

Ὀλυμπιάς, άδος, ἡ, pecul. fem. of Ὀλύμπιος, *Olympian*, epith. of the Muses, Il. 2, 191. h. Merc. 450.

Ὀλύμπιος, η, ον, *Olympian, dwelling in Olympus*, epith. of the gods, espec. of Jupiter, who is also called Ὀλύμπιος alone, Il. 2, 309. Od. 1, 60. Ὀλύμπια δώματα, the dwellings of the gods in Olympus, Il. 1, 18.

Ὄλυμπος, ὁ, poet. and Ion. Οὔλυμπος, prop. a lofty mountain on the border of Thessaly and Macedonia, with several snow-capped peaks, now *Elimbo*, cf. Il. 14, 225. Od. 11, 315. Accord. to the popular belief, which the poet followed, Olympus was the abode of the gods, Il. 2, 30. 5, 360. In the Iliad, however, it is expressly distinguished from the broad heavens (οὐρανός), Il. 5, 867. 868. 15, 192. Upon the highest point is the palace of Jupiter, where the gods assemble in council, Il. 1, 498. 8, 3. 44. Od. 1, 27. In the neighborhood, upon the inferior peaks, the other gods have their palaces, Il. 11, 76. 18, 186. Od. 3, 377. The idea of the mountain is often confounded with the heavenly residence of the gods, since its heights lifted themselves into heaven, high above the clouds, cf. Il. 8, 18–26; the description of it, Od. 6, 42–46. Still Olympus as a mountain always remains the residence of the gods; from it the gods descend to earth, and to it they return, Il. 14, 225. Od. 1, 103. 6, 41. Voss supposes without necessity, that the highest point pierces through an opening, into the brazen vault of heaven, cf. Mythol. Br. I p. 170. Völcker Hom. Geogr. p. 4. seq.

ὄλῡρα, ἡ, only plur. a kind of grain, used as food for horses, and mentioned in connection with barley, * Il. 5, 196. 8, 564; accord. to Schneider, perhaps *triticum monococcum*, Linn., *St. Peter's corn*; or accord. to Sprengel Geschich. Botan. *triticum spelta, spelt*, Od. 4, 41; ζειά is mentioned in its stead.

ὄλωλα, see ὄλλυμι.

ὁμαδέω, ep. (ὅμαδος), aor. 1 ὁμάδησα, without augm. *to make a noise* or *tumult*, always spoken of the suitors, * Od. 1, 365. 4, 768. 17, 360.

ὅμαδος, ὁ, poet. (ὁμός), *noise, tumult, disturbance*, spoken of a tumultuous assemblage, Il. 2, 96. 9, 573. 10, 13. Od. 10, 556; (where it is distinguished from δοῦπος), metaph. the *roaring* of a tempest, Il. 13, 797. 2) *a crowd itself, a throng*, Il. 7, 307. 15, 689.

ὁμαλός, ή, όν (ὁμός), *like*, even, smooth, Od. 9, 327. †

ὁμαρτέω, poet. (ὁμός, ἀρτάω), aor. optat. ὁμαρτήσειεν, part. aor. ὁμαρτήσας, imperf. ὁμαρτήτην, Ion. for ὡμαρτείτην, to coincide in

a thing, *to do the same thing*, Il. 12, 400. 13, 584. 2) Espec. *to go together*, Il. 24, 438; in the part. for the adv. ἁμαρτῇ, *in common, together*, Od. 21, 188; *to be equally swift*, spoken of the hawk, Od. 13, 87. [Accord. to Jahrb. Jahn und K. p. 275, this verb never governs the accus. and the interpunction in Il. 12, 400, in Wolf and Spitzner after ὁμαρτ. is false, and should be a comma.]

ὄμβρος, ὁ, imber, *rain, a shower of rain*, espec. *a thunder-shower, a tempest of rain*, Il. 5, 91. Od. 4, 566. [2) *snow*, Il. 12, 286.]

ὀμεῖται, see ὄμνυμι.

ὀμηγερής, ές (ἀγείρω), *collected, together, united*, comm. ὀμηγερέες ἐγένοντο, Il. 1, 57. Od. 8, 24.

ὀμηγυρίζομαι, depon. mid. (ὁμήγυρις), aor. infin. ὀμηγυρίσασθαι, *to collect*, τινὰ εἰς ἀγορήν, Od. 16, 376. †

ὁμήγυρις, ιος, ἡ (ἄγυρις), poet. *assembly*, Il. 20, 142. † h. Ap. 187.

ὁμηλικίη, ἡ (ὁμῆλιξ), *equal age, the same age*, Il. 20, 465; in Hom. for the most part the abstract for the concrete as collect., [cf. the English, *acquaintance*,] men of equal age: espec. *youthful friends, companions in years*, Il. 3, 175. 13, 431. 485. Od. 3, 364; also spoken of an individual: *an equal in age*, Od. 3, 49. 22, 290; and gener. *contemporaries*, Od. 2, 158.

ὁμῆλιξ, ικος, ὁ, ἡ (ἧλιξ), *of equal age, of the same age*, often subst. πάντες ὁμήλικες, all companions in age, Il. 9, 54. Od. 15, 197. 16, 419.

ὁμηρέω (ὅμηρος), aor. ὡμήρησα, *to meet, to go together*, τινί, with any one, Od. 16, 468.

ὁμῑλαδόν, adv. poet. (ὅμιλος), *by troops, in crowds*, μάχεσθαι, * Il. 12, 3. 17, 730.

ὁμῑλέω, (ὅμῑλος), aor. 1 ὡμίλησα, 1) *to be together* or *in company, to have intercourse, to have commerce* with any one, τινί, Il. 1, 261; in a good and bad signif. especially amongst a multitude: μετά, ἐνί, παρά, with dat. Il. 5, 86. 834. 18, 194. Od. 18, 383; περί τινα, to collect about any one, Il. 16, 641. 2) Espec. in a hostile signif. *to meet in conflict, to come to close fight, to fight*, τινί, Il. 11, 523. Od. 1, 265; absol. Il. 19, 158.

ὅμῑλος, ὁ (ὅμου—ἴλη), prop. *a dense troop, an assembly, a multitude*, collected for feasting or for sport, Od. 1, 225. 18, 603. 23, 651. 2) *Espec. in the* Il. *a warlike troop*; then *the press, the tumult of battle*, often with gen. ἀνδρῶν, Τρώων and ἵππων, Il. 10, 338. 433. 499.

ὀμίχλη, ἡ, Ion. for ὁμίχλη, *a cloud, a mist, thick air*, Il. 1, 359; also ὁμίχλην κονίης ἱστάναι, to raise a cloud of dust, * Il. 13, 336.

ὄμμα, ατος, τό (ΟΠΤΩ), *the eye*, always in the plur. *the countenance*, Il. 8, 349; sing. ἔκδικον ὄμμα, Batr. 97.

ὄμνῡμι, fut. ὀμοῦμαι, εῖ, εῖται, infin. ὀμεῖσθαι, aor. 1 ὤμοσα, ep. ὄμοσα and ὀσ, imperat. pres. ὄμνυθι, Il. 23, 585; † from the form. ὀμνύω, imperf. ὤμνυε, Il. 14, 278. 1) *to swear*, comm. ὄρκον, also ἐπίορκον, Il. 3, 279. 2) Absol. *to swear to one, to promise on oath*, comm. τινί, also πρός τινα, Od. 14, 331. 19, 288; it is followed by ἦ μέν, with infin. fut. (that one will do something), Il. 1, 76. 10, 322; and often in a negative oath; μή with infin. fut. Od. 5, 178; with aor. Od. 2, 373. 4, 254; with any thing past, infin. perf. Od. 14, 331; also μή with subj. Od. 12, 300. 18, 56; and once μή with fut. indic. Il. 10, 329. 3) With accus. *to call any one by an oath to witness, to swear*, Στυγὸς ὕδωρ, by the water of the Styx, Il. 14, 271; h. Merc. 274.

ὀμνύω, see ὄμνυμι.

ὁμογάστριος, ον (γαστήρ), *from the same womb*; κασίγνητος, an uterine brother, * Il. 24, 47. 21, 95.

ὁμόθεν, adv. *from the same place*. θάμνοι ἐξ ὁμόθεν πεφυῶτες, branches sprung from the same trunk, Od. 5, 477; † metaph. *of the same descent*, h. Ven. 135.

ὁμοῖϊος, ὁμοΐϊον, ep. for ὁμοῖος, ον (ι is prop. short, when however the last syllable is long, it is used as long; [gen. ὁμοΐου, ⏑ – – –, Il. 9, 440]).

ὁμοῖος, η, ον, Hom. and Ion. for ὅμοιος, ep. form ὁμοῖος, ῖον (ὁμός), 1) *like, similar*, with art. ὁ ὁμοῖος, *one similar*, Od. 17, 218. Il. 16, 53. *a*) Also = ὁ αὐτός, *the same*, Il. 18, 329. *b*) Like in strength, *equal*, Il. 23, 632. The object with which any thing is compared is in the dat., Il. 9, 305–306; but the thing in which the similarity consists stands: *α*) In the accus. πελειάσιν ἴθμαΘ' ὁμοῖαι, similar in movement to doves, Il. 5, 778. Od. 6, 16. *β*) With prep. ἐν πολέμῳ, Il. 12, 270. *γ*) With infin. ἵπποι θέειν ἀνέμοισιν ὁμοῖοι, equal to the winds in running, Il. 10, 437. cf. Il. 2, 553. *δ*) With οἷος following, h. Ven. 180. A peculiar abbrev. of expression

is found in κόμαι Χαρίτεσσιν ὁμοῖαι, hair similar to the Graces, i. e. to the hair of the Graces, Il. 17, 51. cf. Od. 2, 121; the thing or person standing for the real object of comparison, see Thiersch § 281. 10. 2) *common, general, appertaining to all*, spoken of a thing whose power is experienced by all; in this signif. always the ep. form in the masc. and neut. νεῖκος ὁμοῖον, the common contest, in which both parties take equal share, Il. 4, 444; πόλεμος, Il. 9, 440. 13, 358. Od. 18, 264; θάνατος, Od. 3, 336; γῆρας, Il. 4, 315; but ὁμοίη μοῖρα, Il. 18, 120. (The ancient critics, without reason, explain the ep. form *pernicious*.)

ὁμοιόω (ὅμοιος), only aor. pass. infin. ὁμοιωθήμεναι, 1) Act. *to make equal* or *similar*. 2) Pass. *to place oneself as equal, to compare*, absol. Il. 1, 187; μῆτιν, in craft, Od. 3, 120.

ὁμόκλα, see ὁμοκλάω.

ὁμοκλάω and ὁμοκλέω, poet. (ὁμοκλή), 3 sing. imperf. ὁμόκλᾱ, Il. 18, 156; aor. 1 ὁμόκλησα, and iterat. ὁμοκλήσασκον (from ὁμοκλέω, 3 plur. imperf. ὁμόκλεον, Il. 15, 658. Od. 21, 360.), *to call to, to cry to*, τινί, in order to encourage, to threaten or to rebuke him; hence, *to encourage, to urge on, to threaten, to reprimand*; often absol. in part. aor. and with αὐθῳ, ἐπέεσσιν, Il. 2, 199. 23, 363; and with infin. to exhort to do any thing, Il. 16, 714.

ὁμοκλή, ἡ, poet. (καλέω), prop. the act of *calling together* several persons, *the threatening call* of enemies, (V. a call of derision,) Il. 16, 147. 2) Comm. *calling to, encouraging, threatening*, (a threatening cry, V.) Il. 4, 137. 12, 413. Od. 17, 189.

ὁμοκλητήρ, ῆρος, ὁ, poet. (ὁμοκλάω), *one who calls to, encourages* or *threatens*, * Il. 12, 273. 23, 452.

* ὁμοργάζω, a form of ὁμόργνυμι, h. Merc. 61.

ὁμόργνῡμι, poet. aor. mid. ὠμορξάμην, *to wipe off, to dry up*, only mid. *to wipe away*, in reference to the subject, *to dry up*, δάκρυα, Od. 8, 88; δάκρυα παρειάων, the tears from the cheeks, Il. 18, 124. Od. 11, 530.

ὁμός, ή, όν, poet. (akin to ἅμα), prop. 1) *equal, similar, the same, γένος*, often. 2) *common, in common*, spoken of space, νεῖκος, Il. 13, 333; λίχος, Il. 8, 291; ὀϊζύς, Od. 17, 563.

ὁμόσαι, see ὄμνυμι.

ὁμόσε, adv. (ὁμός), *to one and the same place*, * Il. 12, 24. 13, 337.

ὁμόσσαι, ep. see ὄμνυμι.

ὁμοστιχάω (στιχάω), *to go with, to go together*, with dat. βόεσσιν, to walk among the cattle, Il. 15, 635. †

ὁμότῑμος, ον (τίμη), *equally honored*, equal in worth, Il. 15, 186. †

* ὁμότροφος, ον (τρέφω), *brought up together, educated* or *grown up together*, h. Ap. 199.

ὁμοῦ, adv. (ὁμός), 1) *together, in the same place*, (ἅμα, relating to time,) ἔχειν, Il. 11, 127; always spoken of space, so also Il. 1, 61, where it seems to stand for ἅμα. 2) *together with, along with*, with dat. Od. 4, 723. 15, 364; and ὁμοῦ νεφέεσσιν, with the clouds, Il. 5, 867.

ὁμοφρονέω (ὁμόφρων), *to be like-minded, to have similar thoughts, to be harmonious*, Od. 9, 456; also νοήμασιν, * Od. 6, 183.

ὁμοφροσύνη, ἡ (ὁμόφρων), *similarity in disposition, harmony*, Od. 6, 181; plur. * Od. 15, 198.

ὁμόφρων, ονος, ὁ, ἡ (φρήν), *like-minded, harmonious, united*, θυμός, Il. 22, 263. †

ὁμόω, poet. (ὁμός), aor. pass. infin. ὁμωθῆναι, *to unite*; pass. *to be united, to unite*, φιλότητι, Il. 14, 209. †

ὀμφαλόεις, εσσα, εν, poet. (ὀμφαλός), *having a navel*, having a boss like a navel in the middle: ἀσπὶς ὀμφαλόεσσα, Il. 4, 448. Od. 19, 32, and often; ζυγόν, Il. 24, 269.

ὀμφαλός, ὁ (akin to ἄμβων), 1) *a navel*, Il. 4, 525. 2) any navel-shaped elevation in the middle of a surface: *a) the boss of a shield*, Il. 11, 34. cf. ἀσπίς. *b) a knob* on the yoke for fastening the reins, Il. 24, 273. *c)* Generally, *the centre, the middle*, θαλάσσης, as the island of Calypso, Od. 1, 50.

ὄμφαξ, ακος, ἡ, *an unripe wine-grape*, Od. 7, 125. †

ὀμφή, ἡ, poet. (ἔπω, with epenthetic μ), *a voice*, in Hom. always *the voice of the gods, the voice of destiny*, which was thought to be recognized in dreams, in the flight of birds, and in other omens, Il. 2, 41. 20, 129; θεοῦ, Od. 3, 215.

ὁμώνυμος, ον (ὄνομα), *having the same name*, Il. 17, 720. †

ὁμῶς, adv. (ὁμός), 1) *together, at once, equally, in like manner*, frequently between two substantives, which are already connected by τε καὶ, Il. 8, 214. 24, 73. 2) *alike, in the same way*, Il. 1, 196. Od. 11, 585; with

dat. ὁμῶς Πριάμοιο τέκεσσιν, like the sons of Priam, Il. 5, 535. Od. 13, 405. [Conf. Jahrb. J. und K., p. 276.]

ὅμως, conj. (ὁμός), *however, still, notwithstanding*, Il. 12, 393. †

ὄναρ, τό, only nom. and accus. sing. *a dream, a dreaming vision*, in the nom. Il. 1, 63. 10, 496; in opposition to ὕπαρ, Od. 19, 547. 2) = ὄνειαρ, in h. Cer. 269; accord. to a conjecture of Herm. (From ὄναρ are formed ὀνείρατα, ὄνειρος, see the latter.)

ὄνειαρ, ατος, τό, poet. (ὀνίνημι), 1) Prop. every thing profitable, *help, aid, profit, advantage*, Il. 22, 433. 486; *refreshment*, Od. 4, 444. 15, 78. 2) In the plur. pleasing things; hence, *valuables*, Il. 24, 367; [elsewhere always] *food, a refreshing repast*, Il. 9, 91. Od. 1, 149. (In h. Cer. 270, ει in ὄνειαρ is shortened.)

* ὀνειδείη, ἡ, poet. for ὄνειδος, Ep. 4, 12.

ὀνείδειος, ον (ὄνειδος), *insulting, blaming, chiding, reproaching*, often with ἔπεα, also μῦθος, * Il. 21, 393.

* ὀνειδείω, poet. for ὀνειδίζω, Fr. I. 18, ed. Wolf.

ὀνειδίζω (ὄνειδος), aor. 1 ὠνείδισα, part. ὀνειδίσας, 1) Absol. *to vituperate, to insult, to reproach*, ἔπεσιν, Il. 1, 211. 2) *to cast reproach*, τινί, Il. 2, 255; τινί τι, to allege any thing as a reproach to any one, Od. 18, 380. Il. 9, 34.

ὄνειδος, εος, τό, *insult, abuse*. *a*) Espec. in words: *reproach, blame, vituperation*, often in the plur. ὀνείδεα μυθεῖσθαι, λέγειν, Il. 1, 291. Od. 22, 463. *b*) that which brings reproach to others: σοὶ κατηφείη καὶ ὄνειδος ἔσσομαι, I shall be to thee a reproach and shame, Il. 16, 498. 17, 556. Od. 6, 285.

ὀνείρατα, τά, see ὄνειρον.

ὀνείρειος, η, ον (ὄνειρος), *of a dream, belonging to a dream*. ἐν ὀνειρείῃσι πύλῃσι, in the gates of dreams, Od. 4, 809. †

ὄνειρον, τό, see ὄνειρος.

ὀνειροπόλος, ον (πολέω), conversant with dreams, i. e. *expounding dreams, γέρων*, Il. 5, 149. Subst. *an expounder of dreams*, * Il. 1, 63.

ὄνειρος, ὁ (from ὄναρ), a rare form is ὄνειρον, Od. 4, 841; [irreg.] nom. plur. ὀνείρατα [cf. ὄναρ], Od. 20, 87. † 1) *a dream, a vision*, comm. sent by Jupiter. Accord. to Od. 19, 562 seq., dreams come from the lower world, *cf. Od. 24, 12*; δῆμος Ὀνείρων, through two gates: the true come through a gate of horn, and the false through one of ivory; a pun with ἐλεφαίρω and κραίνω, q. v. 2) As a prop. name: *the god of dreams*, Il. 2, 6. 16, 22. Od. 24, 12.

Ὄ*NEΩ*, theme of ὀνίνημι.

ὀνήμενος, see ὀνίνημι.

ὄνησα, ep. for ὤνησα, see ὀνίνημι.

* ὀνήσιμος, η, ον, poet. (ὄνησις), *profitable, advantageous*, h. Merc. 30.

ὄνησις, ιος, ἡ, poet. (ὀνίνημι), *profit, help*; and generally, *happiness, welfare*, Od. 21, 402. †

Ὀνητορίδης, ου, ὁ, son of Onetor, Od. 3, 282.

Ὀνήτωρ, ορος, ὁ (= ὀνήσιμος), a priest of Jupiter on Ida near Troy, Il. 16, 604. 605.

ὄνθος, ὁ, poet. *dung, manure*, * Il. 23, 775. 777. 781.

ὀνίνημι, Il. 24, 45; infin. ὀνινάναι, fut. ὀνήσω, aor. ὤνησα, ep. ὄνησα, fut. mid. ὀνήσομαι, aor. 2 ὠνήμην, imperat. ὄνησο, part. ὀνήμενος, *to profit, to help, to rejoice, to promote*, absol. Il. 8, 36; with accus. of person, Il. 1, 503. 5, 205. 24, 45; apparently with double accus. σὲ δὲ τοῦτό γε γῆρας ὀνήσει, in this will age profit thee, Od. 23, 24; *to rejoice, to gladden*, κραδίην τινός, Il. 1, 395. Mid. *to have advantage* or *profit* from any thing, *to enjoy* any thing, with gen. δαιτός, Od. 19, 68; τινός, to have advantage from any one, Il. 16, 31. *b*) Often absol. *to be well, to enjoy oneself*, Il. 6, 260. ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος, good he seems to me to be, the happy man, (V. the blessed!), Od. 2, 33. The part. stands as adj.; incorrectly the ancients supply ᾧ, so that it is ὄναιτο ταύτης, let him have the profit of it, see Nitzsch ad loc.

ὄνομα, τό, Ion. for οὔνομα, only three times, Il. 3, 235. 17, 260. Od. 6, 194. 1) *a name*, the appellation of a person, Od. 19, 180. 408. 2) a *name, fame, reputation*, Od. 13, 248. 24, 93. (For τοὔνομα, Il. 3, 235, Herm. ad Vig. p. 708, reads καὶ τ' οὔνομα.)

ὀνομάζω (ὄνομα), aor. ὠνόμασα, *to name, to call by name*, τινά, Il. and Od. 2) *to mention, to enumerate, to recount*, δῶρα, Il. 9, 515.

ὄνομαι, ep. and Ion. depon. 2 sing. ὄνοσαι, 3 plur. ὄνονται, imperat. ὄνοσο, fut. ὀνόσομαι, ep. σ, aor. ὠνοσάμην, optat. ὀνοσαίμην, also the ep. form from the theme Ὄ*N*, pres. οὔνεσθε (Il. 24, 241.) for ὄνεσθε, (for which Buttm. § 114, prefers οὐνόσθε,) and aor. 1

mid. ὤνατο, Il. 17, 25. 1) *to insult, to rebuke, to reproach, to blame.* a) Absol. Od. 17, 378. ἦ σύνισθε, ὅτι, blame you it, or are you still dissatisfied, that, Il. 24, 241. b) With μῦθον, Il. 9, 55; φάλαγγας, Il. 13, 127. c) With gen. of the thing: κακότητος, to chide the misery, i. e. to esteem it too little, Od. 5, 379. 3) *to despise, to reject*, with accus. ἔργον, Il. 4, 539; also φρένας, Il. 14, 95.

ὀνομαίνω, poet. form of ὀνομάζω (ὄνομα), pres. h. Ven. 291, in Il. and Od. only aor. 1 ὠνόμηνα, subj. ὀνομήνω, 1) *to name, to call by name*, τινά. 2) *to recount, to relate*, τί τινι, Il. 9, 121; with accus. and infin. Od. 24, 341. b) *to nominate, to appoint*, τινὰ θεράποντα, Il. 23, 90.

ὀνομακλήδην, adv. (καλέω), *mentioning by name, namely*, Od. 4, 278. †

ὀνομακλυτός, όν (κλυτός), *having an illustrious name, famous*, Il. 22, 51. † Heyne: ὄνομα κλυτός.

ὀνομαστός, ή, όν (ὀνομάζω), *named, to be named.* οὐκ ὀνομαστός, not to be named, *nefandus*, Κακοΐλιος, * Od. 19, 260. 597. 23, 19. h. Ven. 255.

ὄνος, ὁ, *an ass*, Il. 11, 558. †

ὀνοσσάμενος, ὀνόσσεσθαι, see ὄνομαι.

ὀνοστός, ή, όν, poet. (ὄνομαι), *reviled, abused, to be reviled, blameworthy, despicable.* ὧδε οὐκέτ' ὀνοστά, Il. 9, 164. †

ὀνοστάζω, poet. form of ὄνομαι, *to revile*, h. Merc. 30.

ΌΝΟΩ, an assumed theme, from which are derived the tenses of ὄνομαι.

ὀνύξ, υχος, ὁ, dat. plur. ὀνίχεσσι, prop. *a nail, a talon, a claw*, spoken only of the eagle, Il. 8, 248. Od. 2, 153. [Βέλος, however, never means 'point', but always 'missile.' Hence ὀϊστὸς ὀξυβελής = ὀϊστὸς ὀξὺ βέλος ὤν, cf. Jahrb. Jahn und K., p. 276.]

ὀξυβελής, ές, poet. (βέλος), gen. ἐος, having a sharp weapon, *sharp-pointed*, epith. of the arrow, Il. 4, 126. †

ὀξυόεις, εσσα, εν, poet. for ὀξύς, *sharp, pointed*, often epith. of ἔγχος and δόρυ, Il. 14, 443. Thus Voss after Apion. (According to other Gramm. [incorrectly] for ὀξύϊνος, *beechen*, from ὀξύα.)

ὀξύς, εῖα, ύ, superl. ὀξύτατος, *pointed, sharp*, μόχλος, Od. 9, 382; hence 1) *pointed, cutting*, spoken of weapons and other things, σκόλοπες, λᾶας. 2) Metaph. spoken of the senses: *sharp, cutting, piercing.* αὐγὴ Ἠελίοιο ὀξεῖα, the burning beam, Il. 17, 372; ὀδύναι, ἄχος, Il. 16, 518; ἀϋτή, a piercing cry, Il. 15, 313. b) Of the mind: *hot, violent, raging*, Ἄρης, Il. 2, 440. The neut. sing. and plur. ὀξύ and ὀξέα stand often as adv. 1) Spoken of sight: ὀξὺ νοεῖν, to observe closely. ὀξέα δέρκεσθαι, h. 18, 14. 2) Of the voice and the hearing: ὀξέα κεκληγώς, Il 2, 222; ἀκούειν, Il. 17, 256. (On the elision of αι in ὀξεῖ' ὀδύναι, see Buttm. Gr. Gram. § 30. p. 126, who would read ὀξέαι.)

* ὀξύσχοινος, ὁ, *a kind of rush*, schœnus mucronatus, Batr. 169.

ὄον, ep. for οὗ, see ὅς, ἥ, ὅ.

ὀπάζω, poet. (ὀπάων), fut. ὀπάσω, ep. σσ, aor. 1 ὤπασα, ep. ὄπασσε, imperat. ὄπασσον, mid. fut. ὀπάσομαι, ep. σσ, aor. ὠπασάμην, 1) *to give as a companion, to cause to follow, to associate*, τινά τινι, spoken of persons: πομπόν, ἡγεμόνα τινί, Il. 13, 416. Od. 15, 310; τινὰ πομπόν τινι, to associate any one with another as a companion, Il. 24, 153; λαόν τινι, Il. 9, 483. b) Spoken of things: *to add, to give, to bestow*, κῦδός τινι, Il. 8, 141; in like manner ἀοιδήν, κτήματα, with pleon. infin. Il. 23, 151. 2) = διόκω, *to follow, to pursue, to press*, τινά, Il. 8, 341; metaph. spoken of age, Il. 8, 103; and absol. *to press on*, Il. 5, 334. Pass. χειμάῤῥους ὀπαζόμενος Διὸς ὄμβρῳ, a torrent pressed with the rain of Jupiter, swollen, Il. 11, 493. Mid. *to cause to follow oneself, to associate to oneself*, to take any one as a companion, τινά, Il. 10, 238. 19, 238. Od. 10, 59.

ὀπαῖος, αίη, αῖον (ὀπή), see ἀνοπαῖα.

ὄπατρος, ὁ, poet. for ὁμόπατρος, *from the same father. κασίγνητος καὶ ὄπατρος*, a brother and sprung from the same father, * Il. 11, 257. 12, 371.

ὀπάων, ονος, ὁ (ὀπάζω), *a companion, a comrade*, an associate in war, espec. an armor-bearer, Il. 7, 165; also fem. *a female companion*, h. Cer. 440.

ὅπερ, ep. for ὅσπερ.

ὅπη, ep. ὅππη, adv. (πῆ), 1) Spoken of place: *where, in which place*, prop. dat. local. Il. 22, 321. Od. 1, 347; for the most part with reference to direction, *whither*, Il. 12, 48. Od. 3, 106. 2) Spoken of manner, etc.: *how, in what way*, Il. 20, 25. Od. 1, 347. 8, 45.

ὀπηδέω, poet. (ὀπηδός), Ion. for ὀπαδέω, only pres. and imperf. ὀπηδεῖ and ὀπήδει, *to follow, to accompany, to go with*, τινί, spoken

of persons, also ἅμα τινί, Od. 7, 181; to help, h. Ap. 530. *b*) Spoken of things, Il. 5, 216. ἐκ διὸς τιμὴ ὀπηδεῖ, honor and fame come from Jupiter, Il. 17, 251.

* ὀπηδός, ὁ, ἡ, *following, accompanying*, τινί, h. Merc. 450.

ὀπίζομαι, depon. poet. (ὄπις), only pres. and imperf. *to dread, to fear, to regard*, always from fear of guilt and punishment, with accus. μητρὸς ἐφετμήν, Il. 18, 216; also τινά, to dread any one, Il. 22, 332; in the Od. only in reference to the gods: Διὸς μῆνιν, θυμόν, Il. 14, 283. 13, 148.

ὄπιθε and ὄπιθεν, poet. for ὄπισθεν.

ὀπιπτεύω (ὄπτω), fut. σω, aor. ὀπιπτεύσας, *to look about oneself* at any thing, *to observe with curiosity, to explore*, with accus. πολέμοιο γεφύρας, Il. 4, 371; γυναῖκας, to gaze at the women, Od. 19, 67; absol. λάθρῃ, to watch for secretly, Il. 7, 243.

ὄπις, ιδος, ἡ, poet. (ἔπω), accus. ὄπιδα, accord. to Apoll. prop. the consequence of human actions, in Hom. for the most part, of bad actions: θεῶν, punishment, vengeance of the gods, Il. 16, 388. Od. 20, 215; without θεῶν, Od. 14, 82. 88. (According to others, from ὄψ, the monitory inspection of the gods; thus Nitzsch ad Od. 5, 146, and Köppen, contrary to the Gramm., cf. Spitzner ad Il. 16, 388.)

ὄπισθε, before a vowel ὄπισθεν, adv. ep. also ὄπιθε, Il. 16, 791; ὄπιθεν. 1) Spoken of place: *behind, from behind, backwards*. ὄπισθε μένειν, to remain behind, Il. 9, 332. οἱ ὄπισθε, those behind, Od. 11, 66. τὰ ὄπισθεν, the hinder part, the back, Il. 11, 613. *b*) As prep. with gen. *behind*. ὄπ. μάχης, Il. 13, 538. 2) Spoken of time: *hereafter, henceforth, in future*, Il. 9, 519. Od. 2, 270. h. Merc. 78.

ὀπίσσω, ep. for ὀπίσω, q. v.

ὀπίστατος, η, ον, superl. from ὄπισθε, *the hindmost, the last*, * Il. 8, 342. 11, 178.

ὀπίσω, ep. ὀπίσσω, adv. (ὄπις), 1) Spoken of place: *backwards, back*; also strengthened, πάλιν ὀπίσσω, Od. 11, 149. ὀπίσσω χάζεσθαι, Il. 5, 443; νεκρῶν, Il. 13, 193. 2) Spoken of time: *henceforth, hereafter, in future*, prop. that which is yet behind, which cannot be seen, Il. 3, 411. Od. 1, 222. ἅμα πρόσσω καὶ ὀπίσω νοεῖν, λεύσσειν ὁρᾶν, to see that which lies before and the following, i. e. the present and the future, Il. 1, 343. 3, 109. Od. 24, 452 (according to Heyne, Voss, and Nägelsbach, 'forwards and backwards,' i. e. into the future and the past, contrary to the *usus loquendi*).

Ὀπίτης, ου, ὁ, a Greek, slain by Hector, Il. 11, 301.

ὁπλέω, poet. for ὁπλίζω, only imperf. ὥπλεον, *to harness, to prepare*, ἅμαξαν, Od. 6, 73. †

ὁπλή, ἡ (akin to ὅπλον), *a hoof*, of a horse, * Il. 11, 536. 20, 501; spoken of bovine cattle, h. Merc. 77.

ὁπλίζω (ὅπλον), aor. 1 ὥπλισα, ep. σσ, aor. pass. ὡπλίσθην, without augm. ὁπλισάμεσθα and ὅπλισθεν for ὡπλίσθησαν, *to put right, to fit out*, hence 1) *to prepare*, with accus. of food: κυκειῶ, Il. 11, 641; ἧΐα, Od. 2, 289. 2) *to harness*, spoken of a chariot, Il. 24, 190. 3) Of ships: *to fit out*, Od. 17, 288. Mid. 1) *to equip oneself*, to adapt oneself to an employment, with infin. Il. 7, 417. ὅπλισθεν γυναῖκες, the women prepared or adorned themselves (for the dance), Od. 23, 143; espec. *to arm oneself*, Il. 8, 55; ἐπὶ πόλεμον, Batr. 140. 2) *to prepare for oneself* (sibi), with accus. δεῖπνον, δόρπον; ἵππους, to harness one's horses, Il. 23, 301.

ὅπλομαι, poet. for ὁπλίζομαι, mid. *to prepare for oneself*, δεῖπνον, * Il. 19, 172. 23, 159.

ὅπλον, τό, mostly in the plur. sing. only Od. Batr. *equipment, instruments, furniture* in general and in particular. 1) *the tools* of a forge, Il. 18, 409. Od. 3, 433. 2) *a ship's gear, tackle*, every thing belonging to the equipment of a ship, *a cable, a sail*, in the last signif. twice in the sing. Od. 14, 346. 21, 390. 3) *implements of war*, espec. arms, equipment, * Il. Sing. spoken of the lightning of Jupiter, Batr. 282.

ὁπλότερος, η, ον and ὁπλότατος, η, ον, poet. compar. and superl. without positive, *younger, later, the youngest, the latest*; γενεῇ, younger in birth, Il. 2, 707. Od. 19, 184. ὁπλότατος, γενεῇφιν, Il. 9, 58. ὁπλοτάτῃ, Od. 3, 465. (Originally from ὅπλον, capable of bearing arms, cf. Il. 3, 108. Ep. 4, 5.)

Ὀπόεις, εντος, ὁ, ep. for Ὀποῦς, the chief city of the Locrians, not far from the sea, founded by Opus, son of Locrus, and the native city of Patroclus, Il. 2, 531. 18, 326.

ὁπόθεν, ep. ὁππόθεν, adv. (πόθεν), *whence, from whence*, in a dependent question, * Od. 1, 406. 3, 80. 14, 47.

ὁπόθι, ep. ὁππόθι, adv. poet. for ὅπου,

ı *which place*, Il. 9, 577; and ὁππόθ' Od. 3, 89.

ἡ, ἡ, ὅν, ep. ὁπποῖος, *of what kind, t of*, qualis, prop. in the dependent : ὁπποῖ' ἄσσα for τινά, Od. 19, 218; he direct question, Od. 1, 171. 2) οἷος in reference to τοῖος: ὁποῖον κ' ἔπος, τοῖόν κ' ἐπακούσαις, such a thou shalt have spoken thou mayest ıin, Il. 20, 250. Od. 17, 421.

ὁ, prop. *sap, the juice of plants;* ıe sap of the wild fig-tree, which was coagulating milk, Il. 5, 902. † conf. l. de re Rust. VII. 8.

see ὄψ.

, ep. ὁππόσε, adv. (πόσε), poet. for *ither*, Od. 14, 139. † h. Ap. 209.

ος, η, ον, ep. ὁππόσος and ὁπόσσος *how great, how many*, spoken of ıd number, Il. 23, 238. Od. 14, 47.

τος, ep. for ὁπόσος.

αν, see ὁπότε.

, ep. ὁππότε, conj. (ποτέ), I) To in- multaneousness: *when, as*. 1) With when the declaration is represented thing real, comm. with things past,). Od. 4, 731. In Il. 8, 229, ὁπότ' ἐν supply ἦμεν. *b*) In comparisons, ὡς ὁπότε, as when, Il. 11, 492; how- o with subjunct. 2) With subjunct. ten of possible actions, present or fu- reference to a primary tense. The t. aor. indicates a conceived action ed in the future, *if, in case, as soon* exact.), Il. 13, 271. Od. 1, 77. By an l ἄν, κέ: ὁπότ' ἄν, ὁπότε κεν, the de- n of time is indicated as a condition, Od. 8, 444; φθέγξομαι, ep. for φθέγ- ll. 21, 340; in like manner Od. 1, 41. ıark an indefinite repetition: *as often* , 163; with ἄν, Il. 4, 229. 9, 702. *c*) ıarisons, ὡς ὁπότε, only ep. Il. 11, 305. 35. 17, 126. 3) With optat. *a*) In e to a historical tense of the main Il. 7, 415. 19, 317. *b*) To mark an te repetition, Il. 3, 233. 4, 344. 13, 711. th ἄν or κέν annexed, Il. 7, 415. II) gning a reason: *as, since, whereas* lo); according to Thiersch § 323, 8, longs Od. 20, 196; cf. Kühner § 675 ost § 121.

ερος, η, ον, ep. ὁππότερος (πότερος), *f the two*, uter, Il. 3, 71. Od. 18, 46; spoken of single persons; in the plur. of two parties, Il. 3, 299; only in the ep. form.

ὁποτέρωθεν, ep. ὁπποτέρωθεν, adv. (ὁπότερος), *from which of two sides, from which of the two parts*, Il. 14, 59. †

ὅπου, adv. (ποῦ), *where, wherever*, * Od. 3, 16. 16, 306.

ὁππόθεν, ὁππόθι, ὁπποῖος, ὁππόσε, ὁππόσος, ὁππότε, ep. for ὁπόθεν, ὁπόθι, ὁποῖος, etc.

ὅππως, ep. for ὅπως.

ὀπτάλεος, η, ον (ὀπτάω), *roasted*, κρέα, Il. 4, 345. Od. 12, 396.

ὀπτάω, aor. 1 ὤπτησα, *to roast*, spoken of flesh (never, to boil), κρέα, Il. 1, 466. Od. 3, 33.

ὀπτήρ, ῆρος, ὁ (ʼΟΠΤΩ), *a spy, a scout*, * Od. 14, 261. 17, 430.

ὀπτός, ή, ήν (ὀπτάω), *roasted*, * Od. 4, 66. 16, 443.

ʼΟΠΤΩ, an obsol. root, which furnishes some tenses to ὁράω.

ὀπυίω, infin. pres. ὀπυιέμεν and ὀπυιέμεναι for ὀπύειν, only pres. and imperf. *to marry, to take as a wife*, spoken of the man, Il. 13, 379. Od. 2, 336; absol. ὀπυίοντες, those married, in opposition to ἠϊθέοι, Od. 6, 63. Pass. and mid. *to marry, to be married*, spoken of the woman, Il. 8, 304.

ὄπωπα, see ὁράω.

ὀπωπή, ἡ (ὄπωπα), poet. 1) *the act of seeing, a look*, Od. 3, 97. 4, 327. 2) *the sight, the visual power*, * Od. 9, 512.

* ὀπωπητήρ, ῆρος = ὀπτήρ, poet. h. Merc. 15.

ὀπώρη, ἡ, the season of the year from the rising of Sirius to the rising of Arcturus, i. e. from July to the middle of September, consequently prop. *the warmest time of the year, dog-days*, or perhaps *late summer* or *early autumn* (Homer recognizes four seasons: ἔαρ, θέρος, ὀπώρη, χειμών), Il. 22, 27; in connection with θέρος, Od. 12, 76. In this time there occurred not only great heat and drought, Il. 21, 346. Od. 5, 328; but also rain prevailed, Il. 16, 385; and because in it the fruits come to maturity, hence τεθαλυῖα ὀπώρη (the fruit-ripening season, Voss), Od. 11, 192.

ὀπωρινός, ή, όν (ὀπώρη), *in* or *of the time of dog-days, autumnal;* ἀστήρ, the autumnal star, i. e. the dog-star, see κύων, Il. 5, 5; Βορέης, the autumnal Boreas, which brought

heat and drought, Od. 5, 328. (ι in Homer long; in itself, however, short.)

ὅπως, ep. ὅππως (πῶς), I) Adverb. 1) Spoken of the way and manner: *how, in what way, as.* *a*) With indicat. when the declaration is indicated as a real determination, Il. 4, 37. 10, 545. The fut. frequently after verbs of considering, Il. 1, 136. 4, 14. 17, 144. *b*) With subjunct. without ἄν or κέ, when the declaration is intended to be represented as an ideal or possible determination, Od. 1, 349; κέ is annexed when the sentence is at the same time to be taken as conditional, Il. 9, 681. Od. 1, 295. *c*) With optat. after a historical tense, Il. 18, 473. Od. 9, 554. 2) Spoken of time: *as soon as, as,* like *ut,* with indicat. Il. 12, 208. Od. 3, 373. In Od. 4, 109, it is almost equivalent to ἐπεί, since. II) Conjunct. *that, in order that,* in sentences indicating design or purpose. 1) With subjunct. without ἄν after a primary tense, Il. 3, 110. Od. 1, 77. If ἄν or κέ is annexed, the expressed or implied condition is alluded to, Od. 4, 545. 2) With optat. after a historical tense, Il. 1, 344. Od. 3, 129. 3) With indicat. fut. to indicate a certain expectation of the result, only Od. 1, 57; conf. Kühner § 690. Thiersch § 341. 7. § 342. Rost § 122.

*ὅραμα, ατος, τό (ὁράω), *a thing seen, a sight,* Batr. 83.

ὁράω, ep. ὁρόω, imperf. without augment. ὄρων, fut. ὄψομαι, aor. εἶδον, perf. ep. ὄπωπα. Hom. uses partly the contr. forms, as ὁρῶ, ὁρᾷς, etc.; partly the ep. expanded, as ὁρόω, ὁράᾳς, ὁράων, ὁρόωσα, 2 plur. optat. ὁρόῳτε for ὁρῷτε, etc. The mid. is depon.; rare forms are 2 sing. pres. ὁρᾶαι for ὁρᾷ, and 3 sing. imperf. ὁρᾶτο, for which others write ὄρηαι, ὄρητο, as if from ὄρημαι. Also the aor. εἰδόμην, infin. ἰδέσθαι, *to gaze, to look.* *a*) Absol. with the prep. εἴς τι or τινα, at any thing or any one, Il. 10, 238. Od. 5, 439; again, ἐπὶ πόντον, Il. 1, 350; κατά τινα, Il. 16, 646. *b*) Trans. with accus. *to see, to behold, to observe, to perceive,* Il. 23, 323; with the adjunct ὀφθαλμοῖσιν, Od. 3, 94. ὁρᾶν φάος Ἠελίοιο, to behold the light of the sun, for to live, Il. 5, 120; with ὅτι, Il. 7, 448; with part. Il. 9, 359. 2) Mid. as depon. *to see, to behold,* τινά, Il. 1, 56. Od. 4, 226.

*ὀργή, ἡ (ἜΡΓΩ), prop. *impulse,* emotion, passion = θυμός, h. Cer. 205. †

*ὄργια, τά, *secret religious usages, mysteries, orgies,* spoken of the secret worship of Ceres, h. Cer. 274. 476; (from ὀργάω, ὀργή, because these usages were solemnized with enthusiastic movements;) the sing. does not occur.

*ὀργίων, ίονος, ὁ, *one initiated, a priest,* h. Ap. 389.

ὄργυια, ἡ (ὀρέγω), in Hom. ᾱ (in the later language ὀργυιά with ᾰ), *a fathom,* the space between the hands when the arms are extended, Il. 23, 327. Od. 9, 325.

ὀρέγνυμι, poet. form of ὀρέγω, from which part. ὀρεγνύς, * Il. 1, 351. 22, 37.

ὀρέγω, fut. ὀρέξω, aor. ὤρεξα, mid. aor. 1 ὠρεξάμην, ep. ὀρεξάμην, perf. mid. ὀρώρεγμαι, 3 plur. ὠρωρέχαται, pluperf. 3 sing. ὀρωρέχατο, 1) *to stretch, to reach, to extend,* with accus. χεῖρα εἰς οὐρανόν (spoken of supplicants), Il. 15, 371. cf. 1, 351; χεῖράς τινι, to stretch out the hands towards any one, Od. 12, 257. 2) *to reach, to present, to give,* often κῦδός or εὐχός τινι, κοτύλην καὶ πίνον, Od. 15, 312. Mid. 1) *to stretch oneself, to extend oneself;* with dat. χερσί, with the hands, i. e. to reach to any thing, Il. 23, 99. ἵπποι ποσσὶ ὀρωρέχαται, the steeds stretched themselves with their feet, i. e. they took long strides, Il. 16, 834. τρὶς ὀρέξατ' ἰών, thrice he strode forth (spoken of Neptune), Il. 13, 20; ἔγχεϊ, δουρί, to stretch oneself with the spear, i. e. to thrust with the spear, Il. 4, 307. 13, 190. 2) With gen. to stretch oneself towards any thing, *to reach after,* παιδός, Il. 6, 466. 3) With accus. trans. *to reach* any thing, *to attain,* Od. 11, 392; *to hit,* σκίλος, Il. 16, 314. 322. 4) = act. ἀνδρὸς ποτὶ στόμα χεῖρ' ὀρέγεσθαι, i. e. (according to the Schol. Vict.), χεῖρε ἀνδρὸς ποτὶ στόμα, to press the hands of the man (viz. of Achilles) to the mouth. This explanation is followed by Voss. It is confirmed also by v. 478, where Priam kisses Achilles' hand, Il. 24, 506.

*ὀρειχαλκός, ὁ (ὄρος, χαλκός), orichalcum, *mountain brass,* a metal of uncertain composition; accord. to Beckmann, *copper-brass,* h. 5, 9.

ὀρεκτός, ή, όν (ὀρέγω), *stretched out, extended,* μελίαι, Il. 2, 543. †

ὀρέομαι = ὄρνυμαι, only 3 plur. imperf. ὀρέοντο, they hastened, * Il. 2, 398. 20, 140. 23, 212.

Ὀρέσβιος, ὁ (living on mountains), a rich Bœotian of Hyle, Il. 5, 707.

ὀρεσίτροφος, ον, poet. (τρέφω), *raised* or *nourished upon the mountains*, epith. of the lion, Il. 12, 299. Od. 6, 130.

ὀρεσκῷος, ον, poet. (κέω), lying in the mountains, *dwelling in the mountains*, *wild*, Il. 1, 268. Od. 9, 155.

ὀρέστερος, η, ον, poet. (ὄρος), for ὄρειος, *living upon mountains*, *in mountains*, epith. of the serpent, of wolves, Il. 22, 93. Od. 19, 212.

Ὀρέστης, αο, ὁ (mountaineer, Herm. Excitus), son of Agamemnon and Clytemnestra, Il. 9, 142; he was brought by his sister to his uncle Strophius in Phocis, where he entered into the well-known bond of friendship with his son Pylades. Homer does not mention this, unless Od. 11, 458–462, refers to it. Accord. to Od. 3, 305, he returned in the eighth year of the reign of Ægisthus to Mycenæ, slew him and his mother Clytemnestra, in order to avenge the death of his father, and then reigned in Mycenæ, Od. 11, 457 seq. Because all the traditions point to Phocis, Zenodot. wrote, Od. 3, 307: ἀπὸ Φωκήων for ἀπ' Ἀθηνάων. 2) A Greek, [slain by Hector], Il. 5, 705. 3) [A Trojan, Il. 12, 139. 193.]

ὀρεστιάς, άδος, ἡ (ὄρος), *inhabiting mountains*, Νύμφαι, the mountain nymphs, Il. 6, 420.

ὄρεσφι, see ὄρος.

ὀρεχθέω, poet. strengthened form of ὀρέγω, intrans. only βόες ὀρέχθεον ἀμφὶ σιδήρῳ σφαζόμενοι, Il. 23, 30; the oxen stretched themselves about the iron, accord. to the Schol. ἀπετείνοντο ἀναιρούμενοι, Il. 23, 30. † Others: *palpitated*, *struggled*, thus Suid. κινεῖν and Bothe. Others, with Hesych.: *bellowed*, ἐμυκῶντο, ἐβόχθουν. Thus Voss, cf. Spitzner Excurs. XXXIV. [According to others it is akin to ὀργή, ὀργάω, and means *intumescere*, see Jahrb J. und K. p. 276.]

ὄρθαι, see ὄρνυμι.

Ὀρθαῖος, ὁ, a Phrygian of Ascania, Il. 13, 791.

Ὀρθή, ἡ, a town in Thessaly (Perrhæbia), in the neighborhood of Phalanna, Il. 2, 739.

ὄρθιος, η, ον (ὀρθός), *upright*, *straight*. 2) Metaph. spoken of the voice: *high*, *loud*. The neut. plur. as adv. ὄρθια ἧϋσε, Il. 11, 11. † ἐβόησα ὄρθια φωνῇ, h. Cer. 432.

ὀρθόκραιρος, η, ον (κραῖρα), *having straight horns*, *high-horned*, epith. of cattle, Il. 8, 231. Od. 12, 348. *b*) Spoken of ships: *high-beaked*; these amongst the ancients were so curved at both ends, as nearly to resemble the moon in the last quarter, Il. 18, 3. 19, 344.

ὀρθός, ή, όν (ὄρνυμι), *upright*, *straight*, *erect*, with στῆναι, Il. 18, 246. 24, 359; with ἀναΐξας, Od. 21, 119. Batr.

ὀρθόω (ὀρθός), aor. ὤρθωσα, aor. 1 pass. ὀρθωθείς, *to erect*, *to set up*, *to lift up* (one fallen, τινά, Il. 7, 272; often ὀρθωθεὶς ἐπ' ἀγκῶνος, supported upon the elbow, * Il. 2, 42.

* ὄρθριος, η, ον (ὄρθρος), *early*, *in the morning*, h. Merc. 143.

* ὄρθρος, ὁ (ὄρνυμι), *the early dawn*, *the morning*, h. Merc. 98. ὑπ' ὄρθρου, at daybreak, Batr. 103.

* Ὀριγανίων, ὁ, the *Origanon-eater*, prop. patronym. from τὸ ὀρίγανον, a plant of a sharp, bitter taste, of which there are mentioned espec. two kinds: *Origanum onites* and *Orig. heracleoticum* (winter marjoram or wild mint), Batr. 259.

ὀρίνω (poet. form of ΟΡΩ, ὄρνυμι), aor. ὦρῖνα, ep. ὄρινα, aor. pass. ὠρίνθην, ep. ὀρίνθην. 1) *to excite*, *to move*, with accus. πόντον, Il. 9, 4; θάλασσαν, Od. 7, 273; and pass. Il. 2, 294; metaph. often θυμόν τινι, to move or excite any one's mind, by pity, fear, anger, etc., Il. 2, 142. 4, 208. Od. 4, 366; and passive: ὀρίνθη πᾶσιν θυμός, Il. 5, 29; in like manner, κῆρ and ἦτορ, Od. 17, 47; γόον, Il. 24, 760. 2) In pass. also spoken of suppliants: *to be driven away*, Il. 9, 243. 14, 14.

ὅρκιον, τό (ὅρκος), *the pledge* or *token of an oath*, *an oath*, *a covenant*, Il. 4, 158. 2) Comm. plur. τὰ ὅρκια subaud. ἱερεῖα, *the victims* which were sacrificed in solemn covenants, Il. 3, 245. 269. *b*) And generally, the victims and religious rites which were sacrificed and performed at the solemn conclusion of treaties; *a covenant-sacrifice*, hence, *a covenant by oath*, *the covenant* or *treaty itself*. ὅρκια πιστὰ ταμεῖν, to conclude a faithful *treaty*, like *fœdus ferire*, since victims were slaughtered on such occasions, Il. 2, 124; ὅρκια μετ' ἀμφοτέροισιν τιθέναι, to make a covenant between both parties, Od. 24, 546. ὅρκια φυλάσσειν, τέλεῖν, to keep, to fulfill a covenant, Il. 3, 280. 7, 69. The opposite is δηλήσασθαι, καταπατεῖν, συγχεῦαι. (ὅρκιον is not, as Buttm. would consider it, Lexil. II.

p. 58, a deriv. diminutive, but prob. a neut. of adj. ὅρκιος, belonging to an oath.)

ὅρκος, ὁ (from εἴργω, originally of like signif. with ἕρκος), prop. the check, which retains that which any one promised; therefore: *the object by which any one swears, the witness of an oath*, thus spoken of the Styx, by which the gods swore, Il. 2, 755. 15, 38; men swore by Jupiter, the earth and the Furies, Il. 3, 276 seq. 19, 258 seq. Od. 14, 394; Achilles by his sceptre, Il. 1, 234. 2) *an oath*, Il. 1, 239. 23, 42; cf. Buttm. Lexil. II. p. 52.

ὁρμαθός, ὁ (ὅρμος), *a series* or *string of things hanging together*, a flock of bats, Od. 24, 8. †

ὁρμαίνω (poet. form of ὁρμάω), aor. ὥρμηνα, prop. to move here and there; in Hom. only metaph. *to move any thing here and there in mind*, animo volvere, *to ponder, to consider, to weigh*, often with the adjuncts κατὰ φρένα καὶ κατὰ θυμόν, Il. 1, 193; κατὰ φρένα, alone, Il. 10, 507; ἀνὰ θυμόν, Il. 21, 137. Od. 2, 156; ἐνὶ φρεσίν, Od. 4, 843; and φρεσί, Il. 10, 4; without these adjuncts, Il. 10, 28. Od. 3, 169. Constr. *a*) With accus. *to consider any thing, to purpose, to meditate*, πόλεμον, Il. 10, 28; ὁδόν, Od. 4, 732; χαλεπὰ ἀλλήλοις, to devise evil against another, Od. 3, 151. *b*) Often absol. with ὅπως, Il. 21, 137; εἰ, ἤ, whether, Od. 4, 789; with ἤ—ἤ, whether—or whether, Il. 14, 20. 16, 455; and with infin. Epig. 4, 16.

ὁρμάω (ὁρμή), aor. ὥρμησα, aor. mid. ὡρμησάμην, aor. pass. ὡρμήθην, 1) Trans. *to put in motion, to urge on, to excite, to stimulate*, spoken of persons and things, with accus. τινὰ ἐς πόλεμον, Il. 6, 338; πόλεμον, Od. 18, 376. Pass. ὁ δ' ὁρμηθεὶς θεοῦ ἤρχετο, moved by a god, he began, Od. 8, 499. 2) Intrans. *to put oneself in motion, to raise oneself, to begin, to address oneself to*. *a*) With infin. spoken of Achilles, Il. 21, 265; of the hawk: ὁρμᾷ διώκειν ὄρνεον, he rose to pursue a bird, Il. 13, 64. *b*) *to rush upon, to attack*, τινός, any one, Il. 4, 335. Mid. with aor. mid. and pass. like act. 2. 1) *to put oneself in motion, to begin*, Od. 13, 82; with infin. Il. 8, 511. 10, 539; metaph. ἦτορ ὥρμᾶτο πολεμίζειν, the heart desired to fight, Il. 21, 572. 2) *to rush upon, to attack, to assault, to press*, with gen. τινός, Il. 14, 488; μετά τινα, *Il. 17, 605*; ἐπί τινι, Od. 10, 214; also ὁρμᾶτ' ἐκ θαλάμοιο, she hastened from her bed chamber, Il. 3, 142. 9, 178; often absol. *to rush upon, to press*, Il. 13, 559. 16, 402; ἔγχεϊ, ξιφέεσσι, σὺν τείχεσι, Il.

Ὀρμενίδης, ου, ὁ, son of Ormenus = *Amyntor*, Il. 9, 448.

Ὀρμένιον, τό, a town in Magnesia (Thessaly), in the time of Strabo, a village which was attached to the town Demetrias, Il. 2, 734.

Ὄρμενος, ὁ, 1) son of Cercaphus, grandson of Æolus, father of Amyntor, [according to later mythology] founder of Ormenion, Il. 9, 448. 2) a Trojan, Il. 8, 274. 3) a Trojan, Il. 12, 187. 4) father of Ctesius, Od. 15, 414.

ὄρμενος, see ὄρνυμι.

ὁρμή, ἡ (ὄρνυμι), *a vehement assault, an attack, fury*, spoken of a warrior, Il. 9, 355; of a beast, Il. 11, 119. h. Cer. 382; often spoken of inanimate things: of the waves, Od. 5, 320; of fire, Il. 11, 157. ἐς ὁρμὴν ἔγχεος ἐλθεῖν, to come within the cast of the spear, Il. 5, 118. 2) *the beginning* of an undertaking, Il. 4, 466; the commencement of a journey, Od. 2, 403. 3) Generally, *impulse, inclination, effort*, Od. 5, 416; ψυχῆς, h. 7, 13.

ὅρμημα, ατος, τό (ὁρμάω), of uncertain signif. occurring only twice, in the plur. * Il. 2, 356. 590; in the verse: τίσασθαι Ἑλένης ὁρμήματά τε στοναχάς τε, Eustath. explains: ὁρμήματα (ἢ ἐξ ἀρχῆς ἑκουσίαι ἕλευσις), therefore: 'the undertaking of Helen and her groans,' i. e. her repentance; so also Bothe: *Helenæ ausa et gemitus*. Most ancient critics take ὁρμήματα for *troubles, cares*, hence Voss translates: 'before he has avenged the troubles and groans of Helen,' and Buttm. follows him, Lexil. II. p. 4. More probable, accord. to Rost in Damm's Lex. is the first signif. *the undertaking*, and the gen. is explained as gen. object: 'anxieties and groans on Helen's account.'

ὁρμίζω (ὅρμος), prop. to bring into port; then, *to anchor*, νῆα, Od. 3, 11. 12, 317; and generally, *to make fast, to render secure*, ὕψι ἐπ' εὐνάων or ὑψοῦ νῆα ἐν ποτίῳ, a ship upon the sea, Il. 14, 77. Od. 8, 55; by means of a large stone, see εὐνή. Cf. Nitzsch ad Od. II. p. 118; [who thinks the ship was drawn partly up upon the moist, overflowed sand of the shore,] see νότιος.

ὅρμος, ὁ (εἴρω), 1) *a string, a chain*, especially, *a necklace, a neck-chain*, as an orna-

ment of women, Il. 18, 401. Od. 15, 460. 2) *an anchorage, a harbor, a road, a haven*, Il. 1, 435. Od. 13, 101. Batr. 67. (For the second signif. ὄρνυμι is taken as the theme.)

Ὄρνειαί, αἱ, ep. for Ὀρνεαί, a city in Argolis, with a temple of Priapus, Il. 2, 571.

ὄρνεον, τό, poet. for ὄρνις, *a bird*, Il. 13, 64. †

ὄρνις, ῑθος, ὁ and ἡ, plur. ὄρνῑθες, dat. ὀρνίθεσσι (ὄρνυμι), 1) *a bird*, both wild and tame. 2) a bird from whose flight and voice omens were taken; hence generally, *omens*, Il. 24, 219. (ι in the dissyllabic cases is double-timed, Il. 9, 323. 12, 218; in the trisyllabic always long.)

ὄρνῡμι, poet. ep. form ὀρνύω (from this imperf. ὤρνυον), imperat. ὄρνυθι, infin. ep. ὀρνύμεν, fut. ὄρσω, aor. 1 ὦρσα, iterat. form ὄρσασκε, ep. aor. 2 ὤρορεν, comm. trans. = ὦρσα, only for perf. intrans. Il. 13, 78. Od. 8, 539. Mid. ὄρνυμαι, imperf. ὠρνύμην, fut. ὀροῦμαι, 3 sing. ὀρεῖται, aor. ὠρόμην, ep. 3 sing. ὦρτο, 3 plur. ὄροντο, Od. 3, 471; subj. ὄρηται, imperat. ὄρσο and ὄρσεο, [contr. ὄρσευ, Il. 4, 264.] infin. ep. ὄρθαι, Il. 8, 474; part. ὄρμενος, η, ον, perf. act. intrans. only sing. ὄρωρε, subj. ὀρώρῃ, pluperf. ὀρώρει and ὠρώρει, Il. 18, 498 (to be distinguished from aor. 2 ὤρορε). Of like signif. is the perf. mid. ὀρώρεται, subj. ὀρώρῃται, Il. 13, 271; ep. ὀρέοντο, see ὀρέομαι. 1) Trans. in the act. *to excite, to move, to arouse*, with accus. 1) Spoken of persons, and generally of animate beings: *a*) to put in motion bodily, *to urge on, to make to go*, τινὰ κατὰ μέσον, Il. 5, 8; espec. in a hostile signif. τινὰ ἐπί τινι, Il. 5, 629; ἀντία τινός, Il. 20, 79. *β*) *to cause to rise, to make to lift oneself*, Ἰριγένειαν ἀπ' Ὠκεανοῦ, Od. 23, 348; *to awaken*, Il. 10, 518; spoken of beasts: *to drive up, to rouse*, αἶγας, Od. 9, 154. *b*) Frequently in reference to the mind: *to excite, to impel, to encourage, to inflame*, τινά, spoken espec. of excitement by the gods, Il. 5, 105. Od. 4, 712; with infin. following, Il. 12, 142. 13, 794. 2) Spoken of things: *to excite, to move, to cause*, πόλεμον, μάχην, νοῦσον, spoken of states of mind: ἵμερον, γόον, φόβον; of natural objects: ἄνεμον, θύελλαν, κύματα. II) Intrans. in the mid. together with perf. 2 ὄρωρα, *to rouse oneself, to move oneself, to stir*. 1) Spoken of persons in reference to the body: *to move, to hasten*, Il. 4, 421; with infin. Od. 2, 397; espec. *to raise oneself, to arise*, ἐξ εὐνῆφιν, Od. 2, 2; ἐκ λεχέων, Il. 11, 2; ἀπ' Ὠκεανοῖο ῥοάων, Il. 19, 2; ἀπὸ θρόνου, Il. 11, 645; absol. espec. in imperat. pres. and aor. ὄρσο and ὄρσεο, *stand up! rouse up!* hence in a hostile signif. *to leap upon, to rush upon, to run upon*, χαλκῷ, with the spear, Il. 3, 349. 5, 17; ἐπί τινα, Il. 5, 590; also with infin. *to raise oneself, to begin* to do any thing: νιφέμεν, ἴμεν, Il. 12, 279; and with part. ὄρσο κέων, up, to go to sleep, Od. 7, 342. 2) Spoken of things: *to rise, to be excited, to begin, to arise*, espec. in perf. 2, *I have arisen*, spoken of bodily and mental states: εἰςόκε μοι φίλα γοῦνατ' ὀρώρῃ, as long as my limbs move, (prop. have raised themselves,) Il. 9, 610. 10, 90; spoken of events in life: πόλεμος, μάχη, νεῖκος; of states of nature: νύξ, φλόξ, ἄνεμος. πῦρ ὄρμενον, the fire which has arisen, Il. 17, 738. δοῦρα ὄρμενα πρόσσω, spears flying forwards, Il. 11, 572; and with infin. πῦρ ὦρετο καίεμεν ὕλην, Il. 14, 397. ὦρτο—οἶνος ἀήμεναι, the wind rose to blow, Od. 3, 176.

ὀρνύω, poet. form of ὄρνυμι, q. v.

ὀροθύνω, poet. lengthened form of ὄρνυμι, only act. *to excite, to arouse, to put in motion, to stimulate, to encourage*, comm. spoken of persons, τινά. *b*) Of things: ἐναύλους, to raise the mountain streams, Il. 21, 312; ἀέλλας, Od. 5, 292.

ὄρομαι (akin to οἶρος, ὁράω), *to watch*, ὄρονται, Od. 14, 104. †

ὄρος, εος, τό, Ion. οὖρος, dat. ὄρεσι, ὄρεσσι, ep. gen. and dat. ὄρεσφιν, Il. 4, 452. 11, 474; *a mountain, an elevation, a height*, with gen. Κυλλήνης, Τηρείης, Il. 2, 603. 829 (prop. that which is raised, from ὄρνυμι).

ὀρός, ὁ, *whey*, the watery part of coagulated milk, * Od. 9, 222. 17, 225. (Prob. from ῥέω, thin, fluid milk.)

ὀρούω, poet. (ὄρνυμι), fut. ὀρούσω, h. Ap. 417; aor. ὄρουσα, *to rise quickly* or *impetuously, to rush*, spoken of animate and inanimate objects, ἐπί and ἔν τινι, upon any one, Il. 14, 401. 15, 625; ἐς δίφρον, to leap upon the chariot, Il. 11, 359; of serpents: πρὸς πλατάνιστον, * Il. 2, 310.

ὀροφή, ἡ (ἐρέφω), *an arch, a roof*, Od. 22, 298. †

ὄροφος, ὁ (ἐρέφω), *a reed*, for thatching houses, Il. 24, 451. †

ὁράω, ep. for ὁρῶ, see ὁράω.

ὄρπηξ, ηκος, ὁ, Att. *a sprout, a branch, a twig*, Il. 21, 38. †

ὄρσας, see ὄρνυμι.

ὄρσασκε, see ὄρνυμι.

ὄρσεο, contr. ὄρσευ and ὄρσο, see ὄρνυμι.

Ὀρσίλοχος, ὁ, 1) son of Alpheus, father of Diocles, sovereign of Pheræ in Messenia, Il. 5, 546. Od. 3, 488. [21, 16.] 2) son of Diocles, brother of Crethon, Il. 5, 542. 549. 3) a fabulous son of Idomeneus, Od. 13, 260. [4) a Trojan, Il. 8, 274.]

ὀρσοθύρη, ἡ (ὄρνυμι, θύρα), prob. *a door* to which there was an ascent by steps, *a stair-door*, Voss, * Od. 22, 126. 233.

* ὀρσολοπεύω, poet. *to provoke, to attack, to assail*, τινά, h. Merc. 308.

Ὀρτυγίη, ἡ, prop. Quailland. 1) According to the ancient critics, an old name of the island *Delos;* for here Diana slew Orion, Od. 5, 123. 15, 403. conf. Apd. 1, 43; or an island near Delos, *Rhenia*, h. Ap. 16. According to some modern critics, the little island *Ortygiæ*, off Syracuse, is to be understood by it, cf. Völcker Hom. Geogr. § 17.

ὀρυκτός, ἡ, όν (ὀρύσσω), *dug, excavated*, τάφρος, * Il. 8, 179. 15, 344.

ὀρυμαγδός, ὁ, poet. (ὀρυγμός), *tumult, noise* of many men, *voices*, Od. 1, 133; *the uproar, the tumult* of those in haste, Il. 2, 810; of hunters and dogs, Il. 10, 185; of wood-cutters, Il. 16, 633; spoken of the *roaring* of a stream, Il. 21, 256; spoken of the *crash* of a fragment of rock, Il. 21, 313; of a falling tree, Od. 9, 235.

ὀρύσσω, aor. ὄρυξα, *to dig, to excavate*, τάφρον, ep. always without augm. (ὀρύξομεν, aor. subj.) Il. 7, 341; *to dig up*, μῶλυ, Od. 10, 305.

ὀρφανικός, ἡ, όν, poet. for ὀρφανός, *orphan, parentless, fatherless*, παῖς, Il. 6, 432. ὀρφ. ἦμαρ, the day of orphanage, i. e. the fate of an orphan, * Il. 22, 490.

ὀρφανός, ἡ, όν, *destitute, orphan*, Od. 20, 68. †

ὀρφναῖος, η, ον, poet. (ὄρφνη), *dark, gloomy*, epith. of night, Il. 10, 83. 386. Od. 9, 143. h. Merc. 97.

ὄρχαμος, ὁ (akin to ἄρχομαι), the leader of a row, and gener. *a leader, a commander, a sovereign*, always with ἀνδρῶν and λαῶν, Il. 2, 837. Od. 4, 316.

ὄρχατος, ὁ, poet. (from ὄρχος), the whole of a planting arranged in rows, *a garden;* φυτῶν, a vegetable-garden, a fruit-garden, *Il. 14, 123. Od.* 7, 112. 24, 222.

ὀρχέομαι, depon. mid. imperf. ὠρχεῖτο, aor. ὠρχησάμην, *to spring, to leap*, espec. *to dance*, Il. 18, 594. Od. 8, 371. 14, 465.

ὀρχηθμός, ὁ (ὀρχέομαι), Ion. *the act of dancing, a dance, a choral dance*, Il. 13, 637. Od. 8, 263.

ὀρχηστήρ, ῆρος, ὁ (ὀρχέομαι), *a dancer*, Il. 18, 494. †

ὀρχηστής, οῦ, ὁ = ὀρχηστήρ, * Il. 16, 617. 24, 261.

ὀρχηστύς, ύος, ἡ, Ion. for ὄρχησις, *the act of dancing, a dance*, Il. 13, 731; dat. contr. ὀρχηστυῖ, Od. 8, 253. 17, 605.

Ὀρχομενός, ὁ, 1) ὁ *Μινυήϊος*, a very ancient town in Bœotia, at the mouth of the Cephisus, on the lake Copais, chief city of the kingdom of the Minyæ, espec. remarkable for the treasury of Minyas; the ruins are near the village Skripu, Il. 2, 541. Od. 11, 284. 2) a town in Arcadia, Il. 2, 605. [Passow makes both these towns fem. Thucyd. however, I. 113, makes the former fem., and V. 61, the latter masc.]

ὀρχός, ὁ (prob. from ἔρχω), *a row of trees* or *vines*, or a single trellis of espalier-plants, Od. 7, 127. 24, 341. cf. Nitzsch ad Od. 7, 127.

ὄρωρε, see ὄρνυμι.

ὀρώρεται, see ὄρνυμι.

ὀρωρέχαται and ὀρωρέχατο, see ὀρέγω.

ὅς, ἥ, ὅ, a relative pronoun, rarely demonstrative, ep. forms: sing. gen. rarely ὅου, Il. 2, 325; ἕης for ἧς, Il. 16, 208. † Plur. dat. ἕῃς, ἕῃσι:

I) a relative pronoun, *who, which, that*, frequently in Homer in connection with ὁ, ἡ, τό. 1) Often the demonstrative, which should properly precede the relative, is omitted, and that not only in like, but also in unlike cases, Od. 11, 434. 2) Frequently the relative pronoun does not agree with the preceding substantive *a*) In gender: Διὸς τέκος, ἥτε, Il. 10, 278. *b*) In number: κῆτες, ἅ (such as)—βόσκει, Od. 12, 97. τοὺς ἄλλους, ὃν κε κιχείω, Il. 11, 367. 3) The relative clause is placed before the demonstrative (inversion), Il. 9, 131. 17, 640. 4) Often the relative suffers attraction, Il. 5, 265. 23, 649. 5) When two or more sentences connected by καί, τέ, δέ, succeed each other, which require different cases of the relative, Homer either entirely omits the relative in the second sentence, or there stands in its place a demonstrative or personal pronoun, Il. 1, 78.

ι, 235. Od. 1, 161. 6) Construc. in relative sentences, 1) With indicat. without ἄν, where any thing is indicated with certainty, ep. also with indicat. fut. and κέ, Il. 9, 155. b) With indicat. of the historical tenses and ἄν or κέ, Od. 5, 39. 14, 62; cf. ἄν. 2) With subjunct. with ἄν, κέ, and ep. also without ἄν, after a primary tense, when the declaration is given as supposed or possible, or can be resolved by ἐάν or τίς, Od. 1, 352. Il. 2, 231; hence also *a*) To indicate an often-recurring case, Il. 2, 391. *b*) In comparisons, Il. 13, 63. 17, 110. 3) With optat. without ἄν after a historical tense, Il. 10, 20. 189; as with subjunct. again: *b*) As part of a wish, Il. 14, 107. Also ἄν or κέ is added, Il. 15, 738. 7) Absol. use of single cases, *a*) Gen. sing. οὗ, always ἐξ οὗ, *since*. *b*) Dat. sing. ᾧ, q. v. *c*) Accus. neut. ὅ very common for ὅτι, *that*, Il. 1, 120; for δι' ὅ, *thereat, that*, Od. 1, 382; *because*, Il. 9, 493. 17, 207.

II) As a demonstrative pronoun, for οὗτος, *this*, and *he, she, it*, espec. with οὐδέ, μηδέ, γάρ, καί, Il. 6, 59. 21, 198. Od. 1, 286. οἵ—οἵ, *these—those*, Il. 21, 353. 354.

ὅς, ἥ, ὅν, a possessive pronoun of the third person for ἑός, ἑή, ἑόν, *his, her, its*; it has in the gen. sing. οἷο, Il. 20, 235; without subst. ὅν, Il. 15, 112. 2) Ep. it stands instead of the pronoun of the second and third person, Od. 1, 402. 13, 320. Doubtful is Od. 9, 28. Other places have been altered by Aristarch., Il. 19, 174. cf. Buttm. Lexil. 1. p. 90.

ὁσάκι and **ὁσάκις**, ep. ὁσσάκι, *how many times, how often, as often as*, always in the ep. form, Il. 21, 265. Od. 11, 585.

ὁσάτιος, η, ον, ep. ὁσσάτιος, poet. for ὅσος, λαός, Il. 5, 587. †

ὁσίη, ἡ (prop. fem. of ὅσιος, holy), 1) *divine* or *natural right*, and every thing which in accordance with it is consecrated or permitted; hence οὐχ ὁσίη, with infin. it is not right, permitted, Od. 16, 423. 32, 412. 2) *a sacred service, a holy usage*, in sacrifices and the worship of the gods, h. Ap. 237. ὁσίη κρεάων, the sacred use of the sacrificial flesh, h. Merc. 130. ὁσίης ἐπιβῆναι, to go to a sacred service, h. Cer. 211. Merc. 173.

* **ὅσιος, η, ον**, prop. consecrated by divine laws; spoken of persons: *pious, devout*, Ep. 6, 6.

ὅσος, ὅση, ὅσον, ep. ὅσσος, 1) *how great, how wide, how long, how much, how many*, spoken of space, time, number, and degree; if the correlative demonstrative τόσος precedes, ὅσος is translated *as* [cf. Il. 3, 12. 6, 450]; with the gen. it stands periphrastically: ὅσον πένθεος for ὅσον πένθος, Il. 11, 658. conf. Il. 5, 267. *c*) In the plur. *all who, as many as*, with preceding τοσοίδε, Il. 14, 94. οὔτις—ὀνόσσεται ὅσσοι Ἀχαιοί for οὔτις Ἀχαιῶν, Il. 9, 55. ὅσσαι νύκτες καὶ ἡμέραι ἐκ Διός εἰσιν, all the days and nights, which come from Jupiter, Od. 14, 93. 2) Frequently the neut. plur. and sing. as adv. *as greatly, as much, as far, so greatly, so much, so far*, with τόσον, Il. 5, 786. Od. 4, 356; and without τόσον: ὅσσον, as far as, Il. 5, 860; absol. ἀλλ' ὅσον ἐς Σκαιὰς πύλας ἵκανεν, he came only, Il. 9, 354. *b*) When with ὅσον τε the limitation of space stands in the accus. it signifies *about*. ὅσον τε ὄργυιαν, Od. 9, 322. 325. 10, 167; prop. an attraction, cf. Kühner § 656, and Od. 10, 113. *c*) ὅσσον ἔπι and ὅσσον τ' ἐπί for ἐφ' ὅσον, as far as, Il. 2, 616. 3, 12. *d*) With compar. and superl. *by how much, how much*. ὅσσον ἐγὼ—ἀτιμοτάτη εἰμι, how much I am the most dishonored, Il. 1, 516. On ὅσος τε and ὅσος περ, see τέ and πέρ.

ὅσπερ, ep. also ὅππερ, ἥπερ, ὅπερ; the strengthening πέρ indicates, *a*) That the relative clause has equal compass with the main clause: *entirely, the very same, the very—who*. θεὸς ὅςπερ ἔφηνεν, the very god, who, Il. 2, 318. cf. 4, 524. *b*) Or that the clauses oppose each other. ὑπόσχεσις, ἥνπερ ὑπέσταν, i. e. ὑποστάντες περ, which they nevertheless promised, although having promised, Il. 2, 286. 6, 100. Od. 20, 46. Frequently, however, it can be translated only by the simple relative *who, which*, cf. πέρ.

ὅσσα, ἡ (akin to ὄψ, ἔπος), 1) Gener. *a voice, sound, a tone*, as of the *cithara*, h. Merc. 443. 2) *fame, report, rumor*, espec. that of which the author is not known; it is therefore, as every thing for which a reason cannot be given, derived from the deity, Od. 1, 282.

Ὄσσα, ἡ, as pr. n. *Ossa*, a messenger of Jupiter, Il. 2, 93. Od. 24, 413.

Ὄσσα, ἡ, a mountain in Thessaly, famed as the abode of the centaurs, now *Kissavos*, Od. 11, 315.

ὅσσα, ep. for ὅσα.

ὁσσάκι, ep. for ὁσάκι.

ὀσσάτιος, η, ον, ep. for ὄσατιος.

ὄσσε, τώ, only nom. and accus. dual neut. in Il. and Od.; later also plur. ὄσσοις, h. 31, 9; *the two eyes* [in two passages], with adj. neut. plur. φαεινά, αἱματόεντα, Il. 13, 435. 617.

ὄσσομαι (from ὄσσε), depon. mid. only pres. and imperf. 1) Prop. *to look with the eyes, to see*, cf. Od. 7, 31; espec. 2) *to see with the mind, to foresee, to surmise, to think upon* any thing, κακά or κακόν, Od. 10, 374. 18, 154; ἄλγεα θυμῷ, Il. 18, 224; πατέρα ἐνὶ φρεσίν, Od. 1, 115; and without θυμῷ, φρεσί, Od. 20, 81. 3) *to indicate* any thing *by the countenance* or *aspect, to foretoken, to look*, κακά (Voss, 'with threatening look'), Il. 1, 105; ὄλεθρον, to threaten destruction, Od. 2, 152; spoken of the sea, Il. 14, 17; and gener. τινί τι, to predict any thing to any one, Il. 24, 172.

ὄσσος, η, ον, ep. for ὅσος.

ὅστε, ἥτε, ὅ, τε, *he who, she who, that which*; τέ indicates the mutual internal relation of the main and adjunct clauses, Il. 2, 365. Od. 3, 73. Plur. ἅτε after a sing. *like these which* [qualia], Od. 5, 438; hence also *such as*.

ὀστέον, τό, ep. gen. plur. ὀστεόφιν, Od. 12, 45; *a bone*, spoken of the living, Il. 12, 185. Plur. ὀστέα, *the bones* of the dead, Il. 7, 334.

ὅστις, ἥτις, ὅ, τι, gen. οὑτινος, ἧστινος, οὑτινος, ep. forms: sing. nomin. ὅτις, ὅ, τι, gen. ὅτευ, ὅττεο, ὅττευ, dat. ὅτεῳ, accus. ὅτινα, ὅ, τι, plur. nomin. neut. ὅτινα, Il. 22, 450; gen. ὅτεων, dat. ὁτέοισι, accus. ὅτινας, neut. ἅσσα, *whoever, whatever*; this pronoun expresses the idea of indefiniteness or universality; hence frequently to be translated *each who, any one*, Il. 2, 188. 19, 260. On the construct. with the moods, see ὅς. 2) Sometimes it refers to a definite object of a particular kind, yet in such a way that the idea of indefiniteness lies at the bottom: *such as, which*, Od. 2, 124. 3) In the indirect question: *who, what*, Il. 3, 167. Od. 1, 401.

* ὀστοφυής, ές (φυή), *of a bony nature, bony*, Batr. 298.

* ὀστρακόδερμος, ον (δέρμα), *having a testaceous covering, having a hard skin*, Batr. 297.

* ὄστρακον, τό, the hard *shell* of the tortoise, h. Merc. 33.

ὅταρ, in Hom. ὅτ' ἄρ, see ὅτε.

ὅτε, conj. of time: I) To mark a point of time: *as, when, after*, mostly spoken of the past, more rarely of the present and future. 1) With indic. when the declaration respects a fact; also in comparisons, Il. 3, 33. 4, 275. In the fut. the ep. κέ is sometimes added, Il. 20, 235. 2) With subj. after a primary tense, when the declaration is expressed as ideal or possible: mostly with ἄν or κέ, ὅτ' ἄν, ὅτε κεν, whereby the designation of time also appears as conditional: *when, in case, as soon as*, Il. 1, 519. 4, 53; without ἄν and κέ, Il. 2, 395. 782. *b*) To mark a frequently returning case: *as often as*, with ἄν, Il. 2, 397. Od. 9, 6. *c*) Espec. frequently in comparisons with ἄν, Il. 2, 147. 3) With optat. *a*) Chiefly as with the subj. after a historical tense, Od. 14, 122; to mark an indefinite repetition, Il. 1, 610. 10, 11. 14. Od. 8, 70. *b*) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Il. 18, 465. II) Spoken of a reason: *as, since*, quando, rarely, Il. 1, 244. Od. 5, 357. III) ὅτε μή for εἰ μή, except when, always with optat. Il. 13, 319. 14, 248. IV) ὅτε for ὅτι, that, after οἶδα, μέμνημαι, ἀκούειν, etc. Il. 14, 71. 15, 18. V) In connection with other particles: ὅτε δή, ὅτε π, ὅτε περ, πρίν γ' ὅτε, before when; εἰς ὅτε κε, for the time when, Od. 2, 99; conf. Kühner § 688 seq. Thiersch § 322. Rost § 121.

ὁτέ, adv. (orig. = ὅτε), *sometimes, now and then, oftentimes*, Il. 17, 178; commonly in double sentences: ὁτὲ μέν—ἄλλοτε δέ, or ἄλλοτε μέν—ὁτὲ δέ, now—now, Il. 18, 599. 11, 566. [See Jahrb. J. und Klotz, p. 277.]

ὁτέοισιν, ep. for οἷστισιν.

ὅτευ, ep. for οὑτινος, Od.

ὁτέῳ, ep. for ᾧτινι.

ὅτι, ep. ὅττι, conj. *that, because*. 1) In introducing explanatory clauses after verbs of thinking and declaring: *that*, always with indicat. in Hom. Il. 4, 32. 6, 126; also ὅτι ῥά, ὅτι δή. 2) In assigning a reason: *since, because*, always with indic. Il. 1, 56. 16, 35. 3) With a superl. adj. to indicate the highest degree: ὅτι τάχιστα, as quick as possible [*quam citissime*], Il. 4, 193. Od. 5, 112. [Jahrb. J. und Klotz, p. 277.]

ὅτινα, ὅτινας, see ὅστις.

ὅτις, ep. for ὅστις.

ὀτραλέως, adv. (ὀτρύνω), *quickly, busily, fleetly, with despatch*, Il. 19, 317. Od. 19, 100.

Ὀτρεύς, ῆος, ὁ, son of Dymas, brother of Mygdon, sovereign of Phrygia, Il. 3, 186. h. Ven. 111.

ὀτρηρός, ή, όν (ὀτρύνω), *busy, quick, fleet, hasty*, epith. of θεράποντες and of ταμίη, Il. 6, 381. Od. 1, 109.

ὀτρηρῶς, *busily, quickly*, Od. 4, 735. †

ὄτρικες, see ὄθρις.

Ὀτρυντείδης, ου, ὁ, son of Otrynteus = *Iphition*, Il. 20, 383.

Ὀτρυντεύς, ῆος, ὁ, king of Hyde on the Tmolus, father of Iphition, Il. 20, 384.

ὀτρυντύς, ύος, ἡ (ὀτρύνω), poet. for ὄτρυνσις, *encouragement, instigation, command*, V. * Il. 19, 234. 235.

ὀτρύνω, fut. ὀτρυνέω, ep. for ὀτρυνῶ, aor. ὦτρυνα, *to urge on, to excite, to encourage*, τινά. 1) Comm. spoken of persons: to awaken from sleep, Il. 10, 158; εἴς τι, *to drive* or *send* any one to any place, Il. 15, 59. Od. 1, 85; πόλινδε, Od. 15, 306; πόλεμόνδε, to drive to the war, Il. 2, 589. 17, 383. *b*) For the most part with infin. *to arouse, to animate, to stimulate*, πολεμίζειν, μάχεσθαι, ἰέναι, Il. 4, 294. 414. 2, 94. Od. 14, 374. 2) Rarely spoken of brutes: ἵππους, κύνας, Il. 16, 167. 18, 584. *c*) Spoken of things: *to urge on, to accelerate, to further*, πομπήν, Od. 8, 30; τινὶ ὁδόν, Od. 2, 253; μάχην, Il. 12, 277. II) Mid. *to urge oneself, to move oneself, to make haste*, Il. 14, 369; πόλινδε ἰέναι, Od. 17, 183; and thus once the act. ὦτρυνον, Il. 7, 420; where Aristarchus however read: ὠτρύνοντο νέκυς ἀγέμεν.

ὄττι, ep. for ὅτι.

ὅ, ττι, ep. for ὅ, τι.

οὐ, adv. of negation; before a vowel having the spiritus lenis, οὐκ; before a vowel having the spiritus asper, οὐχ; to this add the ep. forms οὐκί and οὐχί, q. v. This particle denies independently and directly, not merely the idea, (cf. μή,) but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the idea contained in them: οὔ φημι, i. e. I deny, I refuse, Il. 7, 393; οὐκ ἐάω, Il. 5, 256; sometimes in whole sentences. I) In main clauses, οὐ stands, 1) When any thing is denied positively, whether it is expressed as something certain by the indicat. or as something possible by the optat. In Hom. οὐ also stands in connection with the subjunc. when it has the signif. of the future, Il. 1, 262. Od. 6, 201. 2) In interrogative sentences, as *non, nonne*, when the speaker expects an affirmative answer, Il. 10, 165. 3) In sentences which express a command, by the optat. with ἄν, with and without a question: οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο, wouldst thou not —draw? Il. 5, 456. Od. 7, 22. II) In subordinate clauses: 1) In such as are introduced by ὅτι, ὡς, *that*; because they have the character of independent main clauses. 2) In subordinate clauses showing the time and reason, commencing with ἐπεί, ἐπειδή, ὅτε, etc. Il. 21, 95. 3) In relative clauses, when the thought contained in them is positively denied. III) The negation is repeated: 1) For emphasis' sake, Od. 3, 27; thus also οὐ —οὐδέ, Il. 17, 641. Od. 8, 280. 2) When a whole which is denied is distributed into parts: οὐ—οὔτε—οὔτε, Il. 6, 450. 3) General limiting words in a negative sentence, as any one, any where, etc. are negatively expressed, Il. 1, 86. 88.

οὗ, gen. sing. of the defect. pronoun of the third pers. masc. and fem. ep. ἕο, εὑ, εἷο, ἕθεν, dat. οἷ, accus. ἑέ (εὑ and ἕθεν are enclitics), prop. reflexive: *of himself, of herself, of itself*; but often a personal pron. *his, her, to him, to her, she, it*; the accus. ἕ as neut. Il. 1, 236; and for the plur. h. Ven. 268.

οὖας, ατος, τό, ep. and poet. for οὖς.

οὖδας, τό (akin to οὐδός), poet. gen. οὔδεος, dat. οὔδεϊ and οὔδει, 1) *the floor* or *pavement* in chambers or houses, Od. 23, 46. Il. 5, 734. 2) *the ground, the earth*, Od. 9, 135. 13, 395. οὖδας ὀδὰξ ἑλεῖν, to seize the earth with the teeth, i. e. to fall, Il. 11, 749. ὕπτιος οὔδει ἐρείσθη, he sank backwards to the earth, Il. 7, 145; οὐδάσδε, to the ground, Il. 17, 457.

οὐδέ, conjunc. (δέ), *but not, and not*; οὐδέ unites 1) Entire sentences, and expresses prop. an antithesis: *not however, but not*, Il. 24, 25. Od. 3, 143. Often οὐδέ stands, when the same idea is expressed first affirmatively and then negatively: μνήσομαι οὐδὲ λάθωμαι, h. Apoll. 1. Od. 9, 408. 2) Commonly it serves to annex a new sentence: *and not, also not*, Il. 9, 372; often οὐ, οὐδέ. 3) οὐδέ—οὐδέ, when occurring in one sentence it is a strengthened οὐδέ: *not at all, certainly not*, Il. 5, 22. Od. 8, 32. οὐδέ—οὐδέ at the beginning of two clauses signifies: *both not—and not*, (never: neither—nor,) Il. 9, 372.

Sometimes we have also οἰδέ—οἴτε, h. Cer. 22. 4) οὐδέ in the middle of a sentence also stands in an adverbial signif. and means: *also not, not even (nequidem);* often οὐδ' ἠβαιόν, οὐδὲ τυτθόν.

οὐδείς, οὐδεμία, οὐδέν, gen. οὐδενός, etc. (οὐδέ, εἷς), *also not one*, i. e. *no one, nothing*. The neut. οὐδέν often stands as an adv. *not at all, not in the least*, Il. 1, 412. Od. 4, 195. [A still stronger form of speech is οὐχ εἷς, found only once, h. Merc. 284.]

οὐδενόςωρος, ον, ὁ (οὐδείς, ὥρα), *not to be esteemed, contemptible, worthless, τείχεα*, Il. 8, 178. †

οὐδέπη or οὐδέ πη, adv. *in no wise*, i. e. *not at all;* in Hom. separated, Od. 12, 433; οὐδέ πῃ ἔστιν, with infin., it is by no means possible, h. 6, 58.

οὐδέποτε or οὐδέ ποτε, adv., also not ever, i. e. *never*, spoken of the past and future. Wolf writes at one time οἰδέποτε, Il. 5, 789; at another divided, οὐδέ ποτε, Od. 2, 203.

οὐδέπω or οὐδέ πω, adv. *not yet*, comm. *not at all, in no wise*, in Hom. comm. separated by a word or more, Il. 1, 108.

οὐδετέρωσε, adv. (οὐδέτερος), *on neither side, in neither direction*, Il. 14, 18. †

οὐδός, ὁ, Ion. and ep. for ὀδός, *a threshold of a house;* then also used of any other entrance, Il. 6, 375. Od. 1, 104; of the lower world, Il. 8, 15. *b*) Metaph. γήραος οὐδός, the threshold of old age, i. e. its commencement. Thus Voss and Heyne; accord. to the ancient Gramm. = ἔξοδος γήρως, extreme old age, Il. 22, 60. 24, 487. Od. 15, 246.

οὐδός, ἡ, Ion. for ὁδός, *a way*, Od. 17, 196. †

οὖθαρ, ατος, τό, *the udder, the breast*, prop. of animals, Od. 9, 440. *b*) Metaph. οὖθαρ ἀρούρης, the fruitfulness of the land, i. e. the blessed land, the land where milk and honey flow, Il. 9, 141. 283.

οὐκ, before a vowel for οὐ.

Οὐκαλέγων, οντος, ὁ (οὐκ, ἀλέγω), a Trojan counsellor, Il. 3, 148.

οὐκέτι, adv. (ἔτι), *no more, no longer, not again*, strengthened by οὐδέ, Il. 12, 73. οὐκέτι πάγχυ, no more at all, Il. 19, 343.

οὐκί, adv. ep. and Ion. for οὐκ, *not*, comm. at the close of a sentence, Il. 15, 137. Od. 11, 493.

οὐλαί, αἱ [accord. to Eustath. ad Il. 1, 449; and Et. Mag. οἱ], Att. ὀλαί, *coarsely ground barley-corn*, (Voss: 'sacred barley,') which was strown between the horns of the victim before the sacrifice, Od. 3, 441. † The Gramm. derive οὐλή from ὅλος, whole, and supply κριθαί, *whole barley-corns;* more prob. accord. to Buttm. Lexil. I. p. 191, ὀλή comes from ΕΛΩ, ἁλίω, as τόμη from τέμω, and signifies prop. that which is ground; then plur. οὐλαί, *bruised barley-corns, peeled barley*, the simplest treatment of grain. This was retained in sacred rites as a memorial of the earliest kind of food. Perhaps it was first roasted and mixed with salt, (*mola salsa*, amongst the Romans.) [Conf. Jahrb. J. und Klotz, p. 277.]

οὐλαμός, ὁ (εἴλω), *a press, a tumult, a crowd, ἀνδρῶν*, * Il. 4, 251. 20, 113.

οὖλε, see οὐλω.

οὐλή, ἡ (οὔλω), *a cicatrized wound, a scar*, * Od. 19, 391. 393. 464.

οὔλιος, η, ον (= οὐλος), ep. for οὖλος, *destructive, pernicious*, epith. of the dog-star, Il. 11, 62. †

οὐλοκάρηνος, ον (κάρηνον), *having curled hair*, Od. 19, 246. † 2) οὐλοκάρηνα for ὅλα κάρηνα, whole heads, h. Merc. 137.

οὐλόμενος, η, ον, prop. poet. for ὀλόμενος, part. aor. 2 mid. from ὄλλυμι; as adj. always in act. signif. *destructive, mischievous, deadly, pernicious*, spoken both of persons and of things, Il. 1, 2. 14, 84. Od. 10, 304. (The pass. signif. perditus, *ruined, wretched*, as Od. 4, 92. 11, 410, have been explained, Heyne prefers ad Il. 14, 84. cf. Nitzsch, Od. 4, 92.)

* οἰλόπους, ποδος (πούς), from this οὐλόποδ' for ὕλους πόδας, *whole feet*, h. Merc. 137.

οὖλος, η, ον, 1) Ep. and Ion. for ὅλος, *whole, unconsumed, entire;* ἄρτος, a whole loaf of bread, Od. 17, 343; μήν, a whole month, Od. 24, 118. 2) *healthy, sound;* and gener. *powerful, vigorous, sound, stout*. *a*) Spoken of the voice: οὖλον κεκληγότες, stoutly, loudly crying, Il. 17, 756. 759. *b*) Spoken of material substances: *thick, firm, woolly*, (V. 'curled,') epith. of woollen stuffs, Il. 16, 224. Od. 19, 225. 4, 50. οὖλη λάχνη, thick wool, Il. 10, 134. οὖλαι κόμαι, thick hair, Od. 6, 231. 3) Ep. adj. from ὀλεῖν for ὀλοός, *destructive*, (V. 'noisy, raging,') epith. of Mars and Achilles, Il. 5, 461. 21, 336; ὄνειρος, the pernicious dream, Il. 2, 6; the dream is so denominated on account of its destination, cf. Nägelsb. ad loc. (Passow

would explain it as a 'corporeal god of dreams,' accord. to 1. b.) Buttm. Lex. I. p. 183, arranges the signification of οὖλος in the following branches: 1) For ὅλος, *whole.* 2) ep. for ὀλοός from ὀλεῖν, *destructive, evil, dreadful;* to this add: οὖλον κεκληγότες, to cry dreadfully. 3) From εἰλεῖν, οὐλαμός, *rough, woolly, bushy, curled,* spoken of wool and hair; so also Voss and Arat. Phæn.

οὐλοχύται, αἱ (χέω) = οὐλαί, *the bruised barley-corns,* which before the sacrifice were strewn upon the victim: 'sacred barley,' V., Il. 1, 449. Od. 3, 447. 2) *the strewing of the sacred barley,* Od. 3, 445.

Οὔλυμπος, ὁ, ep. for Ὄλυμπος.

οὔλω (οὖλος), *to be healthy, well,* only imperat. οὖλε, as a greeting: *be well.* οὖλέ τε καὶ χαῖρε, 'health and joy be with thee,' V., Od. 24, 402. †

οὐμός, contr. for ὁ ἐμός, Il. 8, 260.

οὖν, adv. *now, therefore,* is connected in Hom. with other particles, and points back to something preceding, ἐπεὶ οὖν, *since now,* Il. 1, 57. Od. 16, 453; ὡς οὖν, Il. 8, 251; γὰρ οὖν, Od. 2, 123; and οὔτ' οὖν, μήτ' οὖν.

οὕνεκα, by crasis for οὗ ἕνεκα, *wherefore, on which account,* Od. 3, 61. 2) Comm. *therefore because, because,* Il. 1, 11. Od. 4, 569; also with preceding, τοῦθ' ἕνεκα, Il. 1, 111; or a following τοὔνεκα, Il. 3, 403. 3) In the Od. after some verbs: *therefore that, in as far, that,* like ὅτι, Od. 5, 216. 7, 300. 15, 42. h. Ap. 376. [4) In a single passage demonstrative = τοὔνεκα, Il. 9, 505.]

οὔνεσθε, ep. for ὄνεσθε, see ὄνομαι.

οὔνομα, Ion. and ep. for ὄνομα, q. v.

οὔπερ and οὔ περ, adv. *by no means, not at all,* Il. 14, 416.

οὔπη, adv. (πή), *no where, in no place.* 2) *in no way, in no manner,* Il. 13, 191. Od. 5, 140.

[οὔ ποθι (οὐ ποθί), *nowhere,* Il. 13, 309. 23, 463; οὐδέ ποθι, also not in any way, *in no way,* Od.]

οὔποτε, adv. (ποτέ), *never,* often separated by several words, Il. 1, 163. 4, 48.

οὔπω (πώ), *not yet,* often separated by a word, Il. 1, 224; espec. οὐ γὰρ πω, Od. 1, 196. 216.

οὔπως, adv. (πώς), not how, i. e. *in no wise, not at all,* often οὔπως ἔστιν, with infin. it is impossible, Il. 12, 65. Od. 2, 130; so also οὔπως ἔτι εἶχεν, he was no longer able, Il. 7, 354; also separated, οὐ γάρ πως, Il. 14, 63; οὐ μέν πως, Il. 2, 203.

οὐρά, ἡ, see οὐρή.

οὖρα, τά, see οὖρον.

οὐραῖος, η, ον (οὐρά), *belonging to the tail.* τρίχες οὐρ., the hairs of the tail, Il. 23, 520.

* Οὐρανίη, ἡ, name of a nymph, prop. *the heavenly* [*Urania*], h. Cer. 423.

* οὐράνιος, η, ον (οὐρανός), *heavenly,* or in heaven, h. Cer. 55. οὐράνια πετεηνά, Batr. 26.

[οὐρανίων, without a capital, defended by Freytag and Lange, see Οὐρανίων.]

Οὐρανίων, ωνος, ὁ (οὐρανός), 1) *heavenly, dwelling in heaven,* epith. of the gods, Il. 1, 570; as subst. οἱ Οὐρανίωνες, the celestials, Il. 5, 373. 2) Patronym. the sons of Uranus = *the Titans,* Il. 5, 898.

* οὐρανόδεικτος, ον (δείκνυμι), *showing itself in heaven,* αἴγλη, h. 32, 3.

οὐρανόθεν, adv. (οὐρανός), *from heaven, down from heaven,* ἐξ οὐρανόθεν, Il. 8, 19; and ἀπ' οὐρανόθεν, Il. 8, 365. Od. 11, 18.

οὐρανόθι, adv. (οὐρανός), *in heaven,* οὐρανόθι πρό, i. e. πρὸ οὐρανοῦ, in the lower air, Il. 3, 3. †

οὐρανομήκης, ες (μῆκος), *heaven-high, extending into heaven,* ἐλάτη, Od. 5, 239. †

οὐρανός, ὁ, *heaven,* i. e. 1) *the vault of heaven,* which rests upon the tops of the highest mountains, hence: οὐρανός, a limit, from ὄρειν, ὁρίζειν. It was conceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it, Il. 8, 16. The arch is called *brazen* or *iron,* Il. 17, 425. 5, 504. Od. 15, 329. In this vault the sun, moon and stars daily accomplish their course, rising from Oceanus in the east, and sinking into it in the west, Od. 5, 275. Il. 18, 485 seq. The clouds cover the heavens, and hide from the inhabitants of the earth the view of it, of the æther and the constellations, Od. 5, 293. Il. 8, 555; hence 2) *the atmospheric space above the earth,* which was distinguished from the αἰθήρ, Il. 2, 458. 8, 558. 15, 192. Since Olympus extends into the upper air οὐρανός is called, 3) *the abode of the gods* Il. 6, 108. Od. 1, 67. (We nowhere, however find in the poems of Hom. the observation of Voss confirmed, that the arch of heaven has an opening directly over Olympus.) 4) Metaph. *heaven,* to denote the highest

region: *οὐρανὸν ἱκάνειν*, to reach, to pierce to heaven, Il. 2, 153. Od. 12, 73, and often; cf. Völckers Hom. Geog. p. 5–14.

Οὐρανός, ὁ, prop. name, son of Erebus and of Tellus, husband of Tellus, by whom he begat the Titans and Titanides, the Cyclopes, the Hecatoncheires, Hes. Th. 125. Il. 15, 36. Od. 5, 184.

οὔρεα, *τά*, Ion. for *ὄρεα*, see *ὄρος*.

* *οὔρειος*, *η*, *ον*, Ion. and ep. for *ὄρειος* (*ὄρος*), *mountainous*, h. Merc. 244.

οὐρεύς, *ῆος*, *ὁ*, Ion. for *ὀρεύς* (probably from *ὄρος*), *a mule*, Il. 1, 50. 24, 716; see *ἡμίονος*.

οὐρεύς, *ῆος*, *ὁ*, Ion. for *οἰφος*, *a watch*, *a guard*, Il. 10, 84; † in the gen. *οὐρήων*. This verse was rejected by the ancients because *οὐρεύς* should here signif. *a watch*. Voss translates it *mule*, which is possible, cf. Rost ad Damm.

οὐρή, *ἡ*, Ion. for *οὐρά*, *the tail*, Il. 20, 170. Od. 17, 302.

οὐρίαχος, *ὁ* (*οὐρά*), *the extreme end*; always with *ἔγχεος*, * Il. 13, 443. 16, 612.

οὖρον, *τό*, ep. for *ὄρος*. *a boundary*, *extent*, *space*, plur. *οὖρα*. *ὅσσον τ' ἐν νειῷ οἶρον πέλει ἡμιόνοιιν*, as far in the fallow field as is the limit to the mules, i. e. as much as is required of a span of mules in the same time in which Clytoneus ran, as oxen accomplish less, Od. 8, 124. *ὥτε δή ῥ' ἀπέην ὅσσον τ' ἐπὶ οὖρα*, (thus Spitzner after the Schol. instead of the common *ἐπίουρα*,) *πέλονται ἡμιόνων*, when he was so far removed as the space of mules extends, Il. 10, 350. The sense is: Dolon ran so far forward as a span of mules could plough, viz. in the time that Ulysses and Diomedes remain standing. The words *αἳ γάρ τε βοῶν προφερέστεραί εἰσιν* are added by Hom. to show that the distance between Dolon and the two heroes was considerable. Thus Heyne and Spitzner Excurs. XX, correctly explain the passage. Less natural seems the explanation of Aristarchus followed by Voss. Aristarchus namely supposes two teams, and found the point of comparison in the space by which a span of mules in ploughing outstrips a yoke of oxen. ('When he was as far removed as a span gains at the end of a field,' Voss,); *ὅσα δίσκου οὖρα πέλονται*, as far as are the limits of the discus, i. e. as far as it *flies*, Il. 23, 431.

οὖρος, *ὁ*, poet. *a favourable wind*, often *ἴκμενος οὖρος*, (*secundus ventus*,) Il. 7, 5. Od. 2, 420; plur. Od. 4, 360. (From *ὄρνυμι*, or prob. akin to *αἴρω*.)

οἶρος, *ὁ*, Ion. for *ὅρος*, ep. also *οἶρον*, *τό*, *a boundary*, *a limit*, dat. plur. Il. 12, 421; accus. sing. * Il. 21, 405.

οὖρος, *εος*, *τό*, Ion. for *ὄρος*, q. v. *a mountain*.

οἶφος, *ὁ*, poet. (from *ὁράω*), *a watcher*, *a guard*, Od. 15, 89. Thus espec. Nestor, *οὖρος Ἀχαιῶν*, a guard, a protector of the Greeks, Il. 8, 80. Od. 3, 411. [Cf. Jahrb. J. und K. p. 277–278.]

οὐρός, *ὁ* (*ΟΡΩ*, *moveo*), *the trench* or *canal* (*ὄρυγμα*), by which the ships were drawn into the sea. These canals must have been easily choked up, since they were cleaned out when the ships were to be run into the sea, Il. 2, 153. †

οὖς, *τό*, gen. *ὠτός*, dat. plur. *ὠσίν*, ep. and Ion. *οὔας*, *ατος* [dat. plur. *οὔασις*, Il. 12, 443]. (Of the comm. form only accus. sing. and dat. plur. Il. 11, 109. 20, 473. Od. 12, 200.) 1) *the ear*. *ἀπ' οὔατος*, far from the ear, Il. 22, 454. 2) *an ear*, i. e. *a handle*, Il. 11, 633. 18, 378.

οὐτάζω, fut. *άσω*; and *οὐτάω*, fut. *ήσω*. Of the first form Hom. has pres. and imperf. aor. *οὔτασα*, perf. pass. *οὔτασμαι*, Il. 11, 661; and from *οὐτάω* only aor. 1 *οὐτησα*, aor. pass. *οὐτηθείς*. Besides the ep. iterat. imperf. *οὔτασκε* and the aor. 1 *οὐτήσασκε*, we find the ep. aor. 2 *οὐτα*, infin. *οὐτάμεν* and *οὐτάμεναι*, and part. aor. 2 mid. *οὐτάμενος*, *to wound*, *to hit*, *to strike*, with any kind of weapon, *χαλκῷ*, *ἔγχεϊ*, *δουρί*, *ξίφεϊ*: but spoken espec. of weapons used with the hand, Il. 11, 661. Od. 11, 536; with accus. of the pers. or the part wounded, and with double accus. *τινὰ πλευρά*, Il. 4, 469. 13, 438; also *τινα κατὰ λαπάρην*, *κατ' ἀσπίδα*, Il. 6, 64. 11, 434; and spoken of things: *οὐτάζειν σάκος*, to injure the shield, Il. 7, 258; also *ἕλκος*, to strike a wound, Il. 5, 361; hence *οὐταμένη ὠτειλή*, Il. 14, 518.

οὔτασκε, see *οὐτάω*.

οὐτάω, see *οὐτάζω*.

οὔτε, adv. *and not*, comm. doubled: *οὔτε*, *οὔτε*, *neither*, *nor*, to connect negative members of a sentence. We also find the following constructions: *οὔ—οὔτε*, Il. 6, 450. 22, 265; *οὐδέ—οὔτε*, h. Cer. 22. A negative

entence is connected with a positive by *τε—τέ, not—and*, Il. 24, 185.

οὐτήσασκε, see *οὐτάζω*.

οὔτι, neut. of *οὔτις*, q. v.

οὐτιδανός, ή, όν (*οὔτις*), *profitless, worthless, good for nothing*, Il. 1, 231. Od. 9, 460.

οὔτις, neut. *οὔτι* (*τίς*), *no one, no man.* The neut. *οὔτι*, stands after adv. *not at all, by no means*, Od. 4, 199; often separate, Od. , 202.

Οὖτις, ὁ, accus. *Οὖτιν*, a feigned name f Ulysses, which he assumed to Polyphenus, in order to deceive him by the *double ntendre*, Od. 9, 369.

οὔτοι, adv. (*τοι*), *certainly not, verily not, assuredly not*, Il. 6, 335. Od. 1, 203.

οὗτος, αὕτη, τοῦτο (ὁ, *τος*), demonstrat. ron. *this, that.* Hom. rarely connects *οὗτος* y the article with the substant. *τοῦτον τὸν αλιτον*, Od. 18, 114. 1) Comm. it refers to he nearest preceding object, not unfrequenty however also to something following, as l. 13, 377. Od. 2, 306. 2) Frequently it is sed to point out the near or remote place of n action and can be translated only by an dverb: *οὗτός τοι,—ἔρχεται ἀνήρ*, there comes . man, Il. 10, 341. *τίς δ' οὗτος—ἔρχεαι*, Il. 0, 82. 3) Before a relative sentence with *ὅς* : signifies: *he, the one*, Od. 2, 40. 6, 201. It s frequently however omitted before *ὅς*, Il. 0, 306. Od. 11, 433 seq.; also in exclamaions, *ἄλγιον*, Od. 4, 292. 4) The neut. *ταῦτα* often signifies, *in this, therefore*, Od. 2, 80. Il. 3, 399.

οὕτω, and before a vowel *οὔτως*, adv. *οὗτος*), *of this kind, in this way*, i. e. *thus*, , under these circumstances, in this condiion. *a*) Comm. there correlates to the *οὕτω* a *ὡς, so—as*, Il. 4, 178. *b*) Emphaticlly with the fut. and imper.: *οὕτως ἔσται*, o shall it be, Od. 11, 348; *κεῖσ' οὕτω*, lie ere thus, Il. 21, 134. *c*) Like *αὕτως*: thus lly, *μὰψ οὕτω*, Il. 2, 120. *d*) In wishes and seeverations, also after *εἰ* and *αἴθε* with *ὡς* llowing: *εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς ἦν*, if I were indeed thus certainly (i. e. as uly as I wish it), the son of Jupiter, Il. 13, 25. *e*) It also stands connected: *οὕτω δή*, us then; *οὕτω που*, thus indeed; *οὕτω πη*, us perchance [Il. 24, 373]. [*f*) So=*tam*, . 13, 309; cf. Il. *δεύω*.]

οὐχ, before an aspirate or a spiritus asper r *οὐκ*.

οὐχί, a strengthened form of *οὐχ, not, no*, * Il. 15, 716. 16, 762.

ὀφείλω, ep. also *ὀφέλλω*, Od. 8, 332. 462. 3, 367; aor. 2 *ὤφελον*, ep. *ὄφελον*, *ὄφελλον* and *ὤφελλον*, 1) *to be indebted, to have to pay, to owe, χρεῖός τινι*, a debt to any one, Il. 11, 688; and pass. *χρεῖος ὀφείλεταί μοι*, a debt is owed to me, Il. 11, 688. Od. 3, 367. 2) Gener. *to be under obligation, duty* or *necessity*, as expressed by *ought, should, must*, in Hom. only aor. 2 *ὤφελον* comm. with infin. Il. 1, 353. 10, 117. 23, 546. Od. 4, 97. *b*) Espec. this aor. with and without *αἴθε, εἴθε, ὡς*, expresses a wish which cannot be fulfilled; the infin. pres. follows when the wish refers to the present; the infin. aor. when it refers to the past; (cf. Rost's Gram. p. 577.) *αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος ἧσθαι*, O that thou mightest sit tearless at the ships, Il. 1, 415. *ὡς ὄφελες αὐτόθ' ὀλέσθαι*, would that thou hadst perished there, Il. 3, 428. cf. 1, 173. 6, 346. Od. 1, 217; also with negat. *μή, ὄφελες*, would thou hadst not —, Il. 9, 698. Od. 8, 312.

Ὀφελέστης, ου, ὁ, 1) a Trojan, Il. 8, 274. 2) a Pæonian, Il. 21, 210.

ὀφέλλω, ep. for *ὀφείλω*, q. v.

ὀφέλλω, besides pres. and imperf. only optat. aor. *ὀφέλλειεν*, Od. 2, 334; *to augment, to increase, to enlarge, to strengthen, to bless, πόνον, στόνον, μένος, ἀρετήν*; spoken of the wind: *κύματα*, to increase the waves, Il. 15, 383: *οἶκος*, to enrich the house, Od. 15, 21; pass. Od. 14. 233; *μῦθον*, to amplify discourse, i. e. to make many words, Il. 16, 631; *ὀφέλλειν τινὰ τιμῇ*, to increase any one in honor, i. e. show him greater honor, Il. 1, 510.

ὄφελος, εος, τό (*ὀφέλλω*), *profit, advantage, furtherance. αἴ κ' ὄφελός τι γενώμεθα*, if perchance we may be of some use, Il. 13, 236. *ὅς τοι πόλλ' ὄφελος γένετο*, who was of great use to thee, * Il. 17, 152. b. Merc. 34.

Ὀφέλτιος, a Trojan, Il. 6, 20. 2) a Greek, Il. 11, 302.

ὀφθαλμός, ὁ (*ὀφθῆναι*), 1) *the eye. ὀφθαλμῶν βολαί*, the looks of the eyes, Od. 4, 150. 2) Gener. *the sight, the countenance*, Il. 24, 204.

ὄφις, ιος, ὁ, *a serpent*, Il. 12, 208. † (*o* is long through the arsis.)

ὄφρα, conjunc. ep. and Ion. I) Conj. of time. 1) To indicate simultaneousness: *whilst, as long as. a*) With indicat. when

the declaration respects something real, Il. 2, 769. 5, 788; in the apodosis comm. τόφρα, Il. 4, 220. 18, 257. *b*) With subj. when the declaration is represented as something ideal or possible, Il. 4, 346. 5, 524; also ἄν, κέ are annexed, Il. 11, 187; (ὄφρα κεν κεῖται, Il. 24, 554; where Spitzner correctly reads κῆται.) 2) To indicate something following: *until, till, up to.* *a*) With indicat. mostly preterite, Il. 5, 557. 10, 488; fut. Il. 8, 110. 16, 243. *b*) With subjunc. when an expected or designed end is expressed, mostly in the aor. Il. 1, 82. 6, 113. 17, 186; also ἄν and κέ are annexed, Il. 6, 258. Od. 4, 588. *c*) With optat. Il. 10, 571; and with ἄν, Od. 17, 298. 3) Absol. as an adv. *for a time, a while, in the mean time,* Il. 15, 547. II) Conjunc. of purpose: in sentences indicating design, *that.* *a*) With subj. after a primary tense: also with ἄν, κε, Il. 2, 440. Od. 12, 52; and after an aorist with pres. signif. Od. 1, 311. Often with a short mood-vowel, Od. 3, 419. Il. 1, 147. *b*) With optat. after an historical tense, or in dependent discourse, Il. 4, 300. 5, 690. Od. 1, 261; ὄφρα μή, that not, Kühner § 668 seq. 644 seq. Thiersch § 316. 338. 341. Rost § 121. 122.

ὀφρυόεις, εσσα, εν (ὀφρύς), *having eminences, situated on lofty ground,* epith. of Troy, Il. 22, 411. †

ὀφρύς, ύος, ἡ, accus. plur. ὀφρῦς, contr. for ὀφρύας, Il. 16, 740. 1) *the eye-brow,* mostly plur., Il. 13, 88. Od. 4, 153. 2) *an elevation, an eminence, the brow of a hill,* Il. 20, 151.

ὄχα, adv. ep. (ἔχω, ὄχος), prop. *prominently;* then, *by far,* always in connection with the superl. ὄχ' ἄριστος, Il. 1, 69. Od. 3, 129.

ὄχεσφι, poet. dat., see ὄχος.

ὀχετηγός, όν, poet. (ἄγω), *drawing a trench* or *canal,* or *conducting through a trench,* (V. watering,) ἀνήρ, Il. 21, 257. † ·

ὀχεύς, ῆος, ὁ, poet. (ὀχέω), *a holder,* an instrument for carrying or fastening; hence, 1) the strap or thong with which the helmet was bound under the chin, Il. 3, 372; the clasps of the girdle, Il. 4, 132. 2) Frequently the *bolts* or *bars* which fastened the gate, Il. 12, 121. 291. Od. 21, 47.

ὀχέω (ὄχος), iterative imperf. ὀχέεσκον, fut. mid. ὀχήσομαι, Il. 24, 731; aor. ὀχησάμην. 1) *to carry, to convey, to conduct,* hence metaph. νηπιάας, to practise puerilities, Od. 1, 297. 2) *to endure, to bear,* ὀϊζύν, μόρον, Od. 7, 211. 11, 619. Mid. *to be borne, to suffer oneself to be borne,* πύμασιν, Od. 5, 54; chiefly by ships, chariots, and beasts; *to travel, to ride,* νηυσίν, Il. 24, 731; ἵπποισιν, h. Ven. 218; ἵπποι ἀλεγεινοὶ ὀχέεσθαι, horses difficult to manage, Il. 10, 403. 17, 77.

Ὀχήσιος, ὁ, an Ætolian, Il. 5, 843.

ὀχθέω, ep. (akin to ἄχθεσθαι), *to be heavy at heart,* from pain, anger, despondency; hence *to be displeased, sad, dispirited, troubled;* often μίγ' ὀχθήσας ἔφη or εἶπε, Il. 4, 30. Od. 4, 332.

ὄχθη, ἡ (ἔχω), prop. prominence; *an elevation of earth, a wall of earth;* espec. *a shore, a coast,* Il. 4, 475. Od. 6, 97; spoken of a trench, Il. 15, 356.

*ὄχθος, ὁ = ὄχθη, *a mound of earth, a hill,* h. Ap. 17.

ὀχλέω, Ion. for ὀχλεύω (ὀχλεύς), prop. to move forward with a lever, *to roll on,* only pass. ὑπὸ ψηφῖδες ἅπασαι ὀχλεῦνται, Il. 21, 261.

ὀχλίζω (ὀχλεύς), = ὀχλέω, only optat. aor. 1 ὀχλίσσειαν, prop. to remove with a lever, *to convey away, to roll away,* τὰ ἀπ' οὐδεος ἐπ' ἄμαξαν, something from the ground to the carriage, Il. 12, 448. Od. 9, 242.

ὄχος, εος, τό (ἔχω), always in the plur. τὰ ὄχεα, ep. dat. ὀχέεσσιν and ὄχεσφιν, *a chariot,* often παρ' ἵπποισι καὶ ὄχεσφιν, Il. 5, 794. 12, 114; also ὑπ' ὄχεσφι τιτύσκεσθαι, Il. 13, 23.

ὄχος, ὁ (ἔχω), *a holder, a bearer;* νηῶν ἔχοι, a holder or protector of ships, spoken of a port, Od. 5, 404. † 2) *a carriage, a chariot* = τὸ ὄχος, h. Cer. 19.

ὄψ, ὀπός, ἡ (ἔπος), accus. ὄπα, *the voice* of men and of animals, Il. 2, 182; spoken of the shriek of Cassandra, Od. 11, 421; of the weeping of Penelope, Od. 20, 92; of the voice of the cicada, Il. 3, 152; of the bleating of lambs, Il. 4, 435. 2) *utterance, discourse,* Il. 7, 53; ὄπ' for ὄπ', h. 27, 18.

ὀψέ, adv. (akin to ὄπις), *late, long after,* espec. *late in the day, at evening,* Il. 21, 232. Od. 5, 272.

ὀψείω (ὄψομαι), desiderat. *to wish to see,* with gen. ἀϋτῆς καὶ πολέμοιο, Il. 14, 37. †

ὀψίγονος, ον (γόνος), *late-born, born after,* h. Cer. 141; ἄνθρωποι, posterity, Il. 3, 353. Od. 1, 302.

ὄψιμος, ον, poet. (ὀψέ), *late, late-fulfilled,* τέρας, Il. 2, 325. †

ὄψις, ιος, ἡ (ὄψομαι), dat. ὄψει, *the sight*, i. e. *the aspect, the appearance, the countenance*, Il. 6, 468. Od. 23, 94. h. 18, 29.

ὀψιτέλεστος, ον (τελέω), *late-fulfilled*, or *to be fulfilled*, τέρας, Il. 2, 325. † [Like ὄψιμος, Passow. The emphasis lies not merely in the synonym, but also in the asyndeton; see Nägelsbach ad Il. 1, 99.]

ὄψομαι, fut. of ὁράω.

ὄψον, τό (fr. ἕψω, prop. any thing cooked), espec. any thing eaten with bread, particularly *meat*, Od. 3, 480; gener. *viands*, Il. 11, 630; the onion is called ὄψον ποτῷ, a luncheon with drink. Later, fish were so called, but these in the Homeric age were eaten only in case of necessity.

Π.

Π, the sixteenth letter of the Greek alphabet; hence in Hom. the sign of the sixteenth rhapsody.

πάγεν, ep. for ἐπάγησαν, see πήγνυμι.

πάγη, ep. for ἐπάγη, see πήγνυμι.

* παγίς, ίδος, ἡ (πήγνυμι), *a trap, a snare*, Batr. 50.

* παγκράτιον, τό (κρατέω), a kind of combat including at once wrestling and boxing, prop. *the all-combat*, Batr. 95.

πάγος, ὁ (πήγνυμι), *a point of rock, a cliff of rock, a rocky summit*, * Od. 5, 405. 411.

παγχάλκεος, ον (χαλκός), *all of brass, entirely brazen*, Il. 20, 102; ἄορ, Od. 8, 403; φόπαλον, Od. 11, 575.

πάγχαλκος, ον = παγχάλκεος, * Od. 18, 378. 22, 102.

παγχρύσεος, ον (χρυσός), *all of gold, entirely golden*, Il. 2, 448. † h. 8, 4.

πάγχυ, adv. (πᾶς), poet. for πάνυ, *altogether, entirely*, with augment. μάλα πάγχυ, Il. 14, 143. Od. 17, 217; once πάγχυ λίην, Od. 4, 825.

πάθε, ep. for ἔπαθε, see πάσχω.

παθέειν, ep. for παθεῖν, see πάσχω.

παιδνός, ή, όν (shortened from παιδινός), *childish, childlike*, in Hom. as subst. for παῖς, a boy, * Od. 21, 21. 24, 338.

παιδοφόνος, ον (φονεύω), *slaying children* or *boys*, Il. 24, 506. †

παίζω (παῖς), fut. σω, comm. in pres. and imperf., imperat. aor. only Od. 8, 251, παίσατε, prop. to conduct like a child, hence 1) *to play, to trifle, to sport*, to amuse oneself, Od. 6. 106. 7, 291. h. Cer. 5, 425. 2) Espec. *to dance*, Od. 8, 251. 23, 147. *b*) *to play, σφαίρῃ*, with a ball, * Od. 6. 100. *c*) Spoken of a musical instrument, h. Ap. 206.

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιών, *Pæon*, prop. *the healer, the deliverer*, from πάω = παύω, accord. to Etym. Mag. in Hom. the physician of the gods, who cured the wounded Pluto and Mars, Il. 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, Il. 5, 445. Eustath. ad Od. 4, 232; later an appellation of Apollo and Æsculapius, as even h. in Ap. 272.

παιήων, ονος, ὁ, as appell. *the pæan*, a solemn hymn to Apollo for deliverance from pestilence, Il. 1, 473; and gener. *a hymn of praise, a song of rejoicing*, * Il. 22, 391.

Παίονες, οἱ, sing. Παίων, *the Pæones*, inhabitants of Pæonia, who were famed as archers, Il. 2, 848. 10, 428.

Παιονίδης, ου, ὁ, son of Pæon = *Agastrophus*, Il. 11, 339.

Παιονίη, ἡ (Παίων), a region in the north of Thrace, on the Orbelus, between the Axius and Strymon, Il. 17, 350.

παιπαλόεις, εσσα, εν, a word of uncertain signif., prop. according to Herm. ad h. Ap. 39, from πάλλειν with the reduplication παι, much twisted or wound, hence *rough, rocky, jagged*, epith. of mountains, Il. 13, 17. Od. 10, 97; spoken of steep (V. rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. Il. 13, 33. [Cf. Jahrb. J. und Klotz, p. 279.]

παῖς, παιδός, ὁ and ἡ, often in the ep. language, nom. πάϊς, voc. πάϊ. Buttm. and Herm. ad Orph. Præf. p. 15, would place the diæresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost p. 381; *a child*. *a*) In respect to age: *a boy, a girl, a lad, a virgin*; as adj. παῖς συφορβός, a young swine-

herd, Il. 21, 282. 2) In respect to descent: *a son, a daughter*, Il. 1, 20. Od. 4, 263. *παῖς παιδός*, a child's child, a grandchild, Od. 19, 404; plur. Il. 20, 308.

Παισός, ἡ = *Ἄπαισός*, q. v.

παιφάσσω (*φάω*), poet. *to look around wildly, restlessly*, only part. *παιφάσσουσα* (V. far-shining), Il. 2, 450. † (Wolf in den Comment. z. Il. explains it, with the Schol. and Eustath. *to rush wildly on.*)

Παίων, ονος, ὁ, see *Παίονες*.

πάλαι, adv. *anciently, from ancient times, formerly*, in opposition to *νέον*, Il. 9, 527. 2) *long ago, even earlier*, Il. 23, 871. Opposed to *νῦν*, Il. 9, 105. Od. 17, 366.

παλαιγενής, ές (*γένος*), *born long since, old, aged*, epith. of *γεραιός, ἄνθρωπος*, Il. 3, 386. Od. 22, 395. h. Cer. 113.

παλαιός, ή, όν (*πάλαι*), compar. *παλαίτερος, η, ον*, 1) *old*, from former times, *Ἴλιος, ξεῖνος*; spoken of things: *οἶνος*, neut. plur. *παλαιά*, Od. 2, 188. 2) *old, aged, full of years*, in oppos. to *νεός*, Il. 14, 108. 136; *γέρων*, Od. 13, 432.

παλαισμοσύνη, ἡ, poet. (*παλαίω*), *wrestling, the art of wrestling*, Il. 23, 701. Od. 8, 103.

παλαιστής, οῦ, ὁ (*παλαίω*), *a wrestler*, Od. 8, 246. †

παλαίφατος, ον (*φημί*), *spoken a long time since, very old, θέσφατα*, Od. 9, 507. 13, 172. *b*) of which there is an old fable, *fabulous. οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου*, not from the oak in the fable art thou sprung, V., Od. 19, 163. cf. *δρῦς*.

παλαίω (*πάλη*), *ἐπάλαισα, to wrestle, to engage in a wrestling-match*, Il. 23, 621; *τινί*, with any one, *Od. 4, 343. 17, 134.

παλάμη, ἡ (*πάλλω*), ep. gen. and dat. *παλάμῃφι*, 1) *the palm of the hand*, gener. *the hand* itself. 2) As a symbol of strength: *the hand* or *fist*, Il. 3, 128. 5, 558.

παλάσσω (*πάλλω*), fut. *παλάξω*, perf. pass. *πεπάλαγμαι*, 1) *to sprinkle, to stain, to defile; τί τινι*, any thing with any thing, *αἵματα, τ' ἐγκεφάλῳ οὐδας*, Od. 13, 395; often pass. Il. 5, 100; *λύθρῳ πεπλαγμένος*, Il. 6, 268. *ἐγκέφαλος πεπάλακτο*, the brain was defiled (viz. with blood) (V., mingled with blood), Il. 11, 98. 12, 186. *b*) Mid. *to sprinkle oneself; χεῖρας λύθρῳ*, to defile one's hands with blood, Il. 11, 169. conf. h. Merc. 554. 2) Like *πάλλω* only in the perf. pass. *κλήρῳ πεπαλάχθαι, to be taken by lot, to decide by lot, to cast lots*, Il. 7, 171. Od. 9, 331. (According to Eustath. *παλάσσω* signifies not merely to sprinkle, but also to strike gener., conf. *βάλλειν*.)

πάλη, ἡ (*πάλλω*), *wrestling, a combat of wrestling* (lucta), Il. 23, 635. Od. 8, 206.

παλίλλογος, ον (*λέγω*), *collected again. παλίλλογα ἐπαγείρειν*, to bring together things again collected, Il. 1, 126. †

παλιμπετής, ές (*πίπτω*), prop. falling back, only the neut. *παλιμπετές* as adv. *back; ἐέργειν*, to drive backwards, Il. 16, 395. *ἀπονέεσθαι*, Od. 5, 27. The Gramm. take it incorrectly as a syncope for the plur. *παλιμπετέες*, see Buttm. Lexil. I. p. 42.

παλιμπλάζομαι (*πλάζομαι*), only part. aor. pass. *παλιμπλαγχθείς*, poet. *to wander back, to wander round again. παλιμπλαγχθέντες* (Bothe: *iterum erroribus acti*), Il. 1, 59. Od. 13, 5. [Cf. Jahrb. Jahn und K., p. 257, where the above definition is denied, and that of Eustath. adopted: *ἀντὶ τοῦ ὀπίσω μάτην* (Schol. *ἀπράκτους, infecta re*), *ἀπονοστήσαντας*.]

πάλιν, adv. 1) *back, backwards*, always spoken of place in Hom. *πάλιν δοῦναι, οἴχεσθαι, τρέπειν*, to give, go, turn back, Il. 1, 116, 380. 13, 2; sometimes with gen. *πάλιν τρέπειν ἔγχος τινός*, to turn back the spear from any one, Il. 20, 439. *πάλιν ἰέναι θυγατέρος*, Il. 21, 504; sometimes strengthened. *πάλιν αὖτις*, back again, Il. 5, 257. *ἆψ πάλιν* and *πάλιν ὀπίσσω*, Il. 18, 280. Od. 11, 149. 2) *back*, with the idea of opposition: *πάλιν ἐρέειν*, to contradict, Il. 9, 56. *πάλιν λάζεσθαι μῦθον*, to take back the word, i. e. to speak otherwise than before, Il. 4, 357. Od. 13, 254. 3) Later: *again, anew*, Batr. 115.

παλινάγρετος, ον, poet. (*ἀγρέω*), prop. taken back; then *to be taken back, to be recalled. τέκμωρ οὐ παλινάγρετον*, an irrevocable pledge, Il. 1, 526. †

παλινόρμενος, ον, poet. (*ὄρνυμι*), *turning back, hastening back*, Il. 11, 326. †

παλίνορσος, ον, poet. (*ὄρνυμι*), *turning back, hastening back*, Il. 3, 33. †

παλίντιτος, ον, poet. (*τίνω*), *paid back, requited*, hence *punished, avenged. παλίντιτα ἔργα γίγνονται*, the deeds were avenged, *Od. 1, 379. 22, 144.

παλίντονος, ον (*τείνω*), *stretched back*, epith. of the bow, which can be drawn back,

hence a gener. epith. in reference to its elasticity; *flexible, elastic*, Il. 8, 266. Od. 21, 11. Thus Köppen and Spitzner ad Il. 15, 443. Some critics take it in a double sense: *a*) *stretched back*, spoken of the bow, whose string is drawn back when it is to be shot, Il. 8, 266. 15, 443. *b*) *loosed, unbent*, spoken of the bow in a state of rest, Il. 10, 459. Others, with Eustath. ad Il. 8, 266, understand by *παλίντονον τόξον*, a bow which has a repeated curvature, as the Scythian bow, or which at both ends was bent upwards.

παλιῤῥόθιος, ον (*ῥόθος*), *rushing back, flowing back*, *κῦμα*, * Od. 5, 430. 9, 485.

* *παλίσκιος, ον*, poet. (*σκιά*), *deeply-shaded, dark*, *ἄντρον*, h. 17, 6.

παλίωξις, ιος, ἡ, poet. (*ἰωκή*), *the act of pursuing back, beating back*, when the flying party turns and repels the pursuer, and in turn becomes the pursuer, * Il. 12, 71. 15, 69.

παλλακίς, ίδος, ἡ, a concubine, Il. 9, 449. 452. Od. 14, 203.

Πάλλας, άδος, ἡ, epith. of *Minerva*, from *πάλλω*, as brandishing the spear, or on account of the expertness of her hands in certain arts, comm. *Παλλὰς Ἀθήνη* or *Ἀθηναίη*, Il.

Πάλλᾶς, αντος, ὁ, father of Selene, h. Merc. 100.

πάλλω, aor. 1 *ἔπηλα*, ep. sync. aor. masc. 3 sing. *πάλτο*, Il. 15, 645. 1) *to brandish, to hurl, to cast*; with accus. *τινὰ χερσίν*, to toss any one in the hands, Il. 6, 474. Espec. *a*) Spoken of weapons: *δοῦρα, ἔγχος, λίθον*. *b*) Spoken of lots: *κλήρους*, to shake the lots, viz. in the helmet till one should fly out whose owner was destined, Il. 3, 316; and without *κλήρους*: *to cast lots*, Il. 3, 324. 7, 181. Mid. *to leap, to spring*. *ἐν ἀσπίδος ἄντυγι πάλτο*, he sprang upon the rim of the shield, Il. 15, 645 (cf. Spitzner Exc. XVI.); metaph. *to tremble, to palpitate*, with fear or joy. *πάλλεται ἦτορ ἀνὰ στόμα*, my heart leaps up to my mouth, Il. 22, 451; *δείματι*, h. Cer. 294. 2) *to cast lots*, *μετά τινος*, with any one, Il. 24, 400. *παλλομένων*, subaud. *ἡμῶν*, Il. 15, 191; spoken of those casting lots, not pass. as explained by Heyne, *κληρῶν* being understood.

Πάλμυς, υος, ὁ (the brandisher), an ally of the Trojans from Ascania, Il. 13, 792.

πάλτο, ep. for *ἔπαλτο*, see *πάλλω*.

παλύνω (akin to *πάλλω*), *to strew, to strew upon*, *ἄλφιτα*, Il. 18, 560. Od. 14, 77. *b*) *to bestrew, to cover*; with accus. *τὶ ἀλφίτου ἀκτῇ*, any thing with barley flour, Od. 14, 429; spoken of snow: *ἀρούρας*, Il. 10, 7.

* *παμβώτωρ, ορος, ὁ* (*βώτωρ*), *all-nourishing*, Fr. 25.

παμμέλᾶς, αινα, αν (*μέλας*), *entirely black*, *ταῦροι*, * Od. 3, 6. 10, 525.

* *παμμήτειρα, ἡ* (*μήτηρ*), *mother of all, all-mother*, epith. of the earth, h. 30, 1.

Πάμμων, ονος, ὁ (the wealthy, fr. *πᾶμα*), son of Priam and Hecube, Il. 24, 250.

πάμπαν, adv. (*πᾶς*), *entirely, altogether*, Il. 12, 406. Od. 2, 49.

παμποίκιλος, ον (*ποικίλος*), *exceedingly variegated, beautifully wrought*, *πέπλοι*, Il. 6, 289. Od. 15, 105.

πάμπρωτος, ον (*πρῶτος*), *the very first*, Il. 7, 324. The neut. sing. and plur. as adv. *first of all*, Il. and Od.

παμφαίνω, poet. (from *φαίνω*, formed by reduplic.), only pres. and imperf., whence *παμφαίνησι*, 3 sing. pres. indic. as if fr. *παμφαίνημι* (where, however, with Spitzner, the subj. *παμφαίνησι* should stand), Il. 5, 6; *to shine brightly, to beam, to gleam brightly*, spoken of stars, Il. l. c. 11, 63; and of brass, with pres. part.; sometimes with dat. *χαλκῷ*, Il. 14, 11. *στήθεσσι παμφαίνοντας*, v. 100; ep. *παμφανόων*.

παμφανόων, gen. *ωντος*, fem. *παμφανόωσα*, ep. part. from *παμφαίνω*, as if from *παμφανάω*, resolved from *παμφανῶν*, always as adj. *brightly shining, gleaming, beaming, flashing*, epith. of arms and of brass; *ἐνώπια*, beaming walls, because they were on the sunny side, Il. 8, 435. Od. 4, 42.

Πάν, gen. *Πᾶνός*, ὁ, *Pan*, son of Mercury and the daughter of Dryops, accord. to h. 18, 28; or son of Jupiter and Thymbris, Apd.; a field, forest, and pastoral divinity of the Greeks, espec. of the Arcadians. Particularly sacred to him was the mountain Lycaon, in Arcadia. He was represented as having a rough, hairy form, goat's ears, short goat's horns, and goat's feet. He commonly bears a pipe, cf. h. Pan. 2 seq. According to h. 18, 47, his name is derived from *πᾶς, ὅτι φρένα πᾶσιν ἔτερψεν*.

πάναγρος, ον (*ἄγρα*), *all catching, all embracing*, *λίνον*, Il. 5, 487. †

πάναιθος, η, ον, poet. (*αἴθω*), *all burning, all radiant*, *κόρυς*, Il. 14, 372. †

παναίολος, ον, poet. (*αἰόλος*), *very easily*

moved, or *very bright, exceedingly variegated;* epith. of the girdle, shield and cuirass, (Voss, 'easily turned,' of the shield; elsewhere *splendid,*) * Il. 4, 186. 13, 552; [conf. *αἰόλος*].

πανάπαλος, ον, poet. (*ἁπαλός*), *very tender, very young,* Od. 13, 223; † (here the first *α* is long).

παναπότμος, ον, poet. (*ἄποτμος*), *very unfortunate,* * Il. 24, 493. 255.

παναργυρος, ον (*ἄργυρος*), *all of silver, very silvery,* * Od. 9, 203. 24, 275.

παναφῆλιξ, Gen. *ῑκος, ὁ, ἡ* (*ἀφ ἥλιξ*), *without youthful companions. παῖδα παναφήλικα τιθέναι,* to rob the child of all playmates, Il. 22, 490. †

* *παπάφυλλος, ον* (*φύλλον*), *all-leafless,* h. Cer. 452.

Παναχαιοί, οἱ, the collective Achæans, by which name in Hom. the wide-spread tribe of the Achæans was designated, Il. 2, 404. Od. 1, 239. 14, 369. cf. *Ἀχαιοί.*

παναώριος, ον, poet. (*ἀώριος*), *very untimely; παῖς,* a child dying prematurely, Il. 24, 540. †

πανδαμάτωρ, ορος, ὁ, poet. (*δαμάω*), *that subdues all, all-conquering,* (V. 'all-powerful), epith. of sleep, Il. 24, 5. Od. 9, 373.

Πανδάρεος, ὁ, son of Merops from Miletus in Crete, and friend of Tantalus; his eldest daughter Ædon, accord. to the Ionic tradition, was the wife of King Zethus in Thebes, Od. 19, 518 seq. Other daughters of Pandareus are mentioned, Od. 20, 66, whom later writers called Merope and Cleothera, Paus. 10, 30. 1.

Πάνδαρος, ὁ, son of Lycaon, leader of the Lycians and an excellent archer, who by wounding Menelaus prevented the conclusion of peace, Il. 2, 827. 4, 93. He was slain by Diomedes, Il. 5, 290.

πανδήμιος, ον, poet. (*δῆμος*), *amongst* or *of the whole people, πτωχός,* a common beggar, who begs of all, Od. 18, 1. †

* *Πανδίη, ἡ,* daughter of Jupiter and Selene, h. 32, 15.

Πανδίων, ονος, ὁ, a Greek, a companion of Teucer, Il. 12, 372.

Πάνδοκος, ὁ, a Trojan slain by Ajax, Il. 11, 490.

* *πάνδωρος, ον* (*δῶρον*), *giving every thing, all-yielding,* epith. of the earth, Ep. h. 7.

Πανέλληνες, οἱ, the collective Greeks, a comprehensive name of the Grecian tribes in connection with *Ἀχαιοί,* Il. 2, 530; see *Ἕλληνες.* [The Greeks in the time of Hom. had no common name, and the poet employs the two names above to embrace the whole nation, see Mitford I. p. 192.]

πανῆμαρ, adv. (*ἦμαρ*), *the whole day long,* Od. 13, 31. †

πανημέριος, η, ον (*ἡμέρα*), *lasting* or *doing something the whole day,* adj. for adv. Il. 1, 572. Od. 3, 486. 4, 356. The neut. as adv. Il. 11, 279.

Πανθοίδης, ου, ὁ, son of Panthous = *Polydamas, Euphorbus,* Il. 13, 756. 16, 808.

Πάνθοος, ὁ, contr. gen. *Πάνθου,* Il. 17, 9; *Πάνθῳ,* v. 40; son of Othryades, father of Euphorbus and Polydamas, a priest of Apollo at Delphi, whence Antenor took him on account of his beauty. Priam made him priest of Apollo in Troy. He is mentioned amongst the old men of the council, Il. 3, 146.

πανθῡμαδόν, adv. (*θυμός*), *in high anger, in vehement wrath,* Od. 18, 33. †

πανύχιος, η, ον (*νύξ*), *lasting the whole night,* or *doing any thing the whole night,* adj. for adv. Il. 2, 2. 24. Od. 2, 434.

πάννυχος, ον = *πανύχιος,* Il. 10, 159.

* *πανόλβιος, ον* (*ὄλβιος*), *very happy,* h. 6, 54.

πανομφαῖος, ὁ, poet. (*ὀμφή*), *the author of all omens* ('all-disclosing,' V.), appellation of Jupiter, as the giver of all oracles and signs, Il. 8, 250. †

Πανοπεύς, ῆος, ὁ, a town in Phocis on the Cephisus, on the borders of Bœotia, now *Blasios,* Il. 2, 520. 17, 307. Od. 11, 581. [2] Prop. name of a man, the father of Epeus, Il. 23, 665.]

Πανόπη, ἡ, daughter of Nereus and Doris, Il. 18, 45.

πάνορμος, ον (*ὅρμος*), *very convenient for landing, λιμήν* ('sheltering,' V.), Il. 13, 195. †

πανόψιος, ον, poet. (*ὄψις*), *visible to all, clear-shining, ἔγχος,* Il. 21, 397. †

πανσυδίῃ, adv. (*σεύω*), *with all haste, with all dispatch,* Il. 2, 12. 29. 11, 709.

πάντη or *πάντῃ,* adv. (*πᾶς*), *everywhere, at all events,* in every direction, Il. 1, 384. 11, 156. Od. 2, 383.

* *παντοδαπός, ή, όν* (*πᾶς*), *of every kind, manifold,* h. Cer. 402.

πάντοθεν, adv. poet. (*πᾶς*), *from all sides* or *places,* Il. 13, 28. Od. 14, 270.

παντοῖος, η, ον (πᾶς), *of every kind, manifold* ('from all sides,' V.), both sing. and plur. *παντοῖοι ἄνεμοι*, winds from all sides, i. e. a confusion of gusts, Il. 2, 397. Od. 5, 293.

πάντοσε, adv. (πᾶς), *in every direction, to all sides*, Il. 5, 300. Od. 11, 606.

πάντως, adv. (πᾶς), *entirely, altogether, exceedingly*, always with *οὐ*, Il. 8, 450. Od. 19, 91.

παντπέρτατος, η, ον, poet. *exceedingly elevated, the highest of all*, Od. 9, 25. †

πανύστατος, η, ον, poet. (ὕστατος), *the very last, the last of all*, Il. 23, 532. Od. 9, 452.

πάομαι, furnishes tenses to *πατέομαι*, q. v.

παππάζω (πάππας), *to say papa, τινά, to call any one father*, Il. 5, 408. †

πάππας, ου, ὁ, vocat. *πάππα, papa, father*, a tender mode of address, formed from the language of children, Od. 6, 57. †

παπταίνω, aor. 1 *ἐπάπτηνα*, always without augm. prop. *to be timorous*, or *to look around uneasily*, and gener. absol., *ἀμφὶ ἑ*, Il. 4, 497; *ἀνά, κατά τι*, Il. 12, 333. 18, 84; *πάντῃ*, Od. 12, 233. 2) With accus. *to look around for* any one who is missed, Il. 4, 200. 17, 115.

πάρ, poet. shortened: 1) for *παρά*. 2) for *πάρεστι*, Il. 9, 43.

παρά, ep. *παραί*, and shortened *πάρ*, I) Prep. with gen. dat. and accus., primar. signif. *by, near, beside*. *A*) With gen. 1) spoken of space: *a*) to indicate withdrawment from the vicinity of a place or person, prop. from the side, comm. *from: φάσγανον παρὰ μηροῦ ἐρύσσασθαι*, to draw the sword from the side, Il. 1, 190; *ἐλθεῖν παρὰ Διός*, to come from Jupiter, like *de chez qln.*, Il. 21, 444; *φέρειν τεύχεα παρὰ Ἡφαίστοιο*, to bring arms from Vulcan, Il. 18, 137; *φθέγξασθαι παρὰ νηός*, Il. 11, 585; *ἀπονοστεῖν παρὰ νηῶν*, Il. 12, 114. 15, 69; *ἔρχεσθαι παρὰ ναῦφιν*, Il. 12, 225; more rarely spoken of a state of rest: *at, by, παρ' ἀσπίδος*, Il. 4, 468. 19, 253. 2) To indicate a causative relation in naming the author, still closely bordering on the signif. of place: *δέχεσθαι τεύχεα παρά τινος*, to receive from any one, Il. 19, 10. 24, 429; *τυχεῖν παρά τινος*, Od. 6, 290; *φράζειν τι παρὰ Ζηνός*, Il. 11, 795. *B*) With dat. 1) spoken of space: *a*) In marking continuance with an object or person: *by, near, at, before: ἧσθαι παρὰ κλισίῃ*, to sit by the tent, Il. 1. 329; *μένειν παρ' ἀλλήλοισιν*, to remain near one another, Il. 5, 572; *ἀείδειν παρὰ μνηστῆρσιν*, to sing by or before the suitors, Od. 1, 154. 2) In a causative signif. perhaps *φιλέεσθε παρ' αὐτῇ*, Il. 13, 627, where however it may be taken in the local sense: to be hospitably entertained with or by any one, cf. Od. 1, 123. *C*) With accus. 1) spoken of space: *a*) In indicating an aim. *α*) Spoken of motion or direction to the vicinity of a person or thing, *to, towards: παρὰ νῆας ἰέναι*, to go to the ships, Il. 1, 347; *ἔρχεσθαι παρὰ Μενέλαον*, Od. 1, 185. *β*) Of motion or direction by a place: *by, along: βῆναι παρὰ θῖνα*, to go along the shore, Il. 1, 34; *οἱ δέ—παρ' ἐρινεὸν ἐσσεύοντο*, they hastened along by the fig-tree hill, Il. 11, 167. *b*) To indicate an extension in the vicinity of an object without special reference to the motion to it: *along, around. οἱ δὲ κοιμήσαντο παρὰ πρυμνήσια νηός*, Od. 12, 32; cf. Il. 1, 463. 16, 312. 2) Metaph. spoken of immaterial states, prop. *along by*, i. e. without touching; hence, *against, contrary, παρ' δύναμιν*, beyond one's power, Il. 13, 787; often *παρὰ μοῖραν*, against fate, Od. 14, 509; opposed to *κατὰ μοῖραν*. Note: *παρά* in all three cases can be placed after the nouns, but is then in anastrophe, Il. 4, 97. II) As adv. only ep. *thereby, by the side, thereupon*, Il. 1, 611. 2, 279. III) In composition it has all the significations cited, and in addition to this, it denotes a transformation or change, as the German *um, vor*.

πάρα, in anastrophe stands 1) for *παρά*, when it is placed after the case governed, Il. 6, 177. 2) for *πάρεστι*, Il. 5, 603. Od. 3, 324. *πάρα σοί*, it rests with thee, Il. 19, 148.

παραβαίνω (*βαίνω*), part. perf. *παρβεβαώς*, ep. for *παραβεβαώς, to mount beside*, hence in the perf. *to stand in the chariot beside* any one, with *τινί*, Il. 11, 522. 13, 708; see *παραβάτης*.

παραβάλλω (*βάλλω*), aor. *παρέβαλον*, prop. to cast beside; *to cast before, τινί τι*, any thing to any one, spoken of food, Il. 5, 369. Od. 4, 41; always in tmesis. Mid. prop. to put oneself at stake upon; hence, *to hazard upon, to venture, ψυχήν*, Il. 9, 322.

παραβάσκω (*βάσκω*), ep. form of *παραβαίνω*, only imperf. 3 sing. *παρέβασκε*, he stood by him, Il. 11, 104. †

παραβάτης, ου, ὁ, ep. *παραιβάτης* (*παραβαίνω*), one who stands beside the warrior,

i. e. the hero who stands beside the charioteer in the chariot, Il. 23, 132. † in ep. form.

παραβλήδην, adv. (*παραβάλλω*), properly, thrown beside; hence metaph. in an ironical signif. *παραβ. ἀγορεύειν, to speak covertly, illusively*, Il. 4, 6. † According to Schol. 'to speak deceitfully or in reply;' or according to Wolf, 'falling into the discourse,' interrupting; = *ὑποβλήδην*.

παραβλώσκω (*βλώσκω*), perf. ep. *παρμέμβλωκα, to go to the side, to help, τινί*, any one, * Il. 4, 11. 24, 73.

παραβλώψ, ῶπος, ὁ, ἡ, ep. (*παραβλέπω*), *looking sidewise, looking askance*, Il. 9, 503. †

* *παράβολος, ον*, poet. *παραίβολος*; only *παραίβολα κερτομεῖν* like *παραβλήδην, to rebuke in a sly, covert manner*, to provoke with side thrusts, h. Merc. 56.

παραγίγνομαι (*γίγνομαι*), *to be beside* or *at*, with dat. *δαιτί*, Od. 17, 173. †

παραδαρθάνω (*δαρθάνω*), aor. *παρέδαρθον*, ep. *παρέδρᾰθον*, infin. *παραδραθέειν, to sleep beside* or *with* any one, *τινί*, Od. 20, 88; *τινὶ φιλότητι*, Il. 14, 163.

παραδέχομαι, depon. mid. (*δέχομαι*), aor. *παρεδεξάμην, to take, to receive, τί τινος*, any thing from any one, Il. 6, 178. †

παραδραθέειν, see *παραδαρθάνω*.

παραδραμέτην, see *παρατρέχω*.

παραδράω (*δράω*), 3 plur. pres. *παραδρώωσι*, ep. resolved for *παραδράουσι, to serve, to render service, τινί*, to any one, Od. 15, 324. †

παραδύω (*δύω*), infin. aor. 2 *παραδῦμεναι*, poet. for *παραδῦναι*, only intrans. *to glide along, to creep by*, Il. 23, 416. †

παραείδω (*ἀείδω*), *to sing by* or *before; τινί*, to sing before any one, Od. 22, 348. †

παραείρω (*ἀείρω*), aor. pass. *παρηέρθην, to raise beside*, pass. *to hang beside*, Il. 16, 341. †

παραί, poet. for *παρά*.

παραιβάτης, ου, ὁ, ep. for *παραβάτης*, q. v.

* *παραίβολος, ον*, poet. for *παράβολος*.

παραιπεπίθῃσιν, see *παραπείθω*.

παραίσιος, ον, poet. (*αἴσιος*), *of unfavorable omen, inauspicious, σήματα*, Il. 4, 381. †

παρᾱΐσσω (*ἀΐσσω*), aor. *παρήϊξα, to spring away from, to rush* or *run by*, Il. 5, 690. 20, 414; *τινά*, any one, * Il. 11, 615.

παραιφάμενος, see *παράφημι*.

παραίφασις, ιος, ep. for *παράφασις*.

παρακάββαλε, see *παρακαταβάλλω*.

παρακαταβάλλω (*βάλλω*), only aor. 2 *παρακάββαλον*, ep. for *παρακατέβαλον*, prop. *to cast down beside, to lay down, ὕλην*, Il. 23, 127; *ζῶμά τινι*, to put a girdle about any one, * Il. 23, 683. conf. 685. (Voss, on the other hand, 'he laid the girdle by him.')

παρακαταλέγομαι, mid. (*λέγομαι*), only sync. ep. aor. 3 sing. *παρκατέλεκτο, to lie down beside* any one, *τινί*, * Il. 9, 565. 664.

παράκειμαι (*κεῖμαι*), iterat. imperf. *παρεκέσκετο*, Od. 14, 521; *to lie beside, to stand* or *be placed beside*, Il. 24, 476; with dat. *τραπέζῃ*, by the table, Od. 21, 416. 2) Metaph. *to lie before, to be free to, ὑμῖν παράκειται*, Od. 22, 65.

παρακίω (*κίω*), *to go by, τινά*, in tmesis, Il. 16, 263. †

παρακλιδόν, adv. (*κλίνω*), *averting, turning aside. τρέπειν ὄσσε*, to avert the eyes, h. Ven. 183; *ἄλλα παρὲξ εἰπεῖν παρακλιδόν*, turning aside to speak other things, i. e. to speak contrary to the truth, Od. 4, 348. 17, 139.

παρακλίνω (*κλίνω*), aor. 1 *παρέκλῖνα, to incline* or *bend sidewise, κεφαλήν*, Od. 20, 301. 2) Intrans. *to turn aside*, Il. 23, 424.

παρακοίτης, ον, ὁ (*κοίτη*), *a bed-fellow, a husband*, * Il. 6, 430.

παράκοιτις, ιος, ἡ, ep. dat. *παρακοίτῐ*, Od. 3, 381; *a female bed-fellow, a wife*, Il. 3, 53.

παρακρεμάννυμι (*κρεμάννυμι*), aor. part. *παρακρεμάσας, to hang beside, to let hang*, with accus. *χεῖρα*, Il. 13, 597. †

παραλέγομαι, mid. (*λέγω*), only aor. 3 sing. *παρελέξατο* and subj. 1 sing. *παραλέξομαι*, ep. for *παραλέξωμαι*, Il. 14, 237; syncop. 2 aor. 3 sing. *παρέλεκτο*, h. Ven. 168; *to lay oneself beside; τινί*, to sleep with any one, Il. 2, 515. Od. 4, 305; *ἐν φιλότητι*, to have amorous commerce with any one, Il. 14, 237.

παραμείβομαι, mid. (*ἀμείβω*), only aor. *παρεμειψάμην, to go by, to ride by, τινά*, any one, * Od. 6, 310. h. Ap. 409.

παραμένω, ep. *παρμένω* and *παραμίμνω* (*μένω*), aor. 1 *παρέμεινα, to remain by* or *beside, to persist, to hold out*, Il. 13, 151; *τινί*, to remain with any one, * Il. 11, 402.

παραμίμνω, poet. for *παραμένω*, * Od. 2, 297. 3, 115.

παραμῡθέομαι, depon. mid. (*μῦθος*), aor. 1 *παρεμῡθησάμην, to address*, in order to comfort or animate, *τινί*, any one, Il. 9, 417. 684; with infin. * Il. 15, 45.

παρανηνέω, poet. for *παρανέω* (*νέω*), *to heap up by*, *σῖτον ἐν κανέοισιν*, * Od. 1, 147. 16, 51.

παρανίχομαι, depon. mid. (*νήχομαι*), fut. *παρανήξομαι*, *to swim beside* or *by*, Od. 5, 417. †

**παρανίσσομαι*, depon. mid. (*νίσσομαι*), *to go by*, with accus. h. Ap. 430.

πάραντα, adv. (*ἄντα*), *sidewise*, *obliquely*, Il. 23, 116. †

παραπαφίσκω (*ἀπαφίσκω*), aor. *παρήπαφον*, *to mislead*, *to seduce*, *to infatuate*, with infin. Il. 14, 360. †

παραπείθω, poet. *παραιπείθω* (*πείθω*), aor. *παρέπεισα*, ep. aor. 2 with ep. reduplic. *παραπέπιθον*, whence the subj. *παραιπεπίθῃσι*, Od. 22, 213; part. *παραιπεπιθών*, *οῦσα*, and *παρπεπιθών*, prop. by crafty discourse to convert from one opinion to another, gener. *to persuade*, *to wheedle*, *to win over*, with accus. *τινά*, Od. 24, 119; *φρένας τινός*, Il. 7, 120. 13, 788; *τινὰ ἐπέεσσιν*, Il. 14, 208; with infin. Od. 22, 213.

παρπεπιθών, see *παραπείθω*.

παραπέμπω (*πέμπω*), aor. *παρέπεμψα*, *to send by*, *to convey by*, Od. 12, 72. †

παραπλάζω (*πλάζω*), aor. 1 *παρέπλαγξα*, aor. pass. *παρεπλάγχθην*, 1) *to lead from the right way*, *to conduct astray*, *to cause to err*, *τινά*, with gen. of the place, Od. 9, 181. 19, 187; hence pass. *to turn aside*, *to wander*, spoken of the arrow, Il. 15, 464. 2) Metaph. *to cause to err*, *to confuse*, *νόημα*, Od. 20, 346.

παραπλήξ, *ῆγος*, ὁ, ἡ (*πλήσσω*), prop. *beaten sidewise*. *παραπλῆγες ἠϊόνες*, shores on which the waves beat only sidewise, i. e. low (V. sloping) shores, Od. 5, 418. 440.

παραπλώω (*πλώω*), ep. for *παραπλέω*, 3 sing. ep. aor. *παρέπλω*, *to sail by*, Od. 12, 69. †

παραπνέω (*πνέω*), aor. subj. *παραπνεύσῃ*, to breathe through a side opening, *to blow by*, *to breathe by*, spoken of the bottle of Æolus, Od. 10, 24. †

παραῤῥητός, ή, όν (*ῥητός*), *addressed*. *a*) that can be addressed, appeased; *ἐπέεσσιν*, by words, Il. 9, 526. *b*) *τὰ παραῤῥητά*, addresses, admonitions (*monita*), cf. *ἀμήχανος*, * Il. 13, 726.

**παρασκώπτω* (*σκώπτω*), *to deride aside*, *to deride covertly*, h. Cer. 203.

παρασταδόν, adv. (*παρίστημι*), *standing near*, Il. 15, 22. Od. 10, 173.

**παραστείχω* (*στείχω*), aor. *παρέστικον*, *to go by*, with accus. h. Ap. 217.

παρασφάλλω (*σφάλλω*), aor. 1 *παρέσφηλα*, *to thrust aside*, *to drive away*, *ὀϊστόν*, Il. 8, 311. †

παρασχέμεν, see *παρέχω*.

παρατανύω (*τανύω*), *to place beside*, *τράπεζαν*, Od. 1, 138. 7, 174; in tmesis.

παρατεκταίνομαι, mid. (*τεκταίνω*), aor. 1 *παρετεκτηνάμην*, to ruin in constructing, to construct falsely, metaph. *to transform*, *to metamorphose*, *τί*, Il. 14, 54; *ἔπος*, to falsify a word, i. e. to devise a lie (to invent a tale, V.), Od. 14, 131.

παρατίθημι (*τίθημι*), pres. 3 sing. *παρατιθεῖ*, fut. *παραθήσω*, aor. *παρέθηκα*, 2 aor. 3 plur. *πάρθεσαν* for *παρέθεσαν*, subj. *παραθείω*, ep. for *παραθῶ*, optat. 3 plur. *παραθεῖεν*, imperat. *παραθές*, mid. aor. 2 optat. 3 sing. *παραθεῖτο*, part. *παρθέμενος* for *παραθ.*, 1) *to sit by* or *near*, *to place beside*, *τινί τι*; *τράπεζαν*, *δίφρον*, Od. 5, 92. 20, 259; spoken espec. of food: *to place before*, *δαῖτα*, Il. 9, 90; *βρῶσίν τε*, *πόσιν τε*, Od. 1, 192. *b*) Gener. *to present*, *to give*, *to bestow*, *ξείνιά τινι*, Il. 11, 779. 18, 408; *δύναμίν τινι*, Od. 3, 205. Mid. *to set* or *put before oneself*, *δαῖδας*, Od. 2, 105. 19, 150. 2) *to place upon* (prop. spoken of a stake), *to venture upon*, *to peril*, *κεφαλάς*, Od. 2, 237; *ψυχάς*, Od. 3, 74.

παρατρέπω (*τρέπω*), aor. 1 *παρέτρεψα*, *to turn sidewise*, *to turn aside*, *to guide away*. *παρατρέψας εἶχεν ἵππους*, turning he conducted the horses by, * Il. 23, 398; *ἐκτὸς ὁδοῦ*, 423; other forms, *παρατροπέω*, *τρωπάω*.

παρατρέχω (*τρέχω*), only aor. 2 *παρέδραμον*, ep. *παραδραμέτην*, *to run by*, Il. 10, 350. 2) *to outrun*, *to outstrip* any one, *τινὰ πόδεσσιν*, Il. 23, 636. h. 18, 16.

παρατρέω (*τρέω*), aor. 1 *παρέτρεσα*, ep. *σσ*, to tremble at the side, *to start timorously aside*, Il. 5, 295. †

παρατροπέω (*τροπέω*), poet. for *παρατρέπω*, only particip. metaph. *τί με ταῦτα παρατροπέων ἀγορεύεις*, wherefore sayest thou these things to me turning aside, i. e. dissembling (Proteus well knew the design of Menelaus, but dissembled, pretending not to know), Od. 4, 465. †

παρατρωπάω, poet. = *παρατρέπω*, only pres. *to turn about*; *θεοὺς θύεσσι*, to prevail on the gods by the vapor of sacrifice, Il. 9, 500. †

παρατυγχάνω (τυγχάνω), *to be close by, to come to*, τινί, Il. 11, 74. †

παρανδάω (ἀνδάω), part. aor. παρανδήσας, 1) *to address, to comfort*, Od. 15, 53; θάνατόν τινι, to comfort any one concerning death, Od. 11, 488. 2) *to say* or *tell*, Od. 18, 178.

παράφασις, ἡ, ep. *παραίφασις* and *πάρφασις*, 1) the act of *addressing, persuading, encouraging*, Il. 11, 793. 15, 404. *b*) *allurement*, Il. 14, 217; in the girdle of Venus; according to the Schol. to be taken as adj. with ὀαριστύς; ὁμιλία παραινετική, intimate intercourse.

παραφεύγω (φεύγω), aor. 2 ep. infin. παρφυγέειν, *to flee by*, with dat. Od. 12, 99. †

παράφημι (φημί), to which aor. παρεῖπον, mid. παράφαμαι, part. παρφάμενος for παραφάμ., infin. παρφάσθαι for παραφ., 1) *to persuade, to counsel*, τινί, Il. 1, 577; comm. mid. with accus. τινὰ ἐπέεσσιν, to persuade any one by words, to wheedle, with the idea of craft, Il. 12, 249. Od. 2, 189.

παραφθάνω (φθάνω), only aor. optat. παραφθαίησι, part. παραφθάς, and aor. 2 mid. παραφθάμενος, *to outstrip, to surpass*, τινὰ πόδεσσι, Il. 10, 346. Mid. = act. τινὰ τάχει, Il. 23, 515.

παρβεβαώς, see παραβαίνω.

παρδαλέη, ἡ, poet. for παρδαλῆ, subaud. δορά, *a panther-skin*, § Il. 3, 17. 10, 29; prop. fem. of παρδάλεος, έη, εον (πάρδαλις), *belonging to a panther*.

**πάρδαλις*, ιος, ἡ, *a panther*, Il. 13, 103. 21, 573, where Spitzner has adopted this form as approved by Aristarch. for πορδαλίων, πόρδαλις, cf. πόρδαλις, h. Ven. 71.

παρέζομαι, depon. mid. (ἕζομαι), *to sit by, to seat oneself*; absol. τινί, by any one, Il. 1, 557; espec. to converse with him, Od. 4, 738.

παρειά, ἡ, *a cheek*, prop. spoken of human beings; rarely of the eagle, Od. 2, 153. 2) the cheek-pieces of the helmet, h. 31, 11.

παρείθη, see παρίημι.

πάρειμι (εἰμί), pres. 3 plur. παρέασι, impf. 3 plur. πάρεσαν, infin. παρέμμεναι, poet. for παρεῖναι, fut. παρέσομαι, ep. σσ, 1) *to be beside, present, near*, absol. Il. 2, 485. 14, 299; with dat. τινί, to be near any one; often for support or assistance; hence *to aid*, Il. 11, 75. 18, 472; also spoken of things: μάχῃ, to be present in the battle, Od. 4, 497; and ἐν δαΐτῃσι, Il. 10, 217. 2) Gener. *to be there, to be ready, to be in store*; hence τα παρέοντα, property, stores, Od. 1, 140. εἴ μοι δύναμίς γε παρείη, if I had the power, Od. 2, 62. ὅση δύναμίς γε πάρεστι, as much as is in my power, Il. 8, 294. 13, 786.

πάρειμι (εἶμι), part. παριών, *to go near* or *by, to pass by*, * Od. 4, 527. 17, 233. Ep. 3. 6.

παρεῖπον (εἶπον), defect. aor. 2 to παράφημι, 1) *to persuade, to address, to wheedle*, τινά, Il. 1, 555. 2) With accus. of the thing: *to advise, to counsel*, αἶσιμα, Il. 6, 62. 7, 121; absol. Il. 11, 793.

παρέκ, before a vowel παρέξ, also before consonants, Il. 11, 486. Od. 12, 216. 14, 168 (in later writers πάρεξ), I) Prepos. 1) With gen. *without, out of*. (ἐκ with the idea of παρά,) παρὲξ ὁδοῦ, Il. 10, 349. h. in Merc. 188; παρὲκ λιμένος, not far from the harbor, Od. 9, 116. 2) With accus. *near by, without, out of, beyond, aside from*. (παρὰ with the idea of ἐκ,) παρὲξ ἄλα, Il. 9, 7. παρὲκ μίτον, Il. 23, 672. Od. 12, 443. 16, 165. 343; *along by*. παρὲξ τὴν νῆσον ἐλαύνειν νῆα, Od. 12, 276. 15, 199. h. Ap. 410. In Il. 24, 349, the prep. stands after the accus. when, according to Spitzner, παρέξ would better be connected with the verb and the accus. depend upon it, cf. Od. 12, 53. *b*) Metaph. παρὲκ νόον, beyond reason, i. e. without reason, foolishly, Il. 10, 391. 20, 133. h. Merc. 547. *β*) *without, except*. παρὲξ Ἀχιλῆα, without Achilles' knowledge, Il. 24, 434. II) Adv. 1) *near, near by, along by*, στῆναι, Il. 11, 486; νηεῖν, Od. 5, 439; ὠθεῖν, Od. 9, 488. νῆα παρὲξ ἐλάαν, Od. 12, 109. conf. v. 53. 2) Metaph. *aside*, i. e. contrary to right and truth, hence *a*) ἀλλὰ παρὲξ εἰπεῖν, παρακλιδόν, turning aside from the truth, Od. 4, 348. 17, 139. παρὲξ ἐρεῖν, Od. 23, 16. παρὲξ ἀγορεύειν, contrary to propriety, i. e. unskilfully, foolishly, Il. 12, 213. *b*) *besides, yet*, Od. 14, 168.

παρεκέσκετο, see παράκειμαι.

παρεκπροφεύγω (φεύγω), aor. subj. παρεκπροφύγω), *to flee away from*, metaph. to escape, τινά, Il. 23, 314. †

παρελαύνω (ἐλαύνω), fut. ἐλάσω, aor. παρήλασα, poet. παρέλασα (σσ), *to drive by*, hence *a*) Intrans. *to ride by, to travel by* (subaud. ἵππους or ἅρμα), Il. 23, 382; τινα ἵπποισιν, beyond any one, to conquer one in a chariot-race, Il. 23, 638. *b*) *to sail by*, νηΐ, Od. 12, 186; τινά, beyond any one, Od. 12, 197.

παρέλκω (ἕλκω), *to draw beside, to prolong, to delay* any thing; absol. *to loiter, to linger, μύνησι*, by pretexts, Od. 21, 111. Mid. *to draw to oneself, to procure for oneself*, by cunning and deceit, *δῶρα*, * Od. 18, 282.

παρέμμεναι, see *πάρειμι*.

παρενήνεον, see *παραννέω*.

παρές, see *παρέκ*.

* *παρέξειμι* (εἶμι), *to go out by*, metaph. *to overstep, to exceed, to transgress*, h. Cer. 478.

παρεξελαύνω (ἐλαύνω), aor. subj. *παρεξελάσῃσθα* ed. Spitzner (*παρὲξ ἐλάσῃσθα* ed. Wolf), *to drive out by;* only intrans. to ride out by, Il. 23, 344. †

παρεξέρχομαι, depon. mid. (ἔρχομαι), aor. 2 infin. *παρεξελθεῖν*, 1) *to go out by, to go over, to go by*, Od. 10, 573; *πεδίοιο*, Il. 10, 344. 2) Metaph. *to overstep, to transgress, to violate, Διὸς νόον*, etc. Od. 5, 104; *ἄλλον θεόν*, Od. 5, 138.

παρέπλω, see *παραπλώω*.

παρέρχομαι, depon. mid. (ἔρχομαι), fut. *παρελεύσομαι*, aor. 2 *παρῆλυθον* and *παρῆλθον*, infin. ep. *παρελθέμεν*, 1) *to go by, to pass over*, Od. 12, 62; *τί*, before a thing, Il. 8, 239; hence absol. *to pass away, κῦμα*, Od. 5, 429. 2) With accus. *to come before* any one, *to surpass* him, *to outstrip, τινά*, Il. 23, 345. 8, 239; *ποσίν*, in running, Od. 8, 230; *ἐν δόλοισιν*, Od. 13, 291; hence gener. *to overreach, to deceive*, Il. 1, 132.

πάρεσαν, see *πάρειμι*.

παρευνάζομαι, pass. (εὐνάζω), *to lie* or *sleep by, τινί*, any one, Od. 22, 37. †

παρέχω (ἔχω), fut. *παρέξω*, aor. 2 *παρέσκον*, ep. *παρέσχεθον*, subj. *παρασχῶ*, infin. ep. *παρασχέμεν*, 1) *to hold near, to present, τί*, any thing; *δράγματα*, Il. 18, 556. cf. 23, 50; *φύος*, Od. 18, 317. 2) Gener. *to reach to, to present, to give, to accord, to bestow, ἑερήϊα, δῶρα, σῖτον, ἰχθῦς, φιλότητα*, to accord friendship, hospitality, Il. 3, 354; *ἀρετήν*, Od. 18, 133; *γέλω τε καὶ εὐφροσύνην*, Od. 20, 8; with infin. *παρέχουσι γάλα θῆσθαι*, they always give milk to milk, Od. 4, 89. Mid. *παρεχέσκετο*, var. lec. for *παρεκέσκετο*, Od. 14, 521.

παρήέρθη, see *παραείρω*.

παρήϊον, τό, Ion. for the unusual *παρεῖον*, 1) *the cheek*, spoken of animals, Il. 16, 159. Od. 22, 404. 2) *a cheek-ornament* upon the horse's curb, the part of the bit lying upon the cheek, Il. 4, 142.

παρήλασε, see *παρελαύνω*.

πάρημαι, depon. mid. (ἧμαι), *to sit by* or *near;* absol. and with dat. *τινί*, any one, Od. 1, 339; *νηυσί*, Il. 1, 421. *b*) Gener. *to remain by, to dwell, to reside at* or *in*, Il. 9, 311. Od. 11, 578.

παρηορίη, ἡ, poet. (*παρήορος*), *the rein of a led horse*, the thong with which he is attached, * Il. 8, 87. 16, 152.

παρήορος, ον, poet. (*παραείρω*), 1) *hanging at the side*, subaud. *ἵππος*, a horse not attached to the yoke with the span, but going beside, *a led horse*, Il. 16, 471. 474; elsewhere *πασάσειρος*. 2) *lying beside, extended near*, Il. 4, 156; metaph. *beside oneself, crazy, infatuated*, * Il. 23, 603.

παρήπαφε, see *παραπαφίσκω*.

παρθέμενος, see *παραπίθημι*.

παρθενική, ἡ, poet. for *παρθένος, a virgin*, Il. 18, 567. Od. 11, 39; prop. fem. of *παρθενικός* = *παρθένιος*; hence *παρθενικὴ νεῆνις*, Od. 7, 20.

παρθένιος, η, ον (*παρθένος*), *maidenly, pertaining to virgins, ζώνη*, Od. 11, 245; subst. *ὁ παρθένιος*, sc. *παῖς, a virgin's son*, Il. 16, 180. 2) *innocent, pure, clear*, h. Cer. 99.

Παρθένιος, ἡ, a river in Paphlagonia, which separates it from Bithynia, and flows into the Pontus; now *Bartin*, Il. 2, 854.

παρθενοπίπης, ου, ὁ (*ὀπιπτεύω*), *one who eyes maidens, a maid-gazer*, Il. 11, 385. †

παρθένος, ἡ, a virgin, a maiden, Il. and Od. 2) *a young wife*, Il. 2, 514.

πάρθεσαν, see *παραπίθημι*.

παριαύω (*ἰαύω*), *to sleep by* or *with, τινί*, any one, Il. 9, 336. †

παρίζω (ἵζω), *to seat oneself by, τινί*, any one, Od. 4, 311. †

παρίημι (ἵημι), aor. 1 pass. *παρείθην, to let down beside;* pass. *to hang down*, Il. 23, 868. †

Πάρις, ιος, ὁ, also called *Ἀλέξανδρος*, son of Priam; he seduced Helen, under the protection of Venus, and was the cause of the Trojan war, Il. 3, 45 seq. The poet mentions the occasion of this seduction Il. 24, 25 seq.; of his voyage, he only mentions that he returned with Helen by way of Phœnicia, Il. 6, 290 seq. He was a friend of the female sex and of music, Il. 3, 39 seq.; and also not unacquainted with war, though often dilatory and cowardly, Il. 6, 350.

παρίστημι (ἵστημι), aor. 2 *παρέστην*, subj. ep. *παρστήετον* for *παραστήτον*, optat. *παρσταίην*, part. *παραστάς* and *παρστάς*, perf. *παρέστηκα*, infin. *παρεστάμεναι*, 3 plur. pluperf. *παρέστασαν*, fut. mid. *παραστήσομαι*, Od. 24, 28. 1) Trans. *to place near*, in Hom. not used. II) Intrans. mid. also aor. 2 perf. and pluperf. *a*) *to place oneself near, to come to, to approach*, *τινί*, any one, espec. in pres. and imperf. mid. in a good sense, hence *to help, to aid, to stand by*. Il. 5, 809. 10, 290. Od. 13, 301; and in a bad sense, Il. 3, 405. 20, 472; often the part. aor. 2 *παραστάς*. 2) *to stand by, to be near*, espec. in the perf. and pluperf. *τινί*, any one, Il. 15, 255. 17, 563; also spoken of things: *νῆες παρέστασαν*, the ships were there, Il. 7, 467. *b*) Metaph. *to be near, to be before*. *ἀλλά τοι ἤδε ἄγχι παρέστηκεν θάνατος*, but now death stands near before thee, Il. 16, 853. *αἶσα παρίστη ἡμῖν*, Od. 9, 52.

παρίσχω (ἴσχω), poet. form from *παρέχω*, infin. ep. *παρισχέμεν*, 1) *to hold near*, *ἵππους*, Il. 4, 229. 2) *to reach to, to present*, *τί τινι*, Il. 9, 638.

παρκατέλεκτο, see *παρακαταλέγομαι*.

παρμέμβλωκε, see *παραβλώσκω*.

παρμένω, ep. for *παραμένω*.

Παρνησός, ὁ, Ion. for *Παρνασσός*, a large mountain in Phocis on the borders of Locris, at whose foot lay Delphi; now *Japara*, Od. 19, 431; with *σσ*, h. Ap. 269. Adv. *Παρνησόνδε*, to Parnassus, Od. 19, 394. On the orthography, see Buttm. Ausf. Gram. § 21. p. 86.

* *παροίγνῡμι* (οἴγνυμι), *to open at the side, to open a little*, h. Merc. 152, according to Herm. conject.

πάροιθε, before a vowel *πάροιθεν*, adv. (*πάρος*), *a*) Spoken of place: *before, on the fore side*, Il. 8, 494. *οἱ πάροιθεν* (ἵπποι), the forward, in oppos. to *δεύτεροι*, Il. 23, 498. *b*) Of time: *before, previously, formerly*, Il. 15, 227. *τὸ πάροιθεν*, Od. 1, 322. *οἱ πάροιθεν*, those before, Il. 23, 498. 2) Prep. with gen. *before, in view, opposite*, *τινός*, Il. 1, 360. 14, 428.

παροίτερος, *η*, *ον*, compar. of *πάροιθε*, *the former, the earlier*, * Il. 23, 459. 480.

παροίχομαι (οἴχομαι), perf. *παρῴχηκα*, *to go by, to pass beyond*, Il. 4, 272; spoken of time: *to pass away*, * Il. 10, 252.

πάρος, adv. of time: *a*) *before, formerly; in like manner*: *τὸ πάρος*, with the pres. at other times. *πάρος οὔτι θαμίζεις*, thou art not at other times wont to come, Il. 18, 386. Od. 5, 88. cf. Il. 12, 346; with *πρίν γε* following: *before*, Il. 5, 218. Od. 2, 127. *b*) As relat. partic. with infin. *before, ere*. *πάρος τώδε ἔργα γενέσθαι*, ere these deeds occurred, Il. 6, 348. Od. 1, 21. *c*) *rather*, Il. 8, 166; according to Damm: *πάρος τοι δαίμονα δώσω*, where it likewise signifies 'before.' 2) As prep. *before*, for *πρό* only Il. 8, 254. †

* *Πάρος*, ἡ, one of the Cyclades, an island in the Ægean sea, famed for its white marble, h. Ap. 44; now *Paro*.

παρπεπιθών, see *παραπείθω*.

Παρράσιη, ἡ, a town in Arcadia accord. to Il. 2, 608; later, a district in the southwestern part of Arcadia.

παρσταίην, *παρστάς*, see *παρίστημι*.

παρστήετον, see *παρίστημι*.

παρτιθεῖ, see *παρατίθημι*.

πάρφαμαι, see *παράφημι*.

πάρφασις, ἡ, see *παράφασις*.

παρφύχηκα, see *παροίχομαι*.

πᾶς, *πᾶσα*, *πᾶν*, gen. *παντός*, *πάσης*, *παντός*, dat. plur. ep. *πάντεσσι* for *πᾶσι*, and gen. plur. fem. *πασέων* for *πασῶν*, 1) *every one*, in sing. Il. 16, 265. Od. 13, 313. Plur. *all*; when the idea of union or exclusion is expressed: *ἐννέα πάντες*, all nine, i. e. the whole nine, Il. 7, 161. Od. 8, 258. 2) *whole*, including all the parts. *πᾶσα ἀληθείη*, Il. 24, 407. Od. Il. 507; *οἶκος*, Od. 2, 48. 3) Pecul. uses = *παντοῖος*, of every kind, *δαίδαλα πάντα*. *οἰνοῖσι πᾶσι*, Il. 1, 5. *γίγνεσθαι πάντα*, to become all things, i. e. to assume every form. Od. 4, 417. 4) The neut. plur. as adv. *entirely, altogether*, Il. and Od.

Πασιθέη, ἡ, one of the Graces, whom Juno promised to the god of sleep for a bride. Il. 14, 269. 276.

πασιμέλουσα, ἡ (*μέλω*), an appellation of the ship Argo, prop. *which is a care to all. known to all*, Od. 12, 70. †

πάσσαλος, ὁ (*πήγνυμι*), ep. dat. *πασσαλόφι*, *a wooden pin, a peg*, to hang any thing upon, Il. *ἀπὸ πασσαλόφι αἱρεῖν*, to take down from the pin, Il. 24, 268.

πάσσασθαι, see *πατέομαι*.

πάσσω, only pres. and imperf. *to strew, lay*, or *sprinkle upon*, spoken of dry and of liquid things, prop. with accus. *φάρμακα*; also with gen. *ἁλός*, to strew some salt upon. * Il. 9, 214; see *ἐμπάσσω*.

πάσσων, ον, compar. of *παχύς*.

πάσχω, fut. *πείσομαι*, aor. 2 *ἔπαθον*, perf. *πέπονθα*, also *πέποσθε* for *πέπονθτε*, *πεπόνθατε*, see Buttm. Gram. § 110. note 5 (accord. to Thiersch, perf. pass. § 212, 36); also ep. part. perf. fem. *πεπαθυῖα*, Od. 17, 555; (prop. to receive an impression, both good and bad;) in Hom. always in a bad sense: 1) *to suffer, to endure, to bear, to sustain*, spoken both of the body and the soul, with accus. *κακόν, κακά, ἄλγεα, πήματα*, often *ἀλγέα θυμῷ, κατὰ θυμόν*, Il. 9, 321. Od. 1, 4; *ἔκ τινος*, Od. 2, 134. *b*) Often absol. *μήτι—πάθῃ*, lest he should suffer something, i. e. die, Il. 5, 567. 10, 538. Od. 17, 596. 2) In the interrogation *τί πάθω*, what shall I do? as an expression of the greatest embarrassment, Il. 11, 404. Od. 5, 465; and in like manner in the part. aor. *τί παθόντε λελάσμεθα ἀλκῆς*, what has happened to us that we have forgotten our strength? Il. 11, 313. cf. Od. 24, 106.

πάταγος, ὁ, *any loud noise* arising from the collision of bodies, *cracking* of breaking trees, Il. 16, 769; the *chattering* of the teeth, Il. 13, 282; the *dashing* of the waves, * Il. 21, 9.

πατάσσω (akin to *πάταγος*), *to strike, to beat, to knock, to palpitate*, spoken of the heart, * Il. 7, 216. 13, 282.

πατέομαι, ep. depon. mid. aor. *ἐπασάμην*, ep. *πασσάμην*, pluperf. *πέπασμην*, Il. 24, 642; *to taste, to eat, to consume*, with accus. *σπλάγχνα, Διμήτερος ἀκτήν*, Il. 1, 464. 21, 76; elsewhere with gen. *σίτοιο, οἴνοιο, δείπνου*, Il. 19, 160. 24, 642. Od. 1, 124. (The pres. is not found in Hom.)

πατέω, see *καταπατέω*.

πατήρ, ὁ, gen. *πατρός*, poet. *πατέρος*, dat. *πατέρι*, plur. gen. *πατρῶν*, 1) *father*. *πατρὸς πατήρ*, grandfather, Il. 14, 118. Jupiter is called, by way of eminence, *πατὴρ ἀνδρῶν τε θεῶν τε*. 2) As an honorary mode of address, *ξεῖνε πάτηρ*, Od. 7, 48. 3) Plur. *οἱ πατέρες*, the fathers, i. e. the forefathers, Il. 4, 405.

πάτος, ὁ, 1) *the act of stepping, a step*, Od. 9, 119. 2) *a trodden way, a path*, Il. 20, 137. 6, 202.

πάτρη, ἡ (*πατήρ*), *country, father-land*, Il. 1, 30. Od. 2, 365. [2) *family, stock, derivation*, Il. 13, 354, but denied by Passow.]

πατρίς, ίδος, ἡ (*πατήρ*), prop. poet. fem. *belonging to country, native, γαῖα*, Il. 2, 140; often subst. *country*, Il. 5, 213. Od. 9, 34.

πατρόθεν, adv. (*πατήρ*), *from the father*. *πατρόθεν ἐκ γενεῆς ὀνομάζειν*, to name after the father, Il. 10, 68.

πατροκασίγνητος, ὁ (*κασίγνητος*), *a father's brother, an uncle*, Il. 21, 469. Od. 6, 330.

Πάτροκλος, ὁ, and after the 3 dec. gen. *πατροκλῆος*, accus. *κλῆα*, voc. *Πατρόκλεις*, Il. 17, 670. 11, 602. 1, 337; son of Menœtius and Sthenelc, a friend and companion of Achilles, from Opus, Il. 18, 326; he fled when a youth, on account of the slaughter of the son of Amphidamas, to Peleus, Il. 11, 765 seq. 23, 84 seq.; he accompanied Achilles to Troy, and withdrew from battle till the Trojans cast fire into the ships. Then first he went to battle in the arms of Achilles, and was slain by Hector, Il. 16, 38 seq. His funeral solemnities see Il. 23.

πατροφονεύς, ῆος, ὁ (*φονεύω*), *a parricide*, * Od. 1, 299. 3, 307.

πατροφόνος, ὁ = *πατροφονεύς*, Il. 9, 461. †

πατρῴϊος, ίη, ϊον, poet. for *πατρῷος* (*πατήρ*), *belonging to a father, paternal, μένος*, Il. 5, 125; *γαῖα*, father-land, Od. 13, 188. *πατρῴϊα ἔργα*, the deeds of the father, Od. 2, 22. *b*) *descending* or *inherited from a father*, Od. 1, 387; *σκῆπτρον*, Il. 2, 46; *ξεῖνος*, a paternal table-friend, Il. 6, 215.

παῦρος, η, ον, compar. *παυρότερος, η, ον*, *little, feeble, small; λαός*, a small people, Il. 2, 675; mostly in plur. Il. 9, 333. Od. 2, 276. Often in the compar. Il. 4, 407.

παυσωλή, ἡ (*παύω*), *ceasing, resting, rest*, Il. 2, 386. †

παύω, ep. infin. pres. *παυέμεν*, iterat. impf. *παύεσκον*, fut. *παύσω*, aor. *ἔπαυσα*, ep. *παῦσα*. aor. mid. *ἐπαυσάμην*, ep. *παυσάμην*, perf. mid. *πέπαυμαι*. I) Act. *to cause to cease, to bring to a stand, to restrain, to check, to cause to rest*. 1) With accus. *a*) Of persons, *τινά*, Il. 11, 506. *b*) Of things: *to terminate, to restrain, to allay, to soothe, χόλον, μένος, μάχην, πόλεμον*, Il. 1, 192. 207. 7, 29. 15, 459. 2) *τινά τινος, to cause any one to cease, to restrain, χαρμῆς, ἀλκῆς, μάχης; τινὰ ἀοιδῆς*, to deprive any one of a song, Il. 2, 595; *ἄλας καὶ ὀϊζύος*, to deliver any one from wandering and wretchedness, Od. 15, 342. Instead of the gen. stands the infin. Il. 11, 442. *c*) Also with the particip. as among the Attics, Il. 11, 506. II) Mid. with pres.

pass. *to cease, to rest, to leave off, to retire from.* *a*) Absol. spoken of persons and things, Il. 3, 134. 11, 267. 14, 260. *b*) With gen. of the thing: πόνου, to cease from the labor, Il. 1, 467; πολέμοιο, μάχης, with part. instead of the gen. ἐπαύσατο νηπιαχεύων, he ceased playing, Il. 22, 502. N. B. The act. stands intrans. Od. 4, 659. καὶ παῦσαν ἀέθλων, and they rested from the combats [but cf. Buttm. Ausf. Sprachl. II. p. 264 seq. where the reading μνησιῆρας is defended.]

Παφλαγών, όνος, ὁ, plur. οἱ *Παφλαγόνες, the Paphlagonians,* inhabitants of a country of Asia Minor upon the Pontus, between the river Halys, the Parthenius, and Phrygia, Il. 2, 851. 5, 577.

παφλάζω (φλάζω with reduplic.), *to boil up, to bubble, to roar,* spoken of the sea, Il. 13, 798. †

Πάφος, ἡ, a town on the west side of the island Cyprus, with a famous temple of Venus, Od. 8, 363; later *Παλαίπαφος,* to distinguish it from *Νεάπαφος,* a port situated not far from the ancient Paphos on the coast, now *Baffo,* h. Ven. 59.

πάχεος, τό (παχύς), accord. to the Schol. poet. for πάχος, *thickness,* Od. 23, 191. 2) Ep. for παχύτερος, *thicker,* Od. 8, 187. According to Nitzsch ad loc. it may very well in both be adj., either of the positive form, *very thick,* or comparative, θάμνος—πάχετος δ' ἦν ἠΰτε κίων, it was thick as a pillar, Od. 23, 191. λάβε δίσκον μείζονα καὶ πάχετον, a larger and very thick discus, Od. 8, 187.

πάχιστος, η, ον, superl. of παχύς.

πάχνη, ἡ (πήγνυμι), *rime, hoar frost,* Od. 14, 476. †

παχνόω (πάχνη), prop. *to rime, to congeal into frost;* pass. *to be congealed to frost;* metaph. *to be chilled.* τοῦ ἦτορ παχνοῦται, his heart shuddered, Il. 17, 112.

πάχος, εος, τό (πάχυς), *thickness,* Od. 9, 324. †

πάχυς, εῖα, ύ (πήγνυμι), compar. irreg. πάσσων, ον, Od. 6, 230; superl. πάχιστος, η, ον, Il. 16, 314; *thick, clotted,* spoken of blood, Il. 23, 697. 2) *thick, fat, fleshy, solid, muscular,* spoken of human limbs, αἰχήν, μηρός, χεὶρ. 3) Gener. *thick, heavy,* λᾶας, Il. 12, 446; αὐλὸς αἵματος, a thick stream of blood, Od. 22, 18.

πεδάᾳ, see πεδάω.

πεδάω (πέδη), 3 sing. pres. πεδάᾳ, ep. for πεδᾷ, aor. 1 ἐπέδησα, ep. πέδησα; πεδάασκον, iterat. imperf. Od. 23, 353; prop. to put on foot-fetters; and gener. *to bind, to fetter, to restrain, to hinder, to hold, to stop,* with accus. ἅρμα, νῆα, Il. 23, 585. Od. 13, 168; with double accus. τινὰ βλέφαρα, to blind any one's eyes, Od. 23, 17. 2) Spoken espec. of the supposed influence of a deity, who obstructs men in the accomplishment of their purposes: *to restrain, to entangle, to ensnare,* spoken of Ate, Moira, Διόρεα Μοῖρ' ἐπέδησεν, Il. 4, 517; ἀπὸ πατρίδος αἴης, to hold back from one's country, Od. 23, 353; and simply gen. κελεύθου, from the way, Od. 4, 380; with infin. Ἕκτορα μεῖναι Μοῖρα ἐπέδησε, Fate compelled Hector to remain, Il. 22, 5. Μοῖρά μιν ἐπέδησε δαμῆναι, Fate entangled him to be slain, Od. 3, 269. (Nitzsch and Bothe correctly refer μίν to the singer; the following ἀοιδόν is not superfluous, but opposed to ἐθέλουσαν. Eustath. and amongst the moderns Passow and Voss, refer it to Clytemnestra; Voss translates, 'after the fate of the gods had ensnared her for destruction;' and Passow, 'that she was overcome,' i. e. that she was compliant. But Hom. uses this phrase always of one who was about to die, Il. 16, 434. 17, 421; cf. δαμάω. Others refer it, with equal incorrectness, to Ægisthus.)

πέδη, ἡ (πέδον), *a foot-fetter* for horses, the tether with which horses pasturing in the field were bound; in the plur. Il. 13, 36.

πέδῑλον, τό, *a sandal;* these were bound upon the feet in going out, Od. 15, 550. They were made of ox-hide, Od. 14, 23; and sometimes ornamented. With the gods they are ambrosial and golden, and have a motive power of their own, Il. 24, 340; see Voss Myth. Br. I. p. 128.

πεδίον, τό (πέδον), *plain, field, level surface,* Il. and Od.; plur. πεδία with ᾱ, Il. 12. 283.

πεδίονδε, adv. *to the plain,* Il. 6, 693. Od. 3, 421.

πεδόθεν, adv. (πέδον), *from the ground;* metaph. *fundamentally, thoroughly,* φίλος, Od. 13, 295. †

* πέδον, τό, *the ground, the floor,* the earth, h. Cer. 455.

πέδονδε, adv. *down to the ground, to the earth,* Il. 13, 796. Od. 11, 598.

πέζα, ἡ (akin to πούς), *the foot,* comm. *the end, the extremity,* of the pole, Il. 24, 272. †

πέζος, ὁ (πέζα), *going on foot, one who walks*, in opposition to one who rides, Il. 4, 231. 5, 13. 2) *by land*, in distinction from those who go by ship, Il. 9, 329. Od. 1, 173. 11, 58.

πείθω, fut. πείσω, aor. 1 ἔπεισα, only optat. πείσειε, Od. 14, 123; aor. 2 ep. πέπιθον, subj. πεπίθω, optat. πεπίθοιμι, infin. πεπιθεῖν, part. πεπιθών, imperat. πέπιθε, h. Ap. 275; fut. mid. πείσομαι, aor. 2 ἐπιθόμην with redupl., optat. πεπίθοιτο, only Il. 10, 204; perf. 2 πέποιθα, *I trust*, pluperf. πεποίθεα, Od. 4, 434; also the syncop. form ἐπέπιθμεν, Il. 2, 341. Also an ep. form from aor. 2, fut. πιθήσω, ἐπίθησα, see ΠΙΘΕΩ, and fut. πεπιθήσω, trans. Il. 22, 223. I) Act. *to move by representations and friendly means;* hence *a*) By words or prayers, *to persuade, to induce, to convince, to influence by entreaty*, with accus. τινά, Il. 1, 132. Od. 14, 363; often with φρένας τινί, Il. 4, 104; θυμόν τινος, Il. 9, 587; and with infin. Il. 22, 223; primar. in a good sense, but also *to persuade, to wheedle*, through craft, Il. 1, 132. Od. 2, 106. *b*) By presents: *to persuade, to appease, to conciliate*, Il. 1, 100. 9, 181. *c*) *to induce to obedience*, τινά, Il. 9, 345; poet. θυέλλας, to excite storms, Il. 15, 26. II) Mid. *to move oneself, to let oneself be persuaded, won over*, hence 1) *to be convinced, to believe, to trust*, often absol. Il. 8, 154. 2) *to obey, to follow, to yield to*, τινί, any one, with double dat. τινὶ ἕπεσι, Il. 1, 150; γήραϊ, to obey or give up to age, i. e. to accommodate oneself to the disabilities of age, Il. 23, 645; νυκτί, to obey the night, i. e. to take rest, Il. 7, 182; πάντα, to obey in every thing, Od. 17, 21. ἃ τιν' οὐ πείσεσθαι ὀΐω, in which I do not think any one will obey him, Il. 1, 289. cf. Il. 20, 466. Od. 3, 146. 3) The perf. πέποιθα, *to trust in, to confide in, to rely, to be confident*, espec. often in the part. with dat. ποδωκείῃσι, ἱπποσύνῃ, ἀλκί, Il. 2, 792; absol. Il. 1, 524; and with infin. following, Il. 13, 96. Od. 16, 71.

πείκω, see πέκω.

πεινάω (πεῖνα), contr. πεινῶ, hence infin. πεινήμεναι, Od. 20, 137; elsewhere uncontr. *to be hungry, to hunger*, Il. 3, 25; τινός, to hunger for a thing, Od. 20, 137.

πείνη, ἡ, ep. for πεῖνα, *hunger, famine*, Od. 15, 407. †

πειράζω = πειράω, *to tempt, to put to the proof*, absol. Od. 9, 281; τινός, * Od. 16, 319.

Πειραΐδης, ου, ὁ, son of Pirœus = *Ptolemaus*, Il. 4, 228.

Πείραιος, ὁ, son of Clytius, Od. 15, 539. 540.

πειραίνω, poet. for περαίνω, aor. 1 ἐπείρηνα, perf. pass. πεπείραμαι, 1) *to bring to an end, to accomplish.* πάντα πεπείραται, Od. 12, 37. 2) *to pierce through, to transfix.* πειρήνας διὰ νῶτα χελώνης, sc. δόνακας, h. Merc. 48. 3) *to bind to, to attach*, prop. opposite ends (πείρατα), to fasten with a knot; σειρὴν ἔκ τινος, * Od. 22, 175.

πεῖραρ or πεῖρας, ατος, τό, ep. for πέρας, 1) *an end, a limit, a boundary*, γαίης, πόντου, Il. 14, 200. 8, 478. 2) *termination, completion, issue.* πεῖραρ ἐλέσθαι, to receive the issue (viz. of the contest), to bring the contest to an end, Il. 18, 501. πείρατα νίκης ἔχονται ἐν θεοῖσιν, the end, i. e. the attainment of victory depends upon the gods, Il. 7, 102. πείρατα ὀλέθρου ἱκνεῖσθαι, to reach the limit of destruction, Il. 6, 143; in like manner πειρ. ὀλ. ἐφῆπται, the end of destruction depends over the Trojans, Il. 7, 402. 12, 79. Od. 22, 33, where this is rather a poetical periphrasis for complete, utter destruction (τέλειος ὄλεθρος, Eustath.); hence 3) *the extremity, that which is most important* in a thing, as in a race, Il. 23, 350. πείρατα τέχνης, the tools with which artificial works are wrought, the ministers of art, Od. 3, 433. 4) *a rope, a cord, a cable*, Od. 21, 51. 162; metaph. πολέμοιο πεῖραρ, Il. 13, 359, see ἐπαλάσσω; according to Passow ad no. 1, prop. the ends of the cable.

πειράω (πεῖρα), ep. πειρήσω, aor. 1 ἐπείρησα, mid. fut. πειρήσομαι, aor. 1 ἐπειρησάμην, perf. mid. πεπείρημαι, aor. 1 pass. ἐπειρήθην, 1) *to try, to strive, to take pains*, absol. and with infin. Il. 8, 8. 19, 30; and with ὡς or ὅπως, Il. 4, 66. Od. 2, 316. 4, 545. 2) *to try* any one, to put any one to the proof, with gen. of the object proved, τινός, Il. 24, 390. conf. Il. 9, 345; espec. in a hostile signif.: *to venture an attack*, μήλων, Il. 12, 301. Od. 6, 134. Mid. embracing aor. mid. and pass. with reference to the subject, 1) *to attempt, to take pains, to undertake*, absol. and with infin. Il. 4, 5. 12, 341. It is not in Hom. combined with a part., for πάντα γιγνόμενος πειρήσεται, Od. 4, 418, means: he will, assuming

every form, attempt, subaud. ἀλύξαι (Voss incorrectly translates, 'he will attempt to become every thing'), cf. Od. 21, 184. 2) *to try, to prove*, most frequently with gen. of the object which is tried. *b*) Spoken of persons: *to try, to prove* any one, with words: *to examine, to interrogate* any one, Il. 10, 444. Od. 13, 336; comm. in a hostile signif. Il. 19, 70. 20, 352; once ἀντιβίην τινί, Il. 21, 225. *c*) Of things: σθένεος, to try his strength, Il. 15, 359; χειρῶν καὶ σθένεος, Od. 21, 282; espec. *to try oneself* in any thing, ἔργον, ἀέθλου, Od. 18, 369. Il. 23, 707; τόξου, Od. 21, 159; once περί τινος, Il. 23, 553. 3) With dat. of the instrum. and means: ἔπεσι, to practise oneself with words, Il. 2, 73; ἐγχείῃ, Il. 5, 279; also ἐν ἔντεσι, σὺν τεύχεσι, Il. 5, 220. 11, 386. πεπείρημαι μύθοισι, I have exercised myself in words, i. e. I am experienced, Od. 3, 23. 4) Rarely with accus. *to try, to prove* any thing, τροχόν, Il. 18, 601; τί, to spy out any thing, Od. 4, 119. 24, 238.

**Πειρεσίαι, αἱ*, a town in Magnesia, h. Ap. 32. ed. Herm. for *Λίρεσίαι*.

πειρητίζω, ep. form of *πειράω*, only pres. and imperf. *to try, to prove*, absol. and with infin. Il. 12, 257. 1) With gen. of pers. and thing, Il. 7, 235. Od. 21, 124. 22, 237; to prove, to examine, Od. 14, 459. 2) With accus. στίχας ἀνδρῶν, to try the ranks of the men (in battle), Il. 12, 47.

Πειρίθοος, ὁ (swift in attacking, from *πείρω* and θόος), *Pirithous*, son of Ixion or of Jupiter and Dia, of Larissa in Thessaly, king of the Lapithæ, and friend of Theseus. He was present at the Calydonian chase, and was the husband of Hippodamia, at whose nuptials the celebrated quarrel of the Centaurs and the Lapithæ arose, Il. 1, 263. 14, 318. Od. 21, 296.

πείρινς, ινθος, ἡ, a carriage-basket, for persons and things, Il. 24, 190. 267. Od. 15, 131.

πείρω (*πέρας*), aor. ἔπειρα, ep. πεῖρα, perf. pass. πέπαρμαι, to pierce through from end to end, hence 1) Intrans. *to go through, to sail through*; κέλευθον, to sail through the way, i. e. to accomplish the voyage, Od. 2, 434. ἀνδρῶν πτολίμους, ἀλεγεινά τε κύματα (by a zeugma), Il. 24, 8. Od. 8, 183. 13, 91. 2) Trans. *to pierce, to transfix*; with accus. κρέα ὀβελοῖσιν, to pierce the flesh with the *spits*, Il. 7, 317. Od. 19, 422. ἰχθῦς δ' ὡς περόντες ἀτερπέα δαῖτα φέροντο (i. e. ἰχθύας ὡς διαπείροντες τριαίναις), as spearing fishes they bore them, etc. Od. 10, 124. This is the correct explanation. [Thus Cowp. 'whom speared like fishes to their home they bore,' etc.] The other explanation, accord. to which ἰχθῦς is nom. and *πείροντες* = περῶντες τὸν λιμένα, is incongruous; ἅμ' ὀβελοῖσιν, Il. 1, 465. 2, 428; τινὰ αἰχμῇ διὰ χειρός, to pierce any one through the hand with the spear, Il. 20, 479; without accus. Il. 16, 405. ἧλοισι πεπαρμένος, studded with nails, embossed with studs, spoken of a sceptre and a goblet, Il. 1, 246. 11, 633; περὶ δουρί, Il. 21, 577; metaph. ὀδύνῃσι, pierced with pangs, Il. 5, 399.

Πείροος, ὁ, gen. *Πείρεω*, Il. 70, 484, son of Imbrasus of Ænus, leader of the Thracians, Il. 2, 844.

πεῖσα, ἡ (*πείθω*), poet. for πειθώ. τῷ δ' ἐν πείσῃ κραδίη μένε, his heart remained at rest (V. in composure), Od. 20, 23. (Accord. to the Schol. for ἐν πείσματι.)

Πείσανδρος, ὁ, Pisander. 1) son of Antimachus, a Trojan, slain by Agamemnon, Il. 11, 122. 2) son of Menelaus, a leader of the Myrmidons, Il. 16, 193. 3) a Trojan, Il. 13, 601 seq. 4) son of Polyctor, a suitor of Penelope, Od. 18, 299. 22, 243.

Πεισηνορίδης, ου, ὁ, son of Pisenor = *Ops*, Od. 1, 429. 2, 347.

Πείσηνωρ, ορος, ὁ, 1) father of Clitus, Il. 15, 445. 2) a herald in Ithaca, Od. 2, 38.

Πεισίστρατος, ὁ, the youngest son of Nestor; he travelled with Telemachus to Sparta and Pheræ, Od. 3, 486. 15, 126.

πεῖσμα, ατος, τό (*πείθω*), *a cable, a rope*, espec. the rope with which the stern of the ship was made fast to the land, * Od. 6, 269. 13, 77; [more prob. the *anchor-cable*, cf. Od. 9, 136. 137.]

πείσομαι, fut. of *πάσχω* and *πείθω*.

πέχω, ep. *πέκω*, aor. 1 mid. ἐπεξάμην, 1) Act. *to shear, to pick, to comb*; εἴρια, to card wool, Od. 18, 316, in the ep. form. 2) Mid. *to comb oneself*, χαίτας, Il. 14, 176.

πελάαν, see *πελάζω*.

πέλαγος, εος, τό, the sea, espec. *the open, high sea*, in the plur. ἁλὸς ἐν πελάγεσσιν, Od. 5, 335. h. Ap. 73.

Πελάγων, οντος, ὁ, a leader of the Pylians, Od. 4, 295. 2) a Lycian, a companion of Sarpedon, Il. 5, 695.

πελάζω (πέλας), aor. 1 ἐπέλασα, ep. πέλασα (σσ), mid. aor. 1 ἐπελασάμην, aor. pass. ἐπελάσθην, ep. syncop. aor. mid. ἐπλήμην, from which πλῆτο, plur. πλήντο, perf. pass. πεπλημένος, Od. 12, 108; also ep. form πελάω, infin. πελάαν, h. 6, 44. I) Act. 1) Trans. *to bring near, to cause to approach*, spoken of things animate and inanimate: τινά, or τί τινι, Il. 2, 744. Od. 3, 300; νευρὴν μαζῷ, to bring the string to the breast, Il. 4, 123; τινὰ χθονί or οὐδει, to stretch one upon the earth, Il. 8, 277; ἱστὸν ἱστοδόκῃ, to let down the mast into the receptacle, Il. 1, 434; metaph. τινὰ ὀδύνῃσι, to put any one in pangs, Il. 5, 766; sometimes absol. without dat. and accus. Il. 15, 418. 21, 93. *b*) Instead of the dat. in the Od. εἴς τι, ἔν τινι, Od. 7, 254. 10, 404; τινὰ οὐδώσδε, Od. 10, 440; τινὰ δεῦρο, Od. 5, 111. 2) Intrans. *to near, to approach*, Od. 12, 41; with dat. νήεσσι, Il. 12, 112. II) Mid. 1) Intrans. espec. in the aor. 1 pass. and ep. aor. mid. *to approach, to come near, to go to*, absol. Il. 12, 420; with dat. Il. 5, 282. πλῆτο χθονί, he sank to the earth, Il. 14, 438; οὐδεῖ, v. 467. ἀσπίδες ἔπλητ' ἀλλήλῃσι, the shields pressed upon one another, Il. 4, 449. 2) Trans. *to bring near, to cause to approach*, only in the aor. τινὰ νηυσίν, to convey any one to the ships, Il. 17, 341.

πέλας, adv. *near, close by*, Od. 10, 516, with gen. Τηλεμάχου πέλας, * Od. 15, 257.

Πελασγικός, ή, όν, *Pelasgian.* τὸ Πελασγικὸν Ἄργος, the Pelasgian Argos in Thessaly, Il. 2, 681 (see Ἄργος). 2) ὁ Πελασγικός, an appell. of Jupiter in Dodona, Il. 16, 233.

Πελασγοί, οἱ, *the Pelasgi*, one of the oldest and greatest of the tribes of Greece. They dwelt originally in the Peloponnesus, in Thessaly and Epirus, Il. 2, 681. 16, 234. Thence they spread themselves to Asia Minor, espec. about Larissa, Il. 2, 840; to Crete, Od. 19, 177. Accord. to Hdt. 1, 56. 57, they were the aboriginal inhabitants of the country. They were probably a different race from the Hellenes, and migrated from Asia into Greece. The name is derived from πελάζειν; it signifies, therefore, *one approaching, a stranger*, and accord. to Strab. V. p. 221, it is equivalent to Πελαργοί.

* πελάω, poet. form of πελάζω, q. v.

πέλεθρον, τό, poet. for πλέθρον, *an acre, a piece of land*, prob. as much as one can plough in a day with a team, Il. 21, 407. Od. 11, 577.

πέλεια, ἡ (πελός, πέλιος), *the wild dove*, of a bluish color, Il. 21, 493. Od. 15, 527.

πελειάς, άδος, ἡ = πέλεια, only in the plur. Il. 11, 634. 5, 778.

πελεκάω (πέλεκυς), aor. 1 ἐπελέκησα, ep. πελέκκησα, *to cut with an axe, to hew*, χαλκῷ δοῦρα, Od. 5, 244; † in the ep. form.

πελέκκησε, see πελεκάω.

πέλεκον, τό, ep. πέλεκκον (πέλεκυς), *the helve* or *handle of an axe*, Il. 13, 612. †

πέλεκυς, εος, ὁ, dat. plur. πελέκεσσι, *an axe*, for carpenter's work and for the slaughter of victims, Il. 13, 391. Od. 3, 499; *a battle-axe*, only Il. 15, 711.

πελεμίζω, ep. aor. 1 πελέμιξα, aor. pass. ep. πελεμίχθην, 1) *to put in violent motion, to wave, to cause to tremble, to shake*, with accus. οἰφίαχον, Il. 13, 443; σάκος, Il. 16, 108; ὕλην, Il. 16, 766; τόξον, to shake a bow, spoken of one who attempts to draw it, Od. 21, 125. Pass. *to put oneself in violent motion, to tremble, to shake*, spoken of Olympus, Il. 8, 443; often aor. *to be violently repulsed*, πελεμίχθη χασσάμενος, Il. 4, 535. 5, 626.

πελέσκετο, see πέλομαι.

πέλεν, see πέλομαι.

Πελίης, ου, ὁ, Ion. for Πελίας, son of Cretheus, or, according to fable, of Neptune and Tyro, sovereign of Iolcos. He wrested from his brother Æson the dominion of Iolcos, and also banished his other brother, Neleus. Jason, the son of Æson, he compelled to undertake the expedition to Colchis, Od. 11, 254 seq.

πέλλα, ἡ, *a milk-pail*, a vessel for milking, Il. 16, 642. †

Πελλήνη, ἡ, a city in Achaia, between Sicyon and Ægira, in the time of Strabo a village; now, the ruins near Trikala, Il. 2, 574.

* Πελοπόννησος, ἡ, *the Peloponnesus*, Pelops' island. It received this name from the Phrygian Pelops; earlier it was called Ἄπία, Πελασγία, Ἄργος, h. Ap. 250. 290.

Πέλοψ, οπος, ὁ, son of Tantalus, husband of Hippodamia, father of Atreus, Thyestes, etc. Expelled from Phrygia, he went with a colony to Elis, to king Œnomaus. He won in a race his daughter Hippodamia, together with the kingdom of Elis, and extended his dominion over the greater part of the Peloponnesus, so that this peninsula received a name from him, Il. 2, 104 seq.

πέλω, comm. πέλομαι, depon. mid. poet. only pres. and imperf. Of the act. 3 sing. pres. πέλει, imperf. 3 sing πέλεν and ἔπλε. More frequently the mid. in the imperf. also syncop. forms: 2 sing. ἔπλεο, contr. ἔπλευ, 3 sing. ἔπλετο, ep. iterat. πελέσκετο, Il. 22, 433; ep. imperat. πέλευ for πέλου, 1) Prop. *to be in motion, to stir oneself, to move oneself*, rarely: πέλει κλαγγὴ οὐρανόθι πρό, the cry rose to heaven, Il. 3, 3. cf. Od. 13, 60. Il. 11, 392. 2) Comm. *to be*, like *versari*, with the implied idea of motion. *a*) With subst. οἰμωγὴ καὶ εὐχωλὴ πέλεν, Il. 4, 450. ἔπλετ' ἔργον ἄπασιν, now was work for all, Il. 12, 271. *b*) With adj. τοῦτο δὴ οἴκτιστον πέλεται βροτοῖσι, this is most pitiable to mortals, Il. 22, 76. σέο δ' ἐκ πάντα πέλονται, from thee comes every thing, Il. 13, 632. *c*) With adv. κακῶς πέλει αὐτῇ, it goes ill with it (the bird), Il. 9, 324. 3) = εἶναι: τοῦ δ' ἐξ ἀργύρεος ἧλος πέλεν, and attached to it was a silver pole, [or, from it proceeded a silver pole,] Il. 5, 729. (On the imperf. which seems to stand as a pres. see Kühner Gram. § 332. 4. Rost § 116, p. 574.)

πέλωρ, only nom. and accus. *a monster, a prodigy*, spoken of the Cyclopes, Od. 9, 428; of Scylla, Od. 12, 87; of the serpent Python, h. Ap. 374; of Vulcan, Il. 18, 410.

πελώριος, η, ον (πέλωρ), *monstrous, very great, gigantic, prodigious*, spoken of every thing remarkable for its size; of persons and things, ἔγχος, Il. 5, 594; λᾶας, Od. 11, 594. θαῦμα πελώριον, a prodigious spectacle, Od. 9, 190.

πέλωρον, τό = πέλωρ, *a monster, a prodigy*, Gorgo, Il. 5, 741; a large stag, Od. 10, 168. δεινὰ πέλωρα, frightful prodigies of the gods, Il. 2, 321; spoken of the men changed into brutes by Calypso, Od. 10, 219.

πέλωρος, η, ον = πελώριος, *monstrous*, epith. of a serpent, Il. 12, 202; of a goose, Od. 15, 161. Neut. πέλωρα as adv. h. Merc. 225. Subst. *a monster*, spoken of the Cyclops, Od. 9, 257. (In Hom. πέλωρος is common gend., see Od. 19, 161; in Hesiod we find also πελώρη.)

πεμπάζομαι, mid. (πέμπε, πέντε), only aor. mid. subj. πεμπάσσεται, with shortened mood-vowel, *to count on the five fingers*, and gener. *to count*, τι, Od. 4, 412. †

πεμπταῖος, η, ον (πέμπτος), *on the fifth day*, adj. for adv. Od. 14, 257. †

πέμπτος, η, ον (πέντε), *the fifth*, Il. πέμπτος μετὰ τοῖσιν, Od. 9, 335. h. Ven.

πέμπω, fut. πέμψω, aor. 2 ἔπεμψα, ep. πέμψα, also mid. *to send*, i. e. 1) *to send away, to dismiss, to send to*, spoken of persons and things: τινά or τί τινι; κακόν τινι, Il. 15, 109; also *a*) With prep. ἐς πόλεμον, Il. 18, 237; ἐς Χρύσην, Il. 1, 390; ἐπί τινα, against or upon any one, Il. 10, 464; ἐπί τινι, to any one, Il. 2, 6. *b*) With adv. ἐνθάδε, οἴκαδε, πόλεμόνδε. *c*) With infin. φέρειν, in order to bring, Il. 16, 454; ἕπεσθαι, Il. 16, 575. cf. Il. 7, 227. 18, 240. 2) *to send away from oneself, to let go, to dismiss, to send home*, Od. 4, 29. 13, 39. 3) *to escort, to accompany*, Il. 1, 390. 6, 255. 11, 626; also *to send with*, εἵματα, Od. 16, 83.

πεμπώβολον, τό (πέντε, ὀβελός), *a fork with five prongs* or *tines*, used espec. in sacrifices, Il. 1, 463. Od. 3, 460.

πενθείετον, see πενθέω.

πενθερός, ὁ (πενθέω), *the wife's father, a father-in-law*, Il. 6, 170. Od. 8, 582.

πενθέω, ep. πενθείω, Il. 23, 283 (πένθος), infin. pres. πενθήμεναι, ep. for πενθεῖν, Od. 18, 174; aor. infin. πενθῆσαι, 1) Intrans. *to mourn, to grieve*, Od. 19, 120. 2) Trans. *to bewail, to lament*, τινά, Il. 23, 285; νέκυν γαστέρι, one dead with the stomach, i. e. to mourn for by fasting, Il. 19, 225.

πένθος, εος, τό, *sorrow, grief, lamentation*. πένθος τινός, grief for any one, Il. 11, 249. Od. 24, 423.

πενίη, ἡ (πένομαι), *poverty, penury*, Od. 14, 157. †

πενιχρός, ή, όν, poet. for πενής, *poor, needy*, Od. 3, 348. †

πένομαι, depon. only pres. and imperf., to earn one's support by labor; hence gener. 1) *to labor, to be employed*, Il. 1, 318. Od. 10, 347; περί τι, about any thing, Od. 4, 624. 2) Trans. *to prepare, to make ready*, with accus. espec. δαῖτα, δεῖπνον, Il. 18, 558. Od. 4, 428.

πενταέτηρος, ον, poet. (ἔτος), *five years old, of five years*, βοῦς, ὗς, Il. 2, 403. Od. 14, 419.

πενταετής, ές (ἔτος), *five years old*, from which adv. πενταέτες, five years long, Od. 3, 115. †

πένταχα, adv. (πέντε), *five fold, in five parts*, κοσμηθέντες, Il. 12, 87. †

πέντε, indeclin. *five*, Il. and Od.

πεντήκοντα, indecl. *fifty*, Il. and Od.

πεντηκοντόγυος, ον, poet. (*γύα*), *having fifty acres*, *τέμενος*, Il. 9, 579. †

πεντηκόσιοι, αι, α, ep. for *πεντακ.*, *five hundred*, Od. 3, 7. † (Nitzsch conjectures the reading should be *πεντηκοστύς*.)

πεπαθυῖα, see *πάσχω*.

**πεπαίνω* (*πέπων*), *to make ripe*, pass. *to become ripe*, from which aor. 1 pass. optat. 3 plur. *πεπανθεῖεν*, Ep. 14, 3.

πεπάλαγμαι, see *παλάσσω*.

**Πεπάρηθος*, *ἡ*, one of the Cyclades, famed for its wine, now *Scopilo*, h. Ap. 32.

πεπαρμένος, see *πείρω*.

πεπάσμην, see *πατέομαι*.

πεπερημένος, see *περάω*.

πέπηγε, see *πήγνυμι*.

πεπιθεῖν, see *πείθω*.

πέπιθμεν, see *πείθω*.

πεπιθήσω, see *πείθω* and *ΠΙΘΕΩ*.

πέπληγον, see *πλήσσω*.

πεπληγώς, see *πλήσσω*.

πεπλημένος, see *πελάω*.

πέπλος, ὁ, 1) the *upper garment* of women, an ample robe of fine texture, which was thrown over the other clothing, and covered the whole body, Il. 5, 734. Od. 6, 38. 18, 292; [fastened at the breast with a brooch or clasp, Il. 5, 425. 14, 180.] 2) Gener. *a covering*, *a carpet*, for covering a chariot, Il. 5, 194. 24, 796; also to spread over a chair, Od. 7, 96.

πέπνῡμαι, see *πνέω*.

πέποιθα, see *πείθω*.

πέπονθα, see *πάσχω*.

πέποσθε, see *πάσχω*.

πεποτήαται, see *ποτάομαι*.

πεπρωμένος, πέπρωτο, see *πόρω*.

πέπταμαι, see *πετάννυμι*.

πεπτεῶτα, see *πίπτω*.

πεπτηώς, see *πτήσσω*.

πεπύθοιτο, see *πυνθάνομαι*.

πέπυσμαι, see *πυνθάνομαι*.

πέπων, ονος, ὁ, ἡ (*πέσσω*), prop. cooked by the sun; hence, *ripe*, *mellow*, *tender*; spoken of fruits, in Hom. always metaph. in an address: 1) In a good sense, *ὦ πέπον*, *friend*, *companion*, *beloved*, Il. 5, 109. 15, 437; and *κριὲ πέπον*, Od. 9, 447. 2) In a bad sense: *dastard*, *coward*, Il. 2, 235; (accord. to Voss. also Il. 13, 120.)

περ, an enclitic particle, shortened from *περί*, signifies prop. *through and through*, *throughout*; it strengthens the word to which it is annexed, in respect to the compass of the idea. It signifies hence: 1) *very*, *entirely*, when it stands by itself, without reference to another thought; a rare and only ep. use is with adj. and adv.: *ἀγαθός περ ἐών*, very good, Il. 1, 131; cf. Od. 1, 315. *φράδμων περ*, Il. 16, 638. *ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα*, being very short-lived, Il. 1, 352. *μίνυνθά περ*, very short, Il. 1, 416. *ὀλίγον περ*, Il. 11, 391. 2) More frequently in the ep. language it is used in reference to another thought: *a*) If the two corresponding ideas, of which one is to be supplied, be concordant, *πέρ* has an enhancing force: *entirely*, *indeed*. *καὶ αὐτοὶ περ πονεώμεθα*, let ourselves indeed, (not merely others) work, Il. 10, 70; *οἴκαδέ περ νεώμεθα*, let us all of us return home, Il. 2, 236. *b*) If the two ideas are antithetical, *πέρ* signifies *by all means yet*, *at least*. *ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα, τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι*, Jupiter should yet have by all means accorded honor to me, Il. 1, 353. cf. Il. 9, 301. *c*) Espec. it then stands with particip. and signifies, *how much soever*, *although*, *though*: *ἱέμενός περ*, however much thou desirest; *ἀχνύμενός περ*, although grieved; *οὐτάμενός περ*. 3) Very often *πέρ* stands after conjunct. or relatives: 1) If the two members of a sentence, or the sentences relating to each other are concordant, *πέρ* signifies, *entirely*, *by all means*, *throughout*; *ὅσπερ*, *the very same*, *who*, in like manner *οἷός περ*; *ὅπου περ*, wheresoever: *ὅθεν περ*, whencesoever, etc. 2) In antithetic members *πέρ* signifies *still*, *also*; *ὅσπερ*, who yet; *εἴ περ*, although, q. v.; conf. Kühner § 595. Rost § 133.

περάαν, see *περάω*.

Περαιβοί, οἱ, poet. for *Περῥαιβοί*, the *Perrhæbi*, inhabitants of Perrhæbia in Thessaly. They dwelt first on the Peneus, as far as the sea; subsequently being driven back by the Lapithæ, farther in the interior, Il. 2, 749; [the comm. form h. Apoll. 218.]

περαιόω (*περαῖος*), aor. pass. *περαιωθέντες*, 1) *to convey over*, *to bring over*; pass. *to pass over*, *to travel over*, Od. 24, 437. †

παράτη, ἡ, fem. from *πέρατος*, subaud. *γῆ* or *χώρα*, *the region beyond*, *the country opposite*, espec. the opposite quarter of the heavens, *ἐν περάτῃ*, as opposed to Ἠώς, in the

western sky (V. 'at the end of the path'), Od. 23, 243. †

περάω (*πέρα*), pres. infin. *περάαν*, ep. for *περᾶν*, iterat. imperf. *περάασκε*, fut. *πέρησω*, 1) Intrans. to *pierce through*, *to go through*, *to pass through*, spoken of missiles, absol. Il. 21, 594; *διὰ κροτάφοιο*, Il. 4, 563; of the rain, Od. 5, 480; with accus. of the place, *ὀδόντας*, Il. 5, 291; *ὀστέον εἴσω*, Il. 4, 460. 6, 10; hence gener. *to go through*, *to pass through*, *to steer through*, spoken of persons: *πόντον*, Od. 24, 118; *τάφρον*, to pass over the ditch, Il. 12, 63; *πύλας Ἄϊδαο*, to pass through the gates of Pluto, Il. 5, 646; also absol. with prep.: *διὰ Ὠκεανοῖο*, through Oceanus, Od. 10, 508; *ἐπὶ πόντον*, to sail over the sea, Il. 2, 613. 2) Trans. only poet. *to convey through*, *to conduct through*, *τὶ κατὰ δειρῆς*, h. Merc. 133; perhaps also, Il. 5, 291.

περάω (*πέρα*), aor. *ἐπέρασα*, ep. *σσ*, perf. pass. *πεπέρημαι*, Il. 21, 58; = the later *πιπράσκω*, prop. to bring over for sale; hence, *to sell*, with accus., Il. 21, 102. h. Cer. 132; *τινὰ Λῆμνον*, to sell any one to Lemnos, Il. 21, 40; or *ἐς Λῆμνον*, v. 58, and *πρὸς δώματα*, Od. 15, 387. The pres. *περάω* does not occur; for which we have the poet. form *πέρνημι*.

Πέργαμος, *ἡ* (among later writers *τὸ Πέργαμον* and *τὰ Πέργαμα*), the citadel of Ilium, see *Ἴλιος*, Il. 4, 508. 5, 446. 460.

Περγασίδης, *ου*, *ὁ*, son of Pergasus = *Deïcoon*, Il. 5, 535.

πέρην, ep. and Ion. for *πέραν*, prep. with gen. 1) *beyond*, on the other side, Il. 24, 752. 2) *opposite to*; *Εὐβοίης*, * Il. 2, 535.

περησέμεναι, see *περάω*.

πέρθαι, see *πέρθω*.

πέρθω, fut. *πέρσω*, aor. 1 *ἔπερσα*, aor. 2 *ἔπραθον*, mid. fut. with pass. signif. *πέρσομαι*, infin. of the syncop. aor. 2 *πέρθαι*, 1) *to lay waste*, *to destroy*, *to desolate*, spoken only of cities and countries, with accus. *πόλιν*, Il. 2, 660. Od. 1, 2. *οὔ νύ τοι αἶσα, πόλιν πέρθαι Τρώων*, it is not appointed to thee by fate to destroy the city of the Trojans, Il. 16, 708. Pass. Il. 2, 374. 4, 291. *πόλις πέρσεται*, Il. 24, 729. 2) *to pillage*, *to plunder*, *τὶ ἐκ πολίων*, Il. 1, 125.

περί, I) Prep. with gen. dat. and accus. primar. signif. *round about*, spoken both of the full circumference of an object, as also of *only that* part embraced by one view. *A*) With gen. 1) Spoken of place: *a*) To indicate existence about an object, poet. and rare: *around*. *τετάνυστο περὶ σπείους ἡμερίς*, around the caves, Od. 5, 68. *περὶ τρόπιος βεβαώς*, riding upon the keel, Od. 5, 130. 2) In causative relation, in manifold applications: *a*) In presenting an object, about which as a centre the action moves, almost like *ἀμφί*, *around*, *about*, *concerning*, *for*, *over*, *before*. *α*) Almost local, still with verbs signif. to fight, to contend in order to plunder, to defend, or to protect: *μάχεσθαι περὶ νηός*, to fight about the ship, Il. 16, 1. *περὶ θανόντος*, Il. 8, 476. *περὶ τρίποδος θεῖν*, to run for a tripod, Il. 11, 700. *μάχεσθαι περὶ πόλιος*, to fight for the city, Il. 17, 147. *ἀμύνεσθαι περὶ πάτρης*, to withstand for the country, Il. 12, 142. 243. *β*) With verbs of hearing, knowing, saying, asking, etc. *ἀκούειν*; *εἰδέναι περί τινος*, to hear of or about any one, Od. 19, 270. 17, 563. *ἔρεσθαι περὶ πατρός*, to ask about one's father, Od. 1, 135. *γ*) With verbs denoting anxiety or fear: *μερμηρίζειν περί τινος*, to be concerned about any one, Il. 20, 17. *δ*) In assigning the reason or motive: *on account of*, *out of*. *περὶ ἔριδος μάχεσθαι*, to contend out of strife, Il. 7, 301. *b*) In indicating worth and preference: *above*, *before* (*præ*). *περὶ πάντων ἔμμεναι ἄλλων*, to be above all, to excel all, Il. 1, 287. 417. Od. 1, 66. *B*) With dat. 1) Spoken of place, in indicating continuance in the immediate region or vicinity of an object: *about*, *around about*. *περὶ στήθεσσι*, *περὶ χροΐ*; *ἀσπαίρειν περὶ δουρί*, to palpitate about the spear, Il. 13, 570. *περὶ δουρὶ πεπαρμένη*, pierced about the spear, i. e. pierced by the spear, Il. 21, 577. *ἑλισσομένη περὶ καπνῷ*, Il. 1, 317. *περὶ κῆρι*, in the heart, (accord. to Thiersch § 264, 1, and Spitzner ad Il. 4, 46; on the other hand, Wolf *πέρι*, see *κῆρ*), *at*, *near*. *περὶ πύλῃσιν*, Il. 18, 453. *περὶ χειῇ*, Il. 22, 95. 2) In a causative relation, like *ἀμφί*, with dat. *a*) In assigning the object which occasioned the action, almost local: *about*, *concerning*, *μάχεσθαι περί τινι*, Od. 17, 471. *περὶ δαιτί*, Od. 2, 245. *δεδιέναι περί τινι*, to fear for any one, Il. 10, 240. *b*) In assigning a cause or reason; *on account of*, *by*. *ἀτύζεσθαι περὶ καπνῷ*, to be confounded by smoke, Il. 8, 183 (Wolf: *ὑπὸ καπνῷ*). *περὶ χάρματι*, for joy, h. Cer. 249. *C*) With accus. 1) Of place: *a*) To indicate a motion in the circumference or

f an object: *about, round about.* πε-
; ἤλυθ' ἰωή, the shout came round
3 senses, Il. 10, 139. *b*) Comm. to
quiet continuance: *about, through,*
μεναι περὶ τοῖχον, to stand round
e wall, Il. 18, 374. περί τινα ὄϊ-
, 408. 2) In a causative relation
ing the object to which the action
bout. πονεῖσθαι περὶ δόρπα. ἔπειν
εα, Il. 24, 444. 15, 555. N. B. περί
d after the subst. in any case, and
n anastrophe. II) Adv. 1) *round*
ound, beside, near, Il. 1, 236. Od. 9,
περὶ τ' ἀμφὶ τε, h. Cer. 277. 2)
ond; hence, *especially, exceeding-*
ently, very much, in this signif. it
ways be written πέρι, Il. 1, 161. Od.
I) In composition it has the signif.
v.

n anastrophe stands: 1) When it
fter its subst. Il. 5, 739. 7, 301.
as an adv. it means, *especially,*
h, for the most part; espec. after
ed. Wolf; see κῆρ and περί. 3)
stands for περίεστι.

νῦμι (ἄγνυμι), *to break round about;*
aph. *to break,* spoken of the voice:
sc. ὄψ) περιάγνυται, Hector's voice
ound about, i. e. resounds round
16, 77. †

ιλλος, η, ον (ἄλλος), *above others;*
ɛut. plur. as adv. περιαλλα, *chiefly,*
bly, h. 18, 46.

ίνω (βαίνω), only aor. 2 περίβην,
ugm. part. περιβάς, 1) *to go about,*
around, to defend any one, absol.,
13, 420. 2) *to step before* any one,
protect, to shelter, τινός, one, Il. 5,
τινί, Il. 17, 80. 313.

λλω (βάλλω), aor. 2 περιέβαλον, al-
1) *to cast about, to put about,* with
. 18, 479; absol. in tmesis, πεῖσμά
draw a rope about anything, Od.
2) *to cast out beyond;* hence, *to*
vermatch, τινά τινι, any one in any
l. 15, 17; without accus. *to be supe-*
iny thing, Il. 23, 276. Mid. *to cast*
eself, to put on, with accus. τεύχεα,
48; τί τινι; ξίφος ὦμοις, to put the
the shoulders, only in tmesis, Od.

ια, ἡ, 1) daughter of Acessame-
bore Pelagon to Axius, Il. 21, 142.

2) Daughter of Eurymedon, king of the giants, mother of Nausithous by Neptune, Od. 7, 58.

περιγίγνομαι (γίγνομαι), aor. περιεγενόμην, prop. to be above; hence, *to overmatch, to excel,* τινός τινι, any one in any thing, Il. 23, 318. Od. 8, 102. 252.

περιγλαγής, ές, poet. (γλάγος), *full of milk,* πέλλαι, Il. 16, 642. †

περιγνάμπτω (γνάμπτω), *to bend around, to sail around,* Μάλειαν, Od. 9, 80. †

περιδείδω, poet. (δείδω), only aor. περίδδεισα, part. περίδδεισας, and perf. περιδείδια, with pres. signif. *to fear greatly, to be very anxious,* τινί, for any one, Il. 11, 508; and often; more rarely τινός, on any one's account, Il. 10, 93. 17, 240.

περιδέξιος, ον (δεξιός), *having both hands right hands,* dexterous with each hand, Il. 23, 163. †

περιδίδωμι (δίδωμι), only mid. fut. περιδώσομαι, aor. subj. 1 dual περιδώμεθον, *to stake, to wager,* with gen. pret. τρίποδος ἠὲ λέβητος, Il. 23, 485. ἐμέθεν περιδώσομαι αὐτῆς, I will wager myself, i. e. I will put my life in pledge, Od. 21, 78.

περιδῑνέω (δινέω), aor. pass. περιδινηθῆτην, *to turn around in a circle;* pass. *to turn oneself around,* πόλιν, to run round about the city, Il. 22, 165. †

περίδραμον, see περιτρέχω.

περίδρομος, ον (περιδραμεῖν), 1) Act. *running around, rounded, circular,* πλῆμνοι, ἄντυγες, Il. 5, 726. 728. 2) Pass. that may be run around, i. e. *accessible, lying open,* κολώνη, Il. 2, 812; αὐλή, Od. 14, 7.

περιδρύπτω (δρύπτω), ep. aor. pass. περιδρύφθην, *to tear round about;* pass. *to be torn* or *lacerated;* ἀγκῶνας, to injure the elbows, Il. 23, 395. †

περιδύω (δύω), aor. 1 ep. περίδῡσα, *to draw out round about, to draw off* (elsewhere ἀπέδυσε), with accus. χἰτῶνας, Il. 11, 100. †

περιδώμεθον, see περιδίδωμι.

περιεῖδον (ΕΙΔΩ), defect. aor. 2 in Hom. only perf. περίοιδα, infin. περῐ́δμεναι, ep. for περιειδέναι, pluperf. περιῄδειν, 3 sing. περιῄδη, with pres. signif. *to know better, to understand better,* with infin. Il. 10, 247; with accus. of the thing and gen. of the pers. τινός, than another, Od. 3, 244. *b*) *to be more intelligent* in any thing, *to be wiser in anything,* τινι,

Od. 17, 317. *βουλῇ περιίδμεναι ἄλλων*, to excel others in counsel, Il. 13, 728.

περίειμι (*εἶμί*), 1) *to be above*, i. e. *to be more excellent* than any one, *to excel, to be superior*, with gen. of the pers. and accus. of the thing: *φρένας, νόον*, in intelligence, wisdom, Od. 18, 248. 19, 326. Il. 1, 258; in tmesis.

περιέπω, only in tmesis, see *ἔπω*, Il. 15, 555.

περιέχω (*ἔχω*), only aor. 2 ep. mid. *περισχόμην*, imperat. *περίσχεο*, *to encompass, to embrace*. Mid. to hold oneself around anything, i. e. to embrace protectingly any one, *to protect, to shelter* any one, with gen. of pers. Il. 1, 393; with accus. Od. 9, 199.

Περιήρης, ους, ὁ, father of Borus, Il. 16, 177.

* *περιζαμενῶς*, poet. adv. (*ζαμενής*), *very powerfully, very vehemently*, h. Merc. 495.

περιηχέω (*ἠχέω*), aor. *περιήχησα*, *to resound round about, to roar, to rattle*, Il. 7, 267. †

περιΐδμεναι, see *περιεῖδον*.

περιΐστημι (*ἵστημι*), aor. 2 *περίστην*, ep. for *περιέστην*, subj. *περιστήωσι* for *περιστῶσι*, optat. *περισταῖεν*, aor. 1 mid. *περιστησάμην*, aor. pass. *περιστάθην*. Hom. only intrans. aor. 2 act. mid. and aor. pass.: 1) *to place oneself about, to stand about*, Il. 4, 532; also aor. pass. Od. 11, 243. 2) *to place oneself about* any one or any thing, *to surround* him, *to encircle*, with accus. *βοῦν περιστήσαντο*, they placed themselves around the ox, Il. 2, 410; *τινά*, Il. 17, 95. Od. 20, 50.

περικαλλής, ές (*καλός*), *very beautiful, exceedingly beautiful*, fascinating, comm. epith. of things; more rarely spoken of persons, Il. 5, 389. Od. 11, 281. h. Merc. 323.

περικαλύπτω, only in tmesis, see *καλύπτω*.

περίκειμαι, depon. mid. (*κείμαι*), *to lie around* any thing, *to surround, to embrace*, with dat. *τόξῳ*, Od. 21, 54; *τινί*, to hold any one encompassed, Il. 19, 4; metaph. *περίκειταί μοί τι*, something lies round about me, i. e. I have an advantage or benefit, it is an advantage to, Il. 9, 321.

περικήδομαι, mid. (*κήδω*), *to be very anxious, to be troubled*, *τινός*, about any one, Od. 3, 219; *τινὶ βιότου*, to be anxious for any one concerning property, * Od. 14, 527.

περίκηλος, ον, poet. (*κῆλον*), *parched, very dry*, * Od. 5, 240. 18, 309.

Περικλύμενος, ὁ, son of Neleus and Pero; he had received from Neptune, the gift of metamorphosing himself into many forms, Od. 11, 286.

* *περίκλυστος, η, ον* (*κλύζω*), *washed on all sides by the waves, sea-girt, Δῆλος*, h. Ap. 181.

περικλυτός, όν (*κλυτός*), heard on all sides, hence: *speaking loud, singing loud*; it is thus explained as an epith. of *ἀοιδός*, Od. 1, 325. (V. on the other hand 'far celebrated'), comm., 2) heard of round about, i. e. *celebrated, famous, glorious*, epith. of persons and things, Il. 1, 607. 7, 299.

περικτείνω, only in tmesis, see *κτείνω*.

περικτίονες, οἱ (*κτίζω*), only plur. *those dwelling round about, neighbors*, Il. 19, 104; also as adj. with *ἄνθρωποι*, Od. 2, 65; *ἐπικουροι*, Il. 17, 220.

περικτίται, ων, οἱ, ep. = *περικτίονες*, Od. 11, 288. †

περιλέπω, only in tmesis, see *λέπω*.

περιμαιμάω, ep. (*μαιμάω*), only pres. part. ep. *περιμαιμώωσα* for *περιμαιμάουσα, to make a noise round about, to seek eagerly round about*, with accus. *σκόπελον*, Od. 12, 95. †

περίμετρος, ον (*μέτρον*), *immensely great, ἶστόν*, * Od. 2, 95. 19, 140.

Περιμήδης, εος, ὁ (very wise, see *μῆδος*). 1) a companion of Ulysses, Od. 11, 23. 2) father of Schedius, Il. 15, 515.

περιμήκετος, ον, poet. = *περιμηκής*; *ἐλάτη*, Il. 14, 287; *Τηΰγετον*, Od. 6, 103.

περιμήκης, ες (*μῆκος*), *very long, very high*, spoken of mountains, Il. 13, 65. Od. 13, 183; of the wand of Circe, Od. 10, 293; of the neck of Scylla, Od. 12, 90.

περιμηχανάομαι, depon. mid. (*μηχανάω*), 3 plur. pres. *περιμηχανόωνται*, ep. resolved: *to prepare craftily on all sides*; gener. *to resolve upon craftily, τί*, Od. 7, 200; *δούλιον ἦμαρ τινι*, * Od. 14, 340.

Πέριμος, ὁ, son of Meges, a Trojan, slain by Patroclus, Il. 16, 695.

περιναιετάω, poet. (*ναιετάω*), *to dwell round about*, * Od. 2, 66. 8, 551. 2) Intrans. *to be inhabited, to lie*, spoken of cities, Od. 4, 177.

περιναιέτης, ου, ὁ, poet. (*ναίω*), *one of those dwelling round about, a neighbor*, Il. 24, 488. †

περιξεστός, ή, όν (*ξεστός*), *hewed round about, smoothed, smooth, πέτρη*, Od. 12, 79. †

περίοιδα, see *περιεῖδον*.

περιπέλομαι, depon. mid. poet. (*πέλομαι*), only syncop. part. *περιπλόμενος*, 1) *to turn oneself around, to roll around, to revolve in a circle*, spoken of time: *περιπλομένων ἐνιαυτῶν*, in the course of time, Od. 1, 76. Il. 23, 833. h. Cer. 266. 2) Spoken of place, with accus. *to go about* any thing, *to encompass*, Il. 18, 220.

περιπευκής, *ές*, poet. (*πεύκη*), *very bitter, very unpleasant, very painful, βέλος*, Il. 11, 845. †

περιπλέκω (*πλέκω*), only aor. pass. ep. *περιπλέχθην*, without augm. *to twist around, to wind about*; pass. *to wind oneself about* any thing, *to coil* or *twine about*, with dat. *ἱστῷ*, Od. 14, 313; *to embrace, γρηΐ*, * Od. 23, 33.

περιπληθής, *ές* (*πλῆθος*), *very full, very populous*, Ὀρτυγίη, Od. 15, 404. †

περιπλόμενος, see *περιπέλομαι*.

περιπρό, adv. (*πρό*), *very much, exceedingly, particularly*, Il. 11, 180. 16, 699; ed. Spitzner; in Wolf separated: *περὶ πρὸ*.

περιπροχέω (*χέω*), only part. aor. pass. *περιπροχυθείς, to pour round about*; pass. *to pour oneself about*, metaph. *ἔρος θυμὸν περιπροχυθεὶς ἐδάμασσε*, love overpowered my heart, poured about it, Il. 14, 316. †

περιῤῥέω (*ῥέω*), imperf. *περιῤῥέε, to flow round about*, with accus. Od. 9, 388. †

περιῤῥηδής, *ές* (*περιῤῥέω*), *falling about any thing. περιῤῥηδὴς τραπέζῃ κάππεσε δινηθείς*, staggering he fell prostrate upon the table, Od. 22, 84. †

περίῤῥυτος, *ον* (*ῥέω*), *that is flooded all around, sea-girt*, epith. of Crete, Od. 19, 173. †

περισαίνω (*σαίνω*), ep. *περισσαίνω*, only pres. *to wag with the tail around, to wheedle, to flatter, τινά*, Od. 16, 4. 10; *οὐρῇσιν*, * Od. 10, 215.

περισείω (*σείω*), ep. *περισσείω*, only ep. form, *to shake round about*; only pass. *to shake oneself round about, to wave*, spoken of the crest, * Il. 19, 382. 22, 315. h. 6, 4.

περισθενέω, poet. (*σθένος*), only part. pres. *περισθενέων, to be superior, to be very strong*, Od. 22, 368. †

περίσκεπτος, *ον* (*σκέπτομαι*), *to be seen round about*; hence, *lying open, elevated*, (V. 'wide looking,') * Od. 1, 426. 10, 211. 14, 6.

περισσαίνω, poet. for *περισαίνω*.

περισσείω, poet. for *περισείω*.

περισταδόν, adv. (*περίστημι*), *standing around*, Il. 13, 514. †

περιστάθη, see *περίστημι*.

περιστείχω (*στείχω*), aor. 1 part. *περίστειξας* for *περιέστειξας, to go round about, to walk around*, Od. 4, 277. †

περιστέλλω (*στέλλω*), aor. 1 part. *περιστείλας, to dress, to clothe*, espec. to dress a corpse, with accus., Od. 24, 293. †

περιστεναχίζω, poet. (*στεναχίζω*), only in the mid. pres. and imperf. *to resound round about, to echo*, with dat. *ποσσίν*, from the feet, Od. 23, 147; and in tmesis, Od. 10, 454. *δῶμα περιστεναχίζεται αὐλῇ*, the house resounded round about in the court-yard, Od. 10, 10. Thus Wolf; on the contrary, Voss and Bothe after Cdd.: *αὔλη* i. e. *αὐλήσει*, with the sound of flutes.

περιστένω (*στένω*), 1) = *στεναχίζω, to groan around, to echo around*, with accus. h. Ap. 18, 21. 2) = *στείνω*, only mid. *περιστένεται γαστήρ*, the stomach is too small, is filled up, Il. 16, 163. †

περιστήωσι, see *περίστημι*.

περιστέφω (*στέφω*), *to crown round about, to surround, τί τινι*, any thing with another, Od. 5, 303. †

περιστοναχίζω, an old reading for *περιστεν.*, Od. 10, 454. 23, 146.

περιστρέφω (*στρέφω*), part. aor. *περιστρέψας, to turn round about, to whirl around*, with accus. *δίσκον*, Od. 8, 189; *τινὰ χειρί*, Il. 19, 131. h. 2, 409. Pass. *μάλα ὦκα περιστρέφεται κυκόωντι*, sc. *γάλα*, very quickly is it stirred by the mixer, Il. 5, 903; the reading *περιτρέφεται* is better, according to Eustath. *to curdle, to coagulate.*

περίσχεο, see *περιέχω*.

περιτάμνω, ep. and Ion. for *περιτέμνω* (*τέμνω*), *to cut off round about*, hence mid. *to cut off any thing for oneself*, and bear away as booty: *to plunder, to pillage, βοῦς*, * Od. 11, 402. 24, 112; conf. *τέμνω*.

περιτέλλομαι, depon. mid. (*τέλλω*), poet. only pres. *to accomplish its course, to roll around, to revolve. ἂψ περιτελλομένου ἔτεος*, the year rolling round again, Od. 11, 295. 14, 291. *περιτελλομένων ἐνιαυτῶν*, in the course of years, i. e. as often as the day of the feast returned, Il. 2, 551; conf. 8, 404. 418; see *περιπέλομαι*.

περιτίθημι, only in tmesis, see *τίθημι*.

* *περιτῑμήεις, εσσα, εν* (τιμήεις), *greatly honored, highly valued*, h. Ap. 65.

περιτρέπω (τρέπω), only intrans. *to turn oneself about, to return*, in tmesis, Od. 10, 469; † see τρέπω.

περιτρέφω (τρέφω), *to cause to curdle* or *congeal round about*; pass. *to curdle* or *congeal round about*, τινί, any thing. *σακέεσσι περιτρέφετο κρύσταλλος*, the ice formed round about the shields, Od. 14, 477; † and Il. 5, 903; see περιστρέφω.

περιτρέχω (τρέχω), *to run round about*, in tmesis, *περὶ δ' ἔδραμε*, Il. 14, 413. †

περιτρέω, poet. (τρέω), aor. ep. *περίτρεσα, to tremble round about, to scatter in every direction in terror*, Il. 11, 676. †

περιτρομέομαι, depon. mid. (τρομέω = τρέμω), *to tremble round about. σάρκες περιτρομέοντο μέλεσσιν*, upon the limbs, Od. 18, 77. †

περιτροπέω, ep. and Ion. for *περιτρέπω*, only part. pres. 1) *to turn oneself around, to accomplish a course, to revolve*, spoken of time, Il. 2, 295. 2) Spoken of persons: *to turn in every direction. μῆλα περιτροπέοντες ἐλαύνομεν*, we drove the sheep away, i. e. very circuitously, Od. 9, 465; with accus. *φῦλα ἀνθρώπων*, to have commerce amongst the tribes of men, h. Merc. 542.

περίτροχος, ον (τρέχω), *running around in a circle*, hence *circular*, Il. 23, 455. †

περιφαίνομαι, pass. (φαίνω), *to appear round about, to be visible round about*, only part. *περιφαινόμενον*; *ὄρος*, a far-seen mountain, Il. 13, 179. h. Ven. 100. *ἐν περιφαινομένῳ*, in a conspicuous place, Od. 5, 476.

Περίφας, αντος, ὁ, 1) son of Ochesius, an Ætolian, who was slain by Mars, Il. 5, 842 seq. 2) son of Epytus, a herald of the Trojans, Il. 17, 323.

Περιφήτης, ου, ὁ, son of Copreus of Mycenæ, slain by Hector, Il. 15, 639. 2) a Mysian, Il. 14, 515.

περιφραδής, ές (περιφράζομαι), *very considerate, prudent, wise*, h. Merc. 464; often adv. *περιφραδέως, thoughtfully, considerately*, Il. 2, 466. Od. 14, 431.

περιφράζομαι, mid. (φράζω), *to consider on all sides, carefully to ponder, νόστον*, Od. 1, 76. †

περίφρων, ον (φρήν), *very considerate, provident, intelligent*, epith. of women, Il. 5, 412. Od. 1, 329; and often.

περιφύω (φύω), only aor. 2 infin. *περιφῦναι* and part. *περιφύς*, intrans. *to grow round about*; hence *περιφῦναί τινι*, to entwine about any one, to embrace, Od. 19, 416; comm. with accus. Od. 24, 236. 320; without case. * Od. 16, 21.

περιχέω (χέω), aor. 1 *περιχεῦα*, ep. for *περιέχευα*, aor. 1 mid. subj. *περιχεύεται* with shortened vowel, Od. 6, 232. cf. Od. 3, 426; *to pour around, to pour upon, τί*, Il. 21, 319; espec. spoken of workers in metal: *χρυσὸν κέρασι*, to put gold about the horns, spoken of a victim adorned for sacrifice by putting gold plates about the horns, or gilding them, Od. 3, 426. Il. 10, 294; metaph. *χάριν τινί*, to pour grace over any one, Od. 23, 162. Mid. 1) *to pour about oneself; χρυσὸν ἀργύρῳ*, to put gold about silver, i. e. to gild it, Od. 6, 232. 23, 159. 2) *to spread* or *extend* over any thing, metaph. in tmesis, Il. 2, 19.

περιχώομαι (χώομαι), aor. ep. *περιχωσάμην* without augm. *to be violently angry, τινί τινος*, at any one on account of some one. * Il. 9, 449. 14, 266.

περιωπή, ἡ (ὤψ), a place from which one can take a wide observation, *an elevation, a height*, Il. 14, 8. Od. 10, 146.

περιώσιος, ον, poet. for *περιούσιος, excessive, very great*; neut. as adv. *excessively, too much*, Il. 4, 359. Od. 16, 203. Plur. h. 18, 41; with gen. *περιώσιον ἄλλων*, far beyond the others, h. Cer. 363.

περκνός, ή, όν, poet. *blackish, dark* (V. black-winged), epith. of the eagle, Il. 24, 316. † Schol. *μέλας*; cf. *μόρφνος*.

Περκώσιος, ὁ, of Percote, Il. 2, 831. 6, 30.

Περκώτη, ἡ, a city in Asia Minor on the Hellespont, between Abydos and Lampsacus, Il. 2, 835. 11, 229; in the time of Strabo, a village near Parion: *Παλαιπερκώτη*. (*Περκώπη* is a false reading.)

πέρασχ' for *πέρνασκε*, see *πέρνημι*.

πέρνημι, ep. form of *περάω*, part. *περνάς*, iterat. imperf. 3 sing. *πέρνασχ'* for *πίπρασκε. to lead out and sell, τινά*, any one, Il. 22, 45. 24, 752. *κτήματα περνάμενα*, vendible goods, * Il. 18, 292.

περονάω (*περόνη*), aor. ep. *περόνησα*, aor. mid. *περονησάμην* always without augment, 1) *to pierce with a clasp* or *buckle*, gener. *to pierce through, τινὰ δουρί*, Il. 7, 145. Mid. *to fasten any thing for oneself with a clasp*

or *buckle*, with accus. *χλαίναν*, Il. 10, 133; *τὶ ἐνετῇσι*, with buckles, * Il. 14, 180.

περόνη, ἡ (*πείρω*), prop. the tongue of a buckle; gener. *a buckle, a brooch*, for fastening a cloak, Il. 5, 425. Od. 18, 293. 19, 226.

περόωσι, see *περάω*.

[*Περῥαιβοί*, see *Περαιβοί*, h. Ap. 218.]

**Περσαῖος*, ὁ (*Πέρσης*, Hes. Th. 377), son of the Titan Crius and Eurybia, father of Hecate, h. Cer. 24.

πέρσα, ep. for *ἔπερσα*, see *πέρθω*.

Περσεύς, *έως*, Ion. and ep. *ῆος* (Herm. *Penetrius*), 1) son of Jupiter and Danaë, daughter of king Acrisius in Argos. His grandfather caused him with his mother to be cast in a chest into the sea; he was, however, rescued by king Polydectes in Seriphus. When he had grown up, Polydectes, in order to remove him, commissioned him to bring the head of Medusa. He accomplished the task prosperously, and upon his return liberated Andromeda, daughter of Cepheus, who was bound to a rock and destined to be the prey of a sea-monster. Andromeda became his wife and bore to him Alcæus and Electryon, Il. 14, 320. 2) son of Nestor and Anaxibia, Od. 3, 414. 445.

Περσεφόνεια, ἡ, ep. for *Περσεφόνη*, daughter of Jupiter and Ceres, Il. 14, 326; wife of Pluto, who bore her off from her mother. She rules with her husband the shades, and gener. the lower world, Od. 10, 491. 11, 47. Il. 9, 457. Her sacred groves are on the western margin of the earth, on the borders of the realm of shades, Od. 10, 509. (Accord. to Eustath. ad Od. 10, 491, from *φέρειν* and *φόνος*, who brings death, prop. *Φερσεφόνη*, Ion. *Περσεφόνη*.)

Πέρση, ἡ, daughter of Oceanus, wife of Helios, mother of Æetes and Circe, Od. 10, 139. *Περσηΐς*, *ΐδος*, ἡ, Hes. Th. 356.

Περσηϊάδης, *ου*, ὁ, poet. for *Περσείδης*, son or descendant of Perseus = *Sthenelus*, Il. 19, 116.

πεσέειν and *πεσέεσθαι*, see *πίπτω*.

πεσσός, ὁ, Att. *πεττός*, *a stone* used in playing draughts, Od. 1, 107. † *πεσσοῖσι θυμὸν τέρπειν*. Eustath. ad loc. and Etym. M. mention the following games: 1) Two persons play, each with five stones. For this purpose a surface of clay is used, with lines, the middle of which is called *ἱερά*. The stones of the two parties, of different colors, are placed, and each seeks to shut up the other to the middle line. 2) A second kind is said to have been invented in Egypt, and is connected with astronomy and astrology. 3) A third kind is mentioned by Athenæus I. p. 61 seq., which Apion heard about from a certain Cteson of Ithaca, and which, according to tradition, the suitors themselves invented. "The suitors," says he, "one hundred and eight in number, placed a like number of stones, in equal parts, opposite each other, so that fifty-four stood on each side. In the middle remained a small empty space, in which a stone was placed called Penelope. At this, the suitor to whom the lot fell cast, by means of the stones. If he hit the Penelope, and jerked her from her place, he placed his stone in the place of Penelope. Then he put up Penelope upon the place to which she had been jerked, and struck his own stone from the middle at her. If he hit, without touching another, he won, and this passed for a good omen. Eurymachus won most frequently." These explanations appear, however, to be only inventions of the Gramm., and deserving of little credit, cf. Wiedemann's Humanist. Magazin 1787, St. 3. p. 237; and Nitzsch ad Od. l. c.

πέσσω, ep. infin. pres. *πεσσέμεν*, to soften by heat, hence 1) Spoken of the sun, *to soften, to ripen, to mature*, *τί*, Od. 7, 119. 2) Metaph. *to digest*, hence *χόλον*, to digest anger, i. e. to restrain, Il. 4, 513. 9, 565; *κήδεα*, to keep troubles to oneself, Il. 4, 513. 9, 565; *γέρα*, to digest presents, i. e. quietly to enjoy them, Il. 2, 237. *b*) *to nurse, to heal*, *βέλος*, Il. 8, 513.

πεσών, see *πίπτω*.

πέταλον, *τό* (*πετάννυμι*), *a leaf*, comm. plur. Il. 2, 312. Od. 19, 520.

πετάννῡμι, aor. *ἐπέτασα*, ep. *πέτασα* (*σσ*), perf. pass. *πέπταμαι*, aor. pass. *ἐπετάσθην*, also *πιτνάω*, 1) *to spread out, to unfold*, with accus. *λῖτα*, *ἱστία*, Od. 5, 269. 6, 94; *χεῖρί τινι*, to spread out the arms to any one, Il. 4, 523. 13, 549. Od. 5, 374; spoken of doors: pass. *πύλαι πεπταμέναι*, folding-doors thrown open, Il. 21, 531. 2) Metaph. *θυμόν*, to expand the heart of any one, i. e. to swell, Od. 18, 160; and in the pass. *αἰθρη πέπταται ἀνέφαλος*, the cloudless serenity extended, Od. 6, 45; *αἰγὴ Ἠελίοιο*, Il. 17, 371.

πετεηνός, ή, όν (*πέτομαι*), poet. for *πετη-*

νύς, flying, winged, feathered, epith. of birds; plur. subst. *τα πετηνά, fowls, birds*, Il. 15, 238. 2) Spoken of young birds: *fledglings*, callow birds, Od. 16, 218.

Πετεών, ῶνος, ἡ, a village of the Theban dominion in Bœotia, near Haliartus, Il. 2, 500.

Πετεώς, ώ, poet. *ῶο, ὁ* (according to Eustath. Att. for *Πετεός*, from which gen. *Πετεοῖο* and *Πετεῶο* [Buttm. § 37. note 3]), son of Orneus, father of Menestheus, who was expelled by Theseus from Attica, Il. 2, 552.

πέτομαι, depon mid. aor. *ἐπτάμην*, subj. 3 sing. *πτῆται*, Il. 15, 170; and with act. form *ἔπτην*, Batr. 207 (ep. form *ποτέομαι, πωτάομαι*), 1) *to fly*, primar. spoken of birds and insects, Il. 2, 89. 16, 265. 2) Spoken of the rapid movement of gods, men, and brutes: *to fly, to hasten, to run*, Il. 15, 150. Od. 5, 49; spoken of men, Il. 13, 755. Od. 8, 122; often of horses: *οὐκ ἄκοντε πετέσθην*. *b*) Spoken of inanimate things: of arrows, snow, and hail; of a river: *to flow away*, Il. 13, 140. 592. 15, 170.

πετραῖος, η, ον, rocky, stony, dwelling in rocks, Σκύλλη, Od. 12, 231; *προχοί*, h. Ap. 385.

πέτρη, ἡ, Ion. for *πέτρα, a rock, a cliff*, often. 2) *a stone, a fragment of rock*; as an image of firmness, Od. 17, 463; and of insensibility, Il. 16, 35; proverbial: *οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης*, see *δρῦς*.

πετρήεις, εσσα, εν, poet. (*πέτρη*), *rocky, stony, Πυθώ*, Il. 9, 405; *νῆσας*, Od. 4, 844. h. 18, 7.

πέτρος, ὁ, poet. *a rock, a stone*, *Il. 17, 270. 20, 288. Batr. 218.

πεύθομαι, poet. for *πυνθάνομαι*, q. v.

πευκάλιμος, η, ον, Homeric epith. always *φρεσὶ πευκαλίμῃσι*, Il. 8, 366. 14, 165. 15, 81; *prudent, intelligent*. (Prob. accord. to Buttm. Lexil. I. p. 18, a form of *πυκινός*, like *λυγαλέος* from *λυγρός*, accord. to the Gramm. from *πεύκη*, a point; *sharp, piercing*.) *Il.

πευκεδανός, ή, όν, poet. (*πεύκη*), comm. explained, *bitter, sour*, as an epith. of war, Il. 10, 8. † (Accord. to Buttm. Lexil. I. p. 17, from *πεύκη*, prop. a taper tree, a point, pointed; hence *sharp, painful*, cf. *ἐχεπευκής*.)

πεύκη, ἡ, a fir tree, a pine tree, *Il. 11, 494.

πεύσομαι, see *πυνθάνομαι*.

πέφανται, see *φαίνω*.

[πέφανται, see *ΦΕΝΩ*.*]*

πεφάσθαι, see *ΦΕΝΩ*.

πεφασμένος, Il. 14, 127, part. perf. pass. from *φαίνω*.

πεφήσομαι, ep. 1) Fut. pass. of *φαίνω*, Il. 17, 155. Od. 22, 217. 2) Fut. pass. from *ΦΕΝΩ*, Il. 13, 829. 15, 140. q. v.

πεφιδέσθαι, see *φείδομαι*.

πεφιδήσομαι, see *φείδομαι*.

πέφνον, ep. for *ἔπεφνον*, see *ΦΕΝΩ*.

πέφραδον, πεφραδέειν, see *φράζω*.

πέφρικα, see *φρίσσω*.

πεφύασι, see *φύω*.

πεφυγμένος, see *φεύγω*.

πεφυζότες, ep. for *πεφευγότες*, part. perf. nom. plur. *flying*, from *ΦΥΖΩ*, cf. *φεύγω*, Il. 21, 6. 528.

πεφυλαγμένος, see *φυλάσσω*.

πεφυνῖα, ep. see *φύω*.

πέφυρμαι, see *φύρω*.

πῇ or *πῆ* (ed. Spitzner), adv. interrog. 1) *how, in what way, wherefore*, Il. 10, 385. Od. 2, 364. 2) Spoken of place: *whither*, Il. 5, 472. 6, 377. Od. 17, 219; *where*, Il. 13, 307.

πή or *πῇ* (ed. Spitz.), enclit. adv. 1) *in any way, perchance*. *οὕτω πῃ*, thus perhaps, Il. 24, 373. 2) *to any place*. *οὔτε πη ἄλλῃ*, Od. 2, 127; *anywhere*, Od. 22, 25.

πηγεσίμαλλος, ον (*μαλλός*), *thick-woolled, having a thick fleece, ἀρνειός*, Il. 3, 197. †

πηγή, ἡ, a fountain, a spring, Il. 2, 523.

πήγνῡμι, fut. *πήξω*, aor. *ἔπηξα*, ep. *πῆξα*, perf. II. *πέπηγα*, pluperf. 3 sing. *ἐπεπήγει*, pass. aor. 2 *ἐπάγην*, ep. *πάγην*, aor. 1 pass. only *πήχθεν*, ep. for *ἐπήχθησαν*, Il. 8, 298. I) Act. prop. *to make firm*, hence 1) *to stick in firmly, to stick in, to thrust in, to drive in, τί*, any thing; the place is accompanied by a prep. *ἔγχος, δόρυ ἐν μετώπῳ, γαστέρι*, Il. 4, 460. 13, 372; *ἔρετμον ἐπὶ τύμβῳ*, to fix an oar upon the grave, Od. 11, 77; and dat. alone, Od. 11, 129; *κεφαλὴν ἀνὰ σκολόπεσσι*, to fix the head upon stakes, Il. 18, 177; metaph. *ὄμματα κατὰ χθονός*, to fasten the eyes upon the ground, Il. 3, 217. 2) *to join together, to construct, to build, νῆας*, Il. 2, 664. II) Mid. and aor. 1 and 2 pass. and perf. 2, 1) Intrans. *to become firm*, hence *a*) *to remain infixed, to stick fast*, Il. 4, 185. 5, 616. *δόρυ δ' ἐν κραδίῃ ἐπεπήγει*, the spear remained infixed in the heart, Il. 13, 442. cf. 16, 772. 2) *to become firm, hard*. *γοῦνα πήγνυται*, the limbs become stiff, Il. 22, 453. 3) Trans. in

aor. 1, *to join together, to construct, to build,* ἴκρια ἐπ' αὐτῆς (sc. νηός), Od. 5, 163.

πηγός, ή, όν, poet. (πήγνυμι) = εὐπηγής, *light, thick, firm, compressed;* hence ἵπποι, well-fed, powerful horses, Schol. εὐτραφεῖς, Il. 9, 124. 266. κῦμα πηγόν, a mighty wave, Od. 5, 388. 23, 235. (On the critics, who explain it now 'white,' and now 'black,' see Nitzsch ad Od. 5, 388.)

πηγυλίς, ίδος, ή, poet. (πήγνυμι), *frosty, cold, freezing,* νύξ, Od. 14, 476. †

Πήδαιον, τό, accord. to Eustath. an unknown place in Troy, or a river of the island Cyprus, in Ptolem. *Pediæus,* cf. Mannert VI. 1. p. 442. Il. 13, 172.

Πηδαῖος, ό, son of Antenor, who was slain by Meges, Il. 5, 69.

πηδάλιον, τό (πηδόν), *the rudder, the helm,* in the stern of a ship, * Od. 3, 281. h. Ap. 418.

Πήδασος, ή, 1) a city of the Leleges in Troas, on the Satnioeis, the residence of king Altes, which Achilles destroyed, Il. 6, 35. 21, 85; accord. to Pliny = *Adramyttium.* 2) a town in Messene, accord. to Strab. VIII. p. 369, the later *Methone,* Il. 9, 152. 294.

Πήδασος, ό, 1) son of Bucolion, brother of Æsepus of Troy, Il. 6, 21 seq. 2) a steed of Achilles, Il. 16, 152.

πηδάω, imperf. 3 sing. ἐπήδα, aor. 1 ἐπήδησα, *to spring, to leap,* ποσσίν, Il. 21, 269; spoken of missiles: *to go, to fly,* * Il. 14, 455.

πηδόν, τό (πέζα), prop. the lower part of an oar, *an oar-blade,* gener. *a rudder,* * Od. 7, 328. 13, 78.

πηκτός, ή, όν (πήγνυμι), *joined together, bound fast, firm,* ἄροτρον, Il. 10, 353. 13, 703. Od. 13, 32. h. Cer. 196.

πῆλαι, πῆλε, see πάλλω.

Πηλεγών, όνος, ό, son of the river-god Axius and the nymph Peribœa, Il. 21, 141 seq.

Πηλείδης, αο and εω, ό, ep. Πηληϊάδης, αο, son of Peleus = *Achilles,* Il. 1, 146. (Gen. Πηληϊάδεω, Il. 1, 1, is pentesyllabic with synizesis.)

Πηλείων, ωνος, ό = Πηλείδης, 1) Il. 1, 188. Od. 5, 310. 2) *Mud-dweller,* the name of a frog, Batr. 209.

Πηλείωνάδε, adv. *to Pelides,* Il. 24, 338. †

Πηλεύς, ῆος and έος, ό (Herm. *Pulsantius*), son of Æacus, sovereign of the Myrmidons at Phthia in Thessaly, Il. 2, 188. 189. He fled, on account of the slaughter of his brother Phocus, to Phthia, to Eurytion, whose daughter Antigone he married. She bore him Polydora, Il. 16, 175. He then took part in the Argonautic expedition and in the Calydonian chase. After the death of Antigone, he married the Nereïd Thetis, who bore him Achilles, Il. 16, 33. 20, 206. In the marriage festival the gods took part and made him presents, Il. 24, 59 seq. 16, 143. 2) *the mud-dweller,* the name of a frog (from πηλός), Batr. 29.

Πηληϊάδης, ep. for Πελείδης, q. v.

Πηλήϊος, η, ον, ep. for Πηλεῖος (Πηλεύς), *Peleian,* δόμος, Il. 18, 60. 441.

πήληξ, ηκος, ή (πάλλω), *a helmet,* so called from the waving crest, * Il. 8, 308. 15, 608. Od. 1, 256.

Πηλιάς, άδος, ή, *Pelian,* from the mountain Pelion; ἡ μελίη, the Pelian spear, which was presented to Peleus by Chiron, * Il. 16, 143. 19, 390.

Πήλιον, τό, a high, woody mountain in Thessaly, lying over against Ossa, which terminated in the promontory Sepias; now *Zagora,* Il. 2, 744. 16, 144.

*Πηλοβάτης, ου, ό (βαίνω), *the mud-walker,* a frog's name, Batr. 240.

*πηλός, ό, *mud, mire, clay,* Batr. 240.

πῆμα, ατος, τό (πέπηθα, πάσχω), *evil, wretchedness, misfortune, injury, ruin,* often plur. πήματα πάσχειν. πῆμα κακοῖο (V. the punishment of wickedness), Od. 3, 152. δύης πῆμα, Od. 14, 348. Often spoken of persons instead of *evil-bringing:* ἔτρεφε πῆμα Τρωσί, Jupiter nourished him as a great pest to the Trojans, Il. 6, 282. cf. 3, 50. 10, 453. 11, 347. Od. 12, 125. 17, 446. h. Ap. 304.

πημαίνω (πῆμα), fut. πημανῶ, ep. ανέω, aor. 1 ἐπήμηνα, aor. pass. ep. πημάνθην, 1) Intrans. *to devise mischief, to do injury, to do wrong;* ὑπὲρ ὅρκια, contrary to the treaty, Il. 3, 299. 24, 781. 2) Trans. with accus. *to injure, to harm, to destroy,* Il. 15, 42. Pass. Od. 8, 563. 14, 255.

Πηνειός, ό, *Penēus,* a river in Thessaly, which rises in Pindus, flows through the vale of Tempe, and falls into the Thermaic gulf; now *Salambria,* Il. 2, 752.

Πηνέλεως, ω, Att. for Πηνέλαος, ep. ωο (that cares for the people, from πένομαι and λαός), from the form Πηνέλεος, gen. Πηνελέοιο, Il. 14, 489; (according to Thiersch § 184.

17, the reading *Πηνελῶο* is to be preferred, which Bothe has adopted;) son of Hippalcmus, leader of the Bœotians before Troy. He was wounded in the fight about the corpse of Patroclus, by Polydamas, Il. 2, 494. 17, 597.

Πηνελόπεια, ἡ, ep. for *Πηνελόπη* (unravelling the web, fr. *πήνη* and *λέπω*), daughter of Icarius and Peribœa, Od. 1, 329; the wife of Ulysses; her conjugal fidelity and love is celebrated in the Odyssey. During the absence of Ulysses, there were many youths who aspired to her hand. She put off the suitors a long time by an artifice, professing that she would choose one of them for a husband when she had finished weaving a shroud for Laertes which she had begun. But it was never finished; for she unravelled by night what she had woven by day, Od. 2, 88 seq. 19, 139 seq. A female slave at last betrayed her artifice; when Ulysses returned, after twenty years, and slew the suitors, Od. 21, 22.

Πηνίον, τό (*πῆνος*), dimin. *the thread of the woof wound upon a spool* or *bobbin* (the yarn for the woof, V.), Il. 23, 762.† Close after Ajax, hastened Ulysses on, and was as near to him, as the shuttle with which the woof (*πηνίον*) is drawn through the warp is to the breast of the woman weaving. According to others, the *spool* upon which the weft was wound. Damm incorrectly makes *πηνίον* an adject. to be connected with *μίτον*, the thread spun upon the spindle, see *μίτος*.

πηός, ὁ, poet. *a relative*, espec. a relative by marriage, Il. 3, 163. Od. 8, 581. 10, 441. (Prob. from *πέπᾶμαι*, to acquire.)

Πήρεια, according to Eustath. a place in Thessaly, prob. the region about Pherœ, Il. 2, 766. ed. Wolf, e Cod. Ven. Steph. and Voss in transl. Bothe has adopted the reading of the old editions, *Πιερίη*; since here Apollo pastured the herds of Admetus, h. Merc. 69. Others read: *Φηρείη*, the region about Pherœ.

πήρη, ἡ, Ion. for *πήρα, a travelling sack, a wallet,* * Od. 13, 432. 17, 197.

πηρός, ἡ, όν, lame, maimed, espec. *blind*, Il. 2, 599. †

Πηρώ, οῦς, ἡ, daughter of Neleus and Chloris, famed for her beauty. Her father demanded as a bridal present for his daughter *the cattle* of Iphiclus. Bias loved her, and his brother Melampus procured for him the wished-for cattle, Od. 11, 287. cf. 15, 225 seq.; see *Βίας*.

πῆχυς, εος, ὁ (prob. akin to *παχύς*), 1) *the elbow* [in Hom. only dual], the arm from the wrist to the elbow, the arm itself, Il. 5, 314. 2) *the central curve* which connected the two ends (*τόξα*) of the bow together, and upon which the arrow was laid in shooting, Il. 11, 375. 13, 583. Od. 21, 419. 3) In the plur. *the curved ends* or *handle* of the lyre, h. Merc. 50.

πῖαρ, τό (*πίων*), poet. only nom. and accus. *fat, tallow, grease. βοῶν ἐκ πίαρ εἰσθαι*, to take away the fat of the oxen; spoken of the lion, either in the literal sense (thus Buttm. Lexil. II. p. 47, and Heyne), or it is equivalent to 'the fattest of the cattle,' Il. 11, 550. 17, 659. *πῖαρ ἑλοῦσα*, h. Ven. 30. metaph. *fertility.* 2) It is explained as adj. Od. 9, 135 [cf. h. Ap. 60]. *ἐπεὶ μάλα πῖαρ ὑπ' οὐδας* (since below the ground is fat, V.]. Accord. to Buttm. l. c. *πῖαρ* is a subst. and *ὑπὸ* is prep., for great fatness is under the ground.

πίδαξ, ακος, ἡ, a fountain, a spring, Il. 16, 825. †

πῑδήεις, εσσα, εν, poet. (*πῖδαξ*), *springy, abounding in fountains*, epith. of Ida, Il. 11, 183. †

Πῑδύτης, ου, ὁ, a Trojan from Percote, whom Ulysses slew, Il. 6, 30.

πίε, πιέειν, see *πίνω*.

πιέζω, Ion. and ep. *πιεζέω*, from which imperf. *πιέζειν* for *ἐπιέζουν*, Od. 12, 174; aor. pass. *ἐπιέσθην, to press, to squeeze*, and gener. *to press down, to hold fast, τί*, Il. 16, 510. 4, 419; *τινὰ ἐν δεσμοῖς*, to hold any one fast in bonds, Od. 12, 164. Pass. Od. 8, 336.

πίειρα, ἡ, a pecul. fem. of *πίων*, q. v.

Πῑερίη, ἡ (prob. from *πῖαρ*), a region of Macedonia, on the borders of Thessaly, in the vicinity of mount Olympus, Il. 14, 226. Od. 5, 50. Adv. from it, *Πιερίηθεν*, h. Merc. 85.

πιθέσθαι, see *πείθω*.

ΠΙΘΕΩ, from which are derived the ep. forms of *πείθω* (prop. from the aor. 2, *ἔπιθον*), fut. *πιθήσω*, aor. *ἐπίθησα*, in the signif. *to obey, to follow, to trust, τινί*, espec. part. aor. Il. 4, 398. 6. 183. Od. 21, 315.

πίθος, ὁ, a vessel, comm. *earthen*; prop.

a large earthen jar, for keeping wine, Il. 24, 527. Od. 2, 340. 23, 305.

ΠΙΘΩ, obsol. root of *πείθω*.

πικρόγαμος, ον (*γάμος*), *whose marriage is unfortunate, unhappily wedded*, * Od. 1, 266. 4, 346. 17, 137.

πικρός, ή, όν (from (*πευκή*), also of two endings, Od. 4, 406. 1) Prop. *pointed, sharp, piercing, βέλος, ὀϊστός*, Il. 4, 118. 217. 2) *sharp* in respect of sense, hence *a*) Of taste: *bitter, sour, ῥίζα*, Il. 11, 846; *δάκρυον*, Od. *b*) Spoken of smell: *offensive*, Od. 4, 406. *c*) Spoken of feeling: *bitter, virulent, ὠδῖνες*, Il. 11, 271; and gener. *disagreeable, odious*, Od. 17, 448. conf. Buttm. Lexil. I. p. 17.

πίλναμαι, ep. form of *πελάζω*, *quickly to approach a thing, to touch, to rush upon* or *to*, with dat. *χθονί*, Il. 23, 368. h. Cer. 115; also *ἐπ' οὔδει*, Il. 19, 93; absol. *ἀμφὶ δὲ χαῖται πίλναντο*, round about the hair fluttered, Il. 22, 402.

πῖλος, ὁ, felted wool, felt; a kind of helmet was made of it, Il. 10, 265. †

πιμπλάνω, ep. form of *πίμπλημι*; 3 pres. mid. *πιμπλάνεται*, Il. 9, 679.

πίμπλημι, pres. 3 plur. *πιμπλᾶσι*, fut. *πλήσω*, aor. *ἔπλησα*, ep. *πλῆσα*, mid. *πίμπλαμαι*, aor. mid. *ἐπλησάμην*, aor. pass. *ἐπλήσθην*, 3 plur. *πλῆσθεν* for *ἐπλῆσθησαν*, also ep. aor. II. *ἐπλήμην*, only 3 sing. and plur. *πλῆτο* and *πλῆντο*, 1) *to fill, to make full, to fill up, τί*, Il. 14, 35; *τινός*, with any thing; *ἐναύλους νεκύων, τινὰ μένεος*, Il. 16, 72. 13, 60; *τινί*, Il. 16, 374. Mid. with aor. 1, 1) *to fill for oneself, to satiate oneself, to satisfy*, with accus. *δέπας οἴνοιο*, Il. 9, 224; *θυμὸν ἐδητύος καὶ ποτῆτος*, to satisfy the desire with food and drink, Od. 17, 603. 19, 198. 2) Intrans. in aor. pass. and ep. aor. 2, *to fill oneself, to be full, μένεος*, of rage, Il. 1, 104; *ἀλκῆς*, Il. 17, 211. h. Cer. 281. *τῶν δὲ πλῆτο σπέος*, the cave was full, Il. 18, 50. conf. Od. 8, 57; ep. form *πιμπλάνω* and *πλήθω*.

πίμπρημι, not found in Homer, see *πρήθω*.

πίναξ, *ακος*, *ὁ*, *a board*, Od. 12, 67; gener. a wooden table, espec. 1) *a writing-table*, prob. made of two small boards, which were laid together, and fastened with a seal. *b*) *a plate, a vessel*, small boards upon which meat was laid, Od. 1, 141.

πινύσσω (from *πνέω, πέπνυμαι*), *to make wise, to instruct, to inform, τινά*, Il. 14, 249. †

πιννή, ἡ (*πινύσσω*), poet. *understanding, wisdom*, Il. 7, 289. Od. 20, 71.

πιννός, ή, όν (*πινύσσω, πωνύω*), *intelligent, prudent, wise*, * Od. 1, 229. 4, 211; and often.

πίνω, pres. infin. *πινέμεναι*, imperf. iterat. *πίνεσκε*, fut. *πίομαι*, aor. 2 *ἔπιον*, imperat. *πίε*, Od. 9, 347; infin. *πιεῖν*, ep. *πιέειν, πιέμεν*, perf. pass. *to drink*, spoken of men and animals, comm. with accus. *οἶνον*, Il. 5, 341; also *κρητῆρας οἴνοιο*, to drink jars of wine, Il. 8, 232; *κύπελλα*, Il. 4, 346. *b*) Rarely with gen. Od. 11, 96. 15, 373. (Iota is in the fut. long; in the aor. short; long by the arsis in the infin. *πιέμεν*, Od. 18, 3)

πίομαι, see *πίνω*.

πιότατος, η, ον, superl. of *πίων*.

πίπτω (for *πιπέτω* from root *πέτω*), fut. *πεσέομαι*, aor. 2 *ἔπεσον*, ep. *πέσον*, perf. part. *πεπτεώς*, with synizesis of *εω*: accus. plur. *πεπτεῶτας*, Od. 22, 384; *to fall*, i. e. *to fall down, to plunge, to fall* from a higher to a lower place, spoken of persons with prep. showing whence, *ἐξ ἵππων, ὀχέων*, Il. 7, 16. 16, 379; of things: of missiles, of snow, fire, Il. 17, 633. 12, 156; whither by prep. *ἐν, ἐπί, παρά*, with dat. or dat. alone *πεδίῳ*, Il. 5, 82; or by adv. *ἔραζε, χαμαί*. Espec. 1) *to fall out, to drop*, spoken of reins: *ἐκ χειρῶν*, Il. 5, 583. *μετὰ πόσσι γυναικός*, to fall from the lap of the mother, i. e. to be born, Il. 19, 110. *ἐκ θυμοῦ τινι*, to fall from any one's heart, i. e. to lose his favor, Il. 23, 595. 2) *to fall down, to fall around*, often spoken of trees, harvests, etc. Il. 11, 69. 18, 552. 3) In the *constructio prægnans: to fall dying, to fall, to perish*, spoken of men who are slain in battle, *ὑπό τινος* and *τινι*, Il. 6, 453. 17, 428; in full: *θνήσκοντες πίπτουσι*, Il. 1, 243. 4) *to fall*, i. e. *to rush upon, to cast oneself upon; ἐν νηυσί*, upon the ships, Il. 9, 235. 11, 311. 823. 12, 107. 126. 15, 63. 17, 639; conf. *ἔχω*. (Voss incorrectly translates, Il. 11, 823, *ἐν νηυσὶ πεσέονται*, they were stretched about the ships;) of wind, Od. 14, 475; metaph. spoken of discord, Il. 21, 385. 5) *to fall, to sink*, i. e. to become weak and faint, spoken of courage, Il. 14, 418; of the wind, Od. 19, 202.

πῖσος, εος, τό, poet. (*πίνω*), *a moist place, a meadow, a pasture, marshy land*, Il. 20, 9. Od. 6, 124. h. Ven. 99; (less correct is *πεῖσος*).

πίσσα, ἡ (*πίτυς*), *pitch*, Il. 4, 277. †

πιστός, ή, όν (*πείθω*), superl. *πιστότατος*, who is believed or trusted: *credible, faithful, trusty, trustworthy, ἑταῖρος*, Il. 16, 147; *ὅρκια*, Il. 2, 124; *οὐκέτι πιστὰ γυναιξίν*, no confidence can be placed in the women, Od. 11, 456.

πιστόω (*πιστός*), aor. mid. *ἐπιστωσάμην*, aor. pass. *ἐπιστώθην*, to make trusty, true; hence, pass. *to be assured, to believe, to trust*, Od. 21, 218. Mid. *to give mutual security, to become security, to promise fidelity*, Il. 6, 233; *ἐπέεσσιν*, by words, Il. 21, 286; also in the aor. pass. *ὅρκῳ πιστωθῆναί τινι*, to give security to any one upon oath, Od. 15, 436.

πίσυνος, η, ον, poet. (*πείθω*), *trusting to, confiding in* any thing, with dat. *τόξοισι, Διΐ*, Il. 5, 205. Od. 18, 140.

πίσυρες, *οἱ, αἱ, πίσυρα, τά*, Æol. and ep. for *τέσσαρες, four*, Il. 15, 680. Od. 5, 70.

Πιτθεύς, ῆος, ὁ, son of Pelops, king of Trœzene, father of Æthra, Il. 3, 144. [This conflicts with chronology, cf. Il. 2, 105 seq.; the son of Pelops and the father of Æthra were probably distinct persons, hence Damm, s. v. *Alius erat filius Pelopis.*]

πιτνάω and *πίτνημι*, poet. form of *πετάννυμι, to spread out, to stretch out, ἠέρα πίτνα* for *ἐπίτνα*, Il. 21, 7; *πιτνὰς εἰς ἐμὲ χεῖρας*, Od. 11, 392.

Πιτύεια, ἡ, ep. for *Πιτύα*, a town in Asia Minor, between Parion and Priapus, Il. 2, 829; (prop. *the fir-town*).

πίτυς, υος, ἡ, *a fir, a pitch-pine*, pinus abies, Il. 13, 390; dat. plur. *πίτυσσιν*, Od. 9, 186.

πιφαύσκω, and mid. *πιφαύσκομαι*, ep. form by lengthening and prefixing redupl. from *ΦΑΩ*, i. e. *φαίνω*, only pres. and imperf. I) Act. to cause to appear, to lay open, hence: *to indicate, to point out, τινί*, Il. 10, 502; espec. by speaking: *to give to understand, to tell, to report, τινί τι*, Il. 10, 478. Od. 11, 442; also *ἔπεα ἀλλήλοισι*, to speak words with one another, Il. 10, 202; cf. Od. 22, 131. II) Mid. *πιφαύσκομαι*, like the act. 1) *τί τινι*, e. g. of Jupiter: *τὰ κῆλά τινι*, to show his bolts to any one, i. e. to send, Il. 12, 280; *φλόγα*, Il. 21, 333. 2) To indicate by words, *to tell, to report, to communicate, τί*, Il. 15, 97. Od. 2, 32; *τί τινι*, Il. 16, 12. 18, 500. Od. 2, 162; Od. 15, 518.

πίων, ον, gen. *πίονος*, to this an ep. fem. *πίειρα* (as if from *πίηρ*), compar. *πιότερος, η, ον*, superl. *πιότατος, η, ον*, Il. 9, 577. 1) Fut in a literal sense, *μηρία, δημός*, Il. 2) Metaph. spoken of the soil: *fat, fertile, fruitful, πεδίον, ἔργα, πίειρα ἄρουρα*, Il. 18, 541. Od. 2, 328. *b) rich, opulent, wealthy, νηός, οἶκος*, Il. 2, 549. Od. 9, 35; *πιείρας πόλεις*, Il. 18, 342.

Πλαγκταί, αἱ, πέτραι (from *πλάζω*), *the wandering rocks*; two rocks, which upon the approach of a ship, struck together like the Symplegades; according to the ancient critics, they lay before the western opening of the Sicilian straits. Modern critics understa·· by them the volcanic islands *Lipari*, Od. 12, 61.

πλαγκτός, ή, όν (*πλάζω*), *wandering, restless.* 2) Metaph. *wandering, out of one's senses, simple*, Od. 21, 363. †

πλαγκτοσύνη, ἡ, poet. (*πλαγκτός*), *the act* or *state of wandering, roaming*, Od. 15, 343. †

πλάγχθη, see *πλάζω*.

πλάζω, syncop. form of *πελάζω*; *ἔπλαζε δὲ καὶ ὤμους καθύπερθεν*, i. e. accord. to Eustath. *εἰς τοὺς ὤμους ἐπέλαζεν*, 'the water washed his shoulders from above,' (Voss). Others refer the form to *πλάζω*, i. e. *ἐπλάσα ὤμους*, the water shook his shoulders (so that he could not go straight out). Thus Damm, and perhaps the Gramm. in better keeping with the context, Il. 21, 269. †

πλάζω, aor. *ἔπλαγξα*, fut. mid. *πλάγξομαι*, Od. 15, 312; aor. pass. *ἐπλάγχθην*, ep. *πλάγχθην*. I) Act. *to drive around, to cause to wander*, espec. to turn from the right way, to drive from, *τινὰ ἀπὸ πατρίδος*, Od. 1, 75. 24, 307. Il. 17, 751. *b)* Metaph. *to confuse, to lead astray*, Od. 2, 396; *to mislead, to hinder, τινά*, Il. 2, 132. II) Pass. with fut. mid. *to wander, to roam about, ἐπὶ πόντον*, Od. 3, 106; *κατὰ πτόλιν*, Od. 15, 312; often absol., Il. 10, 91. Od. 1, 2. 3, 95. *b) to be turned aside, to wander*; spoken of a missile, *to rebound*, Il. 11, 351.

Πλάκος, ἡ, a mountain in Mysia, at which lay the city Thebe, Il. 6, 396; see *Τηπλάκιος*.

* *πλακοῦς, οῦντος*, ὁ, contr. from *πλακόεις, a cake*, Batr. 36.

πλανάω (*πλάνη*), prose, = *πλάζω*, fut. *ήσω*, *to lead astray*, Batr. 96. Mid. *to go astray, to wander about*, Il. 23, 321. †

* **πλανοδίη**, ἡ (ὁδός), *a wrong way, a maze*, (only h. Merc. 75.: **πλανοδίας δ' ἤλασνε διὰ ψαμαθώδεα χῶρον**; it is more correct to consider it as accus. plur. fem. of an adj. **πλανόδιος**, *going astray*, and to refer it to **βοῦς**, v. 74.)

Πλάταια, ἡ, poet. comm. **αἱ Πλαταιαί**, a town in Bœotia, in a plain on the Asopus, between Helicon and Cithæron, now *Palæo-Castro*, Il. 2, 504.

* **πλαταμών**, ῶνος, ὁ (**πλατύς**), a level surface, espec. *a broad stone*, h. Merc. 128.

πλατάνιστος, ἡ, poet. for **πλάτανος**, *the plane-tree, platanus orientalis* Linn., Il. 2, 307. 310.

* **πλάτος**, εος, τό, *breadth, width*, Fr. 4, 2.

* **πλατύνωτος**, ον (**νῶτος**), *broad-backed*, Batr. 298.

πλατύς, εῖα, ύ, *broad, wide, flat*, **τελαμών**, Il. 5, 796. *b*) *broad, spacious*, of great compass, **Ἑλλήσποντος**, Il. 7, 86. **αἰπόλια πλατέα**, great, wide-wandering herds, Il. 2, 474. Od. 14, 101. 103.

ΠΛΑΩ or **ΠΛΗΜΙ**, syncopated forms of **πελάζω**, from which are derived the ep. forms **πλῆτο**, **πλῆντο**.

πλέες, accus. **πλέας**, ep. for **πλείονες** and **πλέονας**, Il. 11, 395. 2, 129; see **πλέων**.

πλεῖος, η, ον, Ion. and ep. for **πλέος**, compar. **πλειότερος**, Od. 11, 359; *full, filled*, with gen. **οἴνου**, full of wine, Il. 9, 74. Od. 4, 319. (Always the Ion. form, except **πλέον**, Od. 20, 355.)

πλεῖστος, η, ον, irreg. superl. of **πολύς**, *the most, very much*. **πλεῖστον κακόν**, the greatest evil, Od. 4, 697; **πλεῖστον**, as adv.

πλείω, ep. for **πλέω**, *to sail*.

πλείων, πλεῖον, and **πλέων, πλέον**, compar. of **πολύς**. (Homer uses both forms, also plur. nom. **πλείους** for **πλείονες**, dat. **πλείοσιν** and **πλεόνεσσιν**; also the ep. plur. **πλέες** and **πλέας**), *more, greater*: **πλέων νύξ**, the greater part of the night, Il. 10, 252; **τὸ πλεῖον πολέμοιο**, the greater part of the war, Il. 1, 165. Od. 8, 475; **οἱ πλέονες**, the greater part.

πλεκτός, ή, όν (**πλέκω**), *twisted, twined*, **τάλαροι, ἀναδέσμη**, Il. 18, 568. 22, 469. Od. 9, 247; **σειρή**, Od. 22, 175.

πλέκω, aor. 1 act. **ἔπλεξα**, aor. mid. **ἐπλεξάμην**, 1) *to twist, to twine, to curl*, with accus. **πλοκάμους**, the locks, Il. 14, 176. Mid. *to twist for oneself*, **χαίτας**, Il. 14, 176; **πεῖσμα**, to twist a cord for oneself, Od. 10, 168.

πλέον, neut. of **πλέος**, see **πλεῖος**.

πλευρή, ή, *the side* of the human or of an animal body, *a rib*; comm. in the plur. Il. 11, 437. Od. 17, 232.

πλευρόν, τό, poet. form of **πλεύρη**, Il. 4, 468. †

Πλευρών, ῶνος, ὁ, an ancient city in Ætolia, on the river Evenus, the abode of the Curetes, with a temple of Minerva, Il. 2, 639. 13, 217; from which **Πλευρώνιος**, η, ον, *Pleuronian*; subst. *a Pleuronian*.

πλέω, ep. form **πλείω**; from which **πλεῖεν, πλείοντες**, fut. **πλεύσομαι**, Od. 12, 25. (ep. form **πλώω**), *to sail, to travel by sea*, **ἐπὶ πόντῳ**, Il. 7, 88; **ἐνὶ πόντῳ**, Od. 16, 367; with accus. of place: **ὑγρὰ κέλευθα**, to navigate the watery paths, Od. 3, 71. 9, 252. (**πλέων**, Od. 1, 183, monosyllabic.)

ΠΛΕΩ, falsely assumed root for some of the tenses of **πίμπλημι**.

πλέων, πλέον, see **πλείων**.

πληγή, ἡ (**πλήσσω**), *a stroke, a blow, a lash*, Od. 4, 244; espec. of a whip, Il. 11, 532. 2) **Διὸς πληγή**, ἡ, a blow of Jupiter = lightning, Il. 14, 414.

πλῆθος, εος, τό (**πλήθω**), dat. **πλήθεϊ**, prop. *fulness*; comm. *multitude, crowd*, * Il. 17, 330. 23, 639.

πληθύς, ύος, ἡ, Ion. for **πλῆθος**, dat. **πληθυῖ**, Il. 22, 458. Od. 16, 105; prop. *fulness, multitude*; comm. *a crowd of men*, with verb. plur., Il. 2, 278. 15, 305. Od. 11, 514; espec. spoken of *great multitudes, the people*, in distinction from the leader, Il. 2, 143.

πλήθω, only pres. and imperf. *to be full, to fill oneself, to become full*, with gen. **ἵππων καὶ ἀνδρῶν**, Il. 8, 214; **σίτου**, Od. 9, 8; spoken of rivers: *to rise, to swell*, Il. 5, 87. 11, 492. **πάντες ποταμοὶ πλήθουσι ῥέοντες**, the flowing rivers rise, Il. 16, 389; metaph. spoken of the moon: **πλήθουσα Σελήνη**, the full moon, Il. 18, 484. cf. h. 32, 11.

Πληϊάδες, αἱ, Ion. for **Πλειάδες**, *the Pleiades*, the seven daughters of Atlas and Pleione; they were placed by Jupiter amongst the stars and formed the constellation of the *seven stars* in Taurus. Their rising brought summer, their setting winter, and so the beginning and end of navigation, Il. 18, 486. Od. 5, 272. h. 7, 7. (The name has been derived by some from **πλέω**, as the stars of navigation; by others, as Voss ad Arat. from **πέλομαι, versari**; according to others still

= πελειάδες, a flight of wild doves, cf. Nitzsch ad Od. 5, 272.)

πληκτίζομαι, depon. mid. (πλήκτης), *to strike, to fight, to contend*, τινί, Il. 21, 499. †

* πλῆκτρον, τό, prop. an instrument for striking: *the plectrum*, for playing upon the lyre, h. Ap. 185.

πλημμυρίς, ίδος, ἡ, *the flow* or *flux of the sea*, in opposition to the ebb, Od. 9, 486. † In Hom. ῠ, in Eurip. ῡ, in like manner, πλήμῡρα. (According to Buttm. Gr. Gram. § 7, 17, note, from πλήν and μίρω, according to others, from πλῆμα.)

πλήμνη, ἡ (πλήμη), prop. the filling; then, *the nave of the wheel*, in which the axle runs, and into which the spokes are inserted, * Il. 5, 726. 23, 339.

πλήν, as prep. *besides, except*, with gen. Od. 8, 207. †

πλῆντο, 1) Ep. 3 plur. aor. sync. pass. of πίμπλημι, Od. 8, 57. 2) 3 plur. aor. sync. of πελάζω, Il. 14, 468.

πλῆξα, see πλήσσω.

πλήξιππος, ον (ἵππος), *horse-spurring, horse-taming*, * Il. 2, 104.

πλησίος, η, ον (πέλας), *near, neighboring*, comm. with gen., Il. 6, 249. Od. 5, 71; with dat. Il. 23, 732. Od. 2, 149; as subst. *a neighbor, the nearest person*, πλησίος ἄλλος, Il. 2, 271. Neut. as adv. *near, in the vicinity*, with gen. Il. 3, 115; rarely with dat. Il. 23, 732.

πλησίστιος, ον (ἱστίον), *filling* or *swelling the sails*, οἶρος, * Od. 11, 7. 12, 149.

πλήσσω, aor. 1 ἔπληξα, always ep. πλῆξα, ep. aor. 2 πέπληγον and ἐπέπληγον, perf. πέπληγα, always in act. signif. Mid. aor. 1 ἐπλησάμην, ep. aor. 2 πεπληγόμην, aor. pass. ἐπλήγην, 1) *to strike, to smite, to thrust*, τινά, any one: πληγῇσιν, to punish any one with blows, Il. 2, 264; σκήπτρῳ μετάφρενον, Il. 2, 266. ποδὶ πλῆξαι, to strike with the foot, Od. 22, 20; χόρον ποσίν, Od. 8, 264; ἵππους ἐς πόλεμον, to drive the steeds to the battle, Il. 16, 728; hence, *b*) Espec. spoken of arms, for the most part, of the sword: *to smite, to wound, to hit*; often with double accus. τινὰ πλῆξα, to strike any one upon the clavicle, Il. 5, 147; τινὰ αὐχένα, Il. 11, 240. Pass. in aor. 1, *to be struck*, Il. 23, 694; espec. *to be struck by lightning*, κεραυνῷ, Il. 8, 455 (here stands πληγέντε masc. instead of πληγείσα,) Od. 12, 416. *b*) Metaph. *to be violently attacked*, Il. 13, 394. 16, 203; see ἐκπλήττω. Mid. *to strike oneself*, with accus. στῆθεα, upon the breast, Il. 18, 51; μηρώ, Il. 12, 162. 16, 125. h. Cer. 218.

πλῆτο, ep. aor. sync. from πίμπλημι. 2) 3 sing. ep. aor. sync. from πελάζω, Il. 14, 438.

πλίσσομαι (from πλίξ, Dor. = βλῖμα), mid. (elsewhere also πλίσσω), *to stride*, prop. accord. to the Gramm. to weave the legs, by putting one foot before the other; or gener. to stride with extended legs, spoken of running mules: εὖ πλίσσοντο πόδεσσιν, well strode they forward with the legs, Od. 6, 318. †

πλόκαμος, ὁ (πλέκω), *curled hair, a curl, a lock*, in the plur. Il. 14, 176. †

πλόκιος, η, ον (πλέκω), *curled, entangled*, for κλόπιος, Od. 13, 295. †

πλόος, ὁ (πλέω), *the act of sailing, navigation*, Od. 3, 169. † h. 33, 16.

* πλούσιος, η, ον (πλοῦτος), *rich*, h. Merc. 171.

πλοῦτος, ὁ (πλέος, not from πολύ, ἔτος), *abundance, wealth, property*, connected with ἄφενος, Il. 1, 171; ὄλβος, Il., and Od. 14, 206.

* Πλοῦτος, ὁ, son of Jasion and Ceres, god of wealth, h. Cer. 489.

* Πλουτώ, οῦς, ἡ, daughter of Oceanus and Tethys, companion of Proserpina, h. Cer. 422.

πλοχμός, ὁ, poet. (πλέκω) = πλόκαμος, *twisted hair, a curl*, Il. 17, 52. †

πλυνός, ὁ (πλύνω), *a washing-tank*, or *a cistern of stone*, in which foul clothes were laid and cleansed, Il. 22, 153. Od. 6, 40. 86. cf. Nitzsch ad Od. 6, 85.

πλύνω, fut. πλυνῶ ep. πλυνέω, aor. ep. πλῦνα, *to wash, to rinse, to cleanse*, πλύνεσκον, Il. 22, 155. Od. 6, 93.

πλωτός, ή, όν (πλώω), *sailing*, espec. *swimming, floating*, νῆσος, Od. 10, 3; † epith. of Æolia (see *Αἰολίη*); according to others, *circumnavigable*.

πλώω, ep. form of πλέω, only in the signif. *to swim, to float*; imperf. τεύχεα πλῶον, Il. 21, 302. Od. 5, 240. h. 21, 7.

πνείω, poet. for πνέω.

πνεύμων, ονος, ὁ (πνέω), *the lungs*, Il. 4, 528.

πνέω, poet. πνείω, perf. mid. πέπνῡμαι; Homer has the pres. and imperf. act. comm. in the poet. form (πνέει only Od. 5, 469.), 1) *to blow, to breathe*, spoken of the wind and the air, Od. 4, 361. 5, 469; *to exhale*, Od. 4, 446. 2) Spoken of animate beings: *to*

breathe, to respire, = to live, Il. 17, 447. Od. 18, 131; of horses: *to pant, to puff,* Il. 13, 385; metaph. spoken of men: *μένεα πνείοντες,* breathing courage, animated with courage, epith. of warriors, Il. 2, 536. Od. 22, 203. 3) The perf. mid. *πέπνῡμαι,* infin. *πεπνῦσθαι,* prop. to be animated; hence, *to have recollection, to have intelligence,* spoken of Tiresias, who alone possesses recollection in the lower world, Od. 10, 495; espec. *to be intelligent, prudent,* Il. 24, 377. Od. 23, 210; most frequently the part. *πεπνυμένος,* as adj. *intelligent, prudent, thoughtful, considerate,* spoken of persons and things: as *μήδεα,* Il. 7, 278. *πεπνυμένα βάζειν,* to speak intelligently, Il. 9, 58; *ἀγορεύειν,* Od. 19, 352.

* *πνίγω,* fut. *ξω, to strangle, to drown,* τινά, Batr. 158.

πνοιή, ἡ, ep. and Ion. for *πνοή* (*πνέω*), 1) *blast, breath, air,* with the adjunct *ἀνέμοιο, Βορέαο,* also plur. Il. 5, 526; then *ἅμα πνοιῇς ἀνέμοιο πέτεσθαι,* to fly with the blasts of wind, i. e. fleet as the wind, spoken of a bird, Il. 12, 207; of horses, Il. 16, 149. 2) *the breath,* of men and of animals; *breath, respiration,* Il. 23, 380. *πνοιῇ Ἡφαίστοιο,* the breath of Vulcan, i. e. the flame of fire, Il. 21, 355.

ΠΝΤΜΙ, ΠΝΤΩ, assumed root of *πέπνυμαι,* see *πνέω.*

ποδαλείριος, ὁ, Podalirius, son of Æsculapius, brother of Machaon, from Tricca in Thessaly; a famous physician, Il. 2, 732. 11, 832.

ποδάνιπτρον (*νίπτω*), *water for washing the feet,* comm. plur. Od. 19, 343. 504.

Ποδάργη, ἡ (the swift-footed), one of the harpies, from whom Zephyrus begat the two horses of Achilles, Xanthus and Balius, Il. 16, 150.

Πόδαργος, ὁ (swift-foot, from *ἀργός*), 1) a steed of Hector, Il. 8, 185. 2) a steed of Menelaus, Il. 23, 295.

ποδάρκης, ες (*ἀρκέω*), prop. enduring with the feet; hence, *strong-footed, swift-footed,* often epith. of Achilles, * Il. 1, 121.

Ποδάρκης, ους, ὁ, son of Iphiclus, brother of Protesilaus, who, after the death of his brother, led the warriors of Phylace and Pyrasus, Il. 2, 704. 13, 693.

ποδηνεκής, ές (*ΈΝΕΚΩ*), *reaching to the feet,* spoken of a lion's skin, * Il. 10, 24. 178; of a shield, Il. 15, 646.

ποδήνεμος, ον (*ἄνεμος*), *wind-footed, swift-footed,* epith. of Iris, * Il. 2, 786; and often.

Ποδῆς, οῦς, ὁ, for *Ποδέης,* son of Eëtion, a wealthy and brave Trojan, friend of Hector, slain by Menelaus, Il. 17, 575 seq.

ποδωκεία, ἡ (*ποδώκης*), *swiftness of foot,* in plur. Il. 2, 792. †

ποδώκης, ες (*ὠκύς*), *swift-footed,* often an epith. of Achilles, Il. 2, 860. Od. 11, 471; also of Dolon, Il. 10, 316; of horses, Il. 2, 764. 17, 614.

ποθέεσκε, see *ποθέω.*

πόθεν, adv. interrog. (*πός*), *whence? from whence?* spoken of place and race, Od. 17, 368. 373; often with gen. *τίς πόθεν ἀνδρῶν,* who and whence, Il. 21, 150. Od. 1, 170. h. Cer. 113.

πόθεν, enclit. adv. *whence, from any place,* comm. *εἴ ποθεν,* Il. 9, 380; *μή ποθεν* and *εἰ καί ποθεν ἄλλοθεν,* Od. 7, 52.

ποθέω (*ποθή*), pres. infin. ep. *ποθήμεναι* for *ποθεῖν,* Od. 12, 110; aor. ep. *ἐπόθεσα* and *πόθεσα, to wish, to desire, to long for,* τί or τινά, espec. to long for something absent or lost; hence for the most part, *to miss,* τινά, Il. 2, 793. 726. 5, 414. 11, 161. Od. 1, 343.

ποθή, ἡ, poet. = *πόθησις, wish, desire, longing,* espec. for something absent, τινός, Il. 1, 240; *ποθὴ ἐμεῖο,* for me, Il. 6, 362; *βιότοιο,* Od. 2, 126. *κείνου δ' οὔτι λίην ποθὴ ἔσσεται,* there will not be a great longing for him, i. e. we shall not miss him, Il. 14, 368; also once, *σὴ ποθή,* the desire of thee, Il. 19, 321.

πόθι, adv. interrog. poet. for *ποῦ, where?* * Od. 1, 170. 10, 325.

ποθί, enclitic adv. poet. for *ποῦ,* 1) *anywhere,* Il. 10, 8. 2) Of time: *at any time. αἴ κέ ποθι,* Il. 1, 128. 3) Comm. *somehow, perhaps, perchance,* Il. 19, 273. Od. 1, 348.

πόθος, ὁ, wish, desire, longing, τινός, for any one, Il. 17, 439. † in Od. 4, 596. 11, 202. 14, 144. h. 18, 33.

Ποιάντιος, ον, sprung from *Poeas, υἱός,* Od. 3, 190.

ποίεω, fut. *ήσω,* aor. *ἐποίησα,* ep. *ποίησα,* perf. pass. *πεποίημαι,* fut. mid. *ήσομαι,* aor. *ἐποιησάμην,* ep. *ποιησάμην,* ground signif. *to make.* 1) *to make,* i. e. *to produce, to bring into being, to prepare,* with accus. *a*) Prim. spoken of things which are produced by external action; it is to receive a translation suited to the subst. with which it is connect-

ed: *δῶμά τινι*, to build one a house, Il. 1, 608; in like manner *ναούς, θάλαμον, κλισίην*, etc. *πύλας ἐν πύργοις*, Il. 7, 339; *σάκος ταύρων* (gen. mater.), a shield made of ox-hide, Il. 7, 222; *τύμβον*, to cast up a sepulchral mound, Il. 7, 435. *εἴδωλον*, Od. 4, 796. *b*) Spoken of states and of things, to which espec. mental action belongs: *τελευτήν*, to make an end, Od. 1, 250; *φόβον*, to excite fear, Il. 12, 432; *νόημά τινι ἐν φρεσίν*, to put a thought into any one's mind, Od. 14, 274; *ἀθύρματα*, to pursue pastimes, Il. 15, 363; *κακὸν μεῖζον*, to prepare a greater evil, Il. 13, 120; *γαλήνην*, Od. 5, 452; pass. *ἦ σοι ἄριστα πεποίηται κατὰ οἶκον πρὸς Τρώων* (ironical), truly, excellent things have been done to thee in thy house by the Trojans, Il. 6, 57. 2) *to make*, i. e. to place one in a condition; *a*) With double accus. *to convert, to render:* with subst. *τινὰ βασιλέα*, to make one a king, Od. 1, 387; *κεῖνον ταμίην ἀνέμων*, Od. 10, 21; *λαοὺς λίθους*, the people to stones, Il. 24, 611; *θεὰν ἄκοιτιν θνητῷ*, to make a goddess bride to a mortal, Il. 24, 537; with adj. *τινὰ ἄφρονα*, to render one senseless, Od. 23, 12; *ἄϊστον*, Od. 1, 235; *θεμείλια λεῖα*, to make the ground smooth, i. e. level, Il. 12, 30; conf. *δίπτυχα*. Mid. 1) *to make any thing for oneself*, like the act. *a*) With a more or less distinct reference to the subj.: *οἰκία*, to build houses or dwellings for oneself, Il. 12, 168; *τεῖχος, νηόν*, Il 12, 5. h. Ap. 286; *σχεδίην*, Od. 5, 251. *b*) *ἀγορήν*, to make an assembly, Il. 8, 2; *κλέος αὑτῇ ποιεῖται*, she acquired glory for herself, *ῥήτρην ποιεῖσθαι*, Od. 14, 393. 2) With double accus. *τινὰ ἄλοχον*, to make any one a wife, Il. 3, 409; *τινὰ ἀκοίτην*, Od. 5, 120; *τινὰ υἱόν*, to take any one as a son, Il. 9, 495.

ποίη, ἡ, Ion. for *πόα, grass, herbage, pasturage*, Il. 14, 347.† Od. 9, 499; and often.

ποιήεις, εσσα, εν (*ποίη*), *grassy, verdant, green*, epith. of towns and islands, Il. 2, 503; *πίσεα*, Il. 20, 9; *ἄγκεα*, Od. 4, 337.

ποιητός, ή, όν (*ποέω*), *made, prepared;* in Hom. *well-wrought* or *built*, spoken of dwellings, Il. 5, 198. Od. 1, 333; of arms and vessels, Il. 10, 262.

ποικίλλω (*ποικίλος*), *to variegate*, spoken of embroidering and painting; especially *to adorn with various colors, to work* or *form with skill, χορόν*, Il. 18, 590. †

ποίκιλμα, ατος, τό (*ποικίλλω*), *variegated work*, espec. *painting, embroidery, ποικίλμασι κάλλιστος*, spoken of a robe, Il. 6, 294. Od. 15, 107.

ποικιλομήτης, ου, ὁ (*μῆτις*), *full of manifold devices, abounding in expedients, cunning*. epith. of Ulysses, Il. 11, 482. Od. 3, 163; of Jupiter and Mercury, h. Ap. 322. Merc. 155.

ποικίλος, η, ον, 1) *variegated, having divers colors, παρδαλέη*, Il. 10, 30. 2) *adorned, painted, embroidered*, spoken of garments, Il. 5, 735. Od. 18, 293; and gen. *wrought with art, beautifully formed*, epith. of arms, chariots, etc. *ποικίλα χαλκῷ ἅρματα*, chariots adorned with brass, Il. 4, 226; in like manner *τείχεα*, Il. 3, 327; *δεσμός*, Od. 8, 448.

ποιμαίνω (*ποιμήν*), *to pasture, to drive to pasture*, spoken of shepherds; *μῆλα*, Od. 9, 188; also absol. *ἐπ' οἴεσσι*, to be a shepherd with sheep, Il. 6, 25. Mid. *pasture, to graze*, spoken of flocks, Il. 11, 244.

ποιμήν, ένος, ὁ (*πάομαι*), *a herdsman*, espec. *a shepherd*, Il. 5, 137; then metaph. *ποιμὴν λαῶν*, a shepherd of the people, freq. an epith. of princes, Il. and Od.

ποίμνη, ἡ (*ποιμαίνω*), *a flock* or *herd of cattle* pasturing, Od. 9, 122.†

ποιμνήϊος, η, ον (*πολμνη*), Ion. for *ποιμνεῖον, belonging to the flock* or *herd, σταθμός*, the fold of the flock or herd. Il. 2, 470. †

ποινή, ἡ (akin to *ΦΕΝΩ*), prop. *compensation for a committed homicide*, the money with which one redeems himself from bloodguiltiness; hence, 1) *penalty, vengeance*, (which I take or which is taken of me), with gen. for or on account of any one, *παιδός*, Il. 13, 659; *κασιγνήτοιο*, Il. 14, 483; cf. Il. 16, 398. Il. 9, 633; and gener. *recompense, requital*, Il. 5, 266. Od. 23, 312; *τῶν ποινήν, ὁ*, as appos. Il. 17, 207; conf. Il. 21, 28.

ποῖος, η, ον (*πός*), *what sort of, of what kind* (qualis). *ποῖον τὸν μῦθον ἔειπες!* what a word hast thou spoken, and neut. *ποῖον ἔρεξας!* Il. 23, 570. With infin. *ποῖοί κ' εἶτ' Ὀδυσῆϊ ἀμινέμεν*, how would you be able to defend Ulysses, Od. 21, 195.

ποιπνύω, part. aor. *ποιπνύσας* (prob. from *πνέω, πέπνυμαι* with redupl.), prop. to be out of breath from haste; hence, 1) *to be hasty, active, to move hastily, ἀνὰ μαχήν*, Il. 14, 155. 8, 219; in a sacrifice, Od. 3, 430. Espec. 2) *to serve with assiduity, to wait upon assiduously*, Il. 1, 600. 18. 421. Od. 20, 149; (*ν* is in

the pres. and imperf. short, with a following short syllable, long with a following long, Il. 1, 601. 24, 475.)

πόκος (πέκω), *wool shorn off, a fleece*, Il. 12, 451. †

πολέες, ep. for πολλοί, see πολύς.

πολεμήϊος, ον, Ion. for the unusual πολεμεῖος, *warlike*; ἔργα, Il. 2, 338. Od. 12, 116; τεύχεα, Il. 7, 193.

πολεμίζω, ep. πτολεμίζω (πόλεμος), fut. πολεμίξω, 1) *to war, to fight, to contend*, τινί, with any one; ἄντα τινός, against any one, Il. 8, 428; τινὸς ἐναντίβιον, Il. 20, 85; μετ' Ἀχαιοῖσιν, Il. 9, 352; also πόλεμον, to wage a war, Il. 2, 121. 2) *to make war upon, to invade*. ῥηΐτεροι πολεμίζειν, more easy to assail, Il. 18, 258.

πολεμιστά, ό, ep. for πολεμιστής.

πολεμιστής, οῦ, ὁ, ep. πτολεμιστής (πόλεμος), *a warrior, a combatant*, Il. 5, 289; and often; Od. 24, 499.

*πολεμόκλονος, ον (κλόνος), *making a warlike noise* or *tumult*, Batr. 4, 276.

πόλεμόνδε, adv. ep. πτόλεμόνδε, *to the war*, Il. 8, 313, and often.

πόλεμος, ὁ, ep. also πτόλεμος (πέλω), *the tumult of war, the tumult of battle*, and gener. *war*; particularly in Hom. *contest, battle*, πόλεμος Ἀχαιῶν, war with the Achians, Il. 3, 165; ἀνδρῶν πτόλεμοι, Il. 24, 8. Od. 8, 183.

πολεύω, poet. (πόλος), only intrans. *to go about, to remain, to abide*, κατὰ ἄστυ, Od. 22, 223. †

πολέων, ep. for πολλῶν, see πολύς.

πόληας, πόληες, see πόλις.

πολίζω (πόλις), aor. ἐπόλισα, ep. πόλισσα, perf. pass. πεπόλισμαι, prop. to found a city, gener. *to found, to build*, τεῖχος, *Il. 7, 453. 20, 217.

πολιήτης, ου, ὁ, poet. for πολίτης, Il. 2, 806. †

πόλινδε, adv. *to the city, into the city*, Il. and Od.

πολιοκρόταφος, ον (κρόταφος), *having gray hairs upon the temples* ('becoming gray,' V.), Il. 8, 518. †

πολιός, ή, όν, also ός, όν, Il. 20, 229; (πελός), *whitish, gray*, canus, spoken of the hair, Il. 22, 74. 77; κεφαλή, Od. 24, 317; of a wolf, Il. 10, 334; of iron, Il. 9, 365; often of the sea on account of the white foam, Il. 1, 350. Od. 4, 580.

πόλις, ιος, ἡ, ep. also πτόλις (πέλω), Hom. has the gen. πόλιος dissyllabic, Il. 2, 811; πτόλιος, πόλεος and πόληος, dat. πτόλεϊ, πόλει, πόληϊ, nom. plur. πόλιες, πόληες, gen. πολίων (πόλεων, false reading, Il. 5, 744), dat. πολίεσσι, acc. πόλιας (trisyllabic and dissyllabic), πόλεις, πόληας, prop. a place of commerce, *a city*. ἄκρη πόλις, the highest part of the city, *a citadel*, Il. 6, 88, 257. 2) *the region round about a city*, Od. 6, 177. πόλις καὶ ἄστυ, Il. 17, 144; cf. ἄστυ. On the declen. see Thiersch Gram. § 190. 24; Kühner § 268. 3.

*πολισσόος, ον (σώζω), *town-protecting*, h. 7, 2.

πολίτης, ου, ὁ, ep. πολιήτης, Il. 2, 806; *a citizen, an inhabitant of a city*, Il. 15, 558. Od. 7, 131.

Πολίτης, ου, ὁ, 1) son of Priam, in whose form Iris appeared to his father, Il. 2, 791. 13, 339 seq. 2) a faithful companion of Ulysses, who was metamorphosed by Circe, Od. 10, 224.

πολλάκι or πολλάκις (with ς only, Il. 8, 362. Od. 4, 101.), adv. (πολλός), many times, i. e. *often, frequently*, Il. 3, 232; πολλάκι, h. Pan, 12. 13.

πολλός, πολλόν, ep. and Ion. for πολύς, πολύ.

Πολυαιμονίδης, ου, ὁ, son of Polyæmon, Il. 8, 276.

πολύαινος, ον (αἰνέω), *much praised, greatly lauded, praiseworthy*; epith. of Ulysses, Il. 9, 673. 10, 544. 11, 430. Od. 12, 184. [According to Buttm. Lexil. II. p. 113 seq.: *distinguished by shrewd and crafty discourse*.]

πολυάϊξ, ϊκος, ὁ, ἡ (ῑ), poet. (ἀΐσσω), prop. spoken of violent motion; hence, *impetuous, tumultuous, fatiguing*, πόλεμος, Il. 1, 105. Od. 11, 314; κάματος, Il. 5, 811.

πολυανθής, ές (ἄνθος), *very blooming*, ὕλη, Od. 14, 353; † ἔαρ, h. 18, 17.

πολυάρητος, ον, Ion. (ἀράομαι), *greatly wished, much prayed for*, τινί, *Od. 6, 280. 19, 404. h. Cer. 220.

πολύαρνι, metaplast. dat. of πολύαρνος, ον, *rich in sheep, abounding in flocks*, Il. 2, 506. †

πολυβενθής, ές, poet. (βένθος), *very deep*, epith. of the sea, Il. 1, 432. Od. 4, 406.

Πόλυβος, ὁ (rich in oxen), 1) son of Antenor in Troy, Il. 11, 59. 2) a suitor of Penelope, whom Eumæus slew, Od. 22, 243. 284. 3) a rich Egyptian in Thebes, husband

of Alcandra, with whom Menelaus lodged, Od. 4, 126. 4) a Phæacian, Od. 8, 373. [5) an inhabitant of Ithaca, father of the suitor Eurymachus, Od. 15, 519. 16, 345.]

πολυβότειρα, ἡ, ep. *πουλυβότειρα*, poet. (*βόσκω*), prop. fem. of *πολυβοτήρ*, *much nourishing, fruitful, productive*, epith. of the earth and of Achaia, Il. 3, 89. 11, 770. Od. 8, 378; only in ep. form.

πολύβουλος, ον, poet. (*βουλή*), of great wisdom, *intelligent, well-advised, counselling well*, epith. of Minerva, Il. 5, 260. Od. 16, 282.

πολυβούτης, ου, ὁ, poet. (*βοῦς*), *rich in horned cattle, rich in oxen*, * Il. 9, 154. 296.

πολυγηθής, ές, poet. (*γηθέω*), *much delighting, greatly rejoicing*, epith. of the Hours, Il. 21, 450. †

πολυδαίδαλος, ον, poet. (*δαίδαλος*), *rich in art*, i. e. 1) *wrought with great art, beautifully wrought*, spoken of metals, Il. 3, 358. Od. 13, 11. 2) *skilled in art, ingenious*, *Σιδόνες*, Il. 23, 743.

πολυδάκρυος, ον = *πολύδακρυς*, whence *μάχης πολυδακρύου*, according to the Cod. Venet. ed. Bothe and Spitzner, Il. 17, 192, for *πουλυδακτύτου*, because *υ* in this word is always long.

πολύδακρυς, υ, poet. (*δάκρυ*), *tearful, much lamented, lamentable*, epith. of Mars, of battle, and of war, * Il. 3, 132. 17, 544.

πολυδάκρῡτος, ον, poet. (*δακρύω*), *much lamented, much deplored*, epith. of battle, Il. 24, 620; *γόος*, Od. 21, 57. 19, 213.

Πολυδάμας, αντος, ὁ, ep. *Πουλυδάμας*, (much conquering,) voc. *Πουλυδάμα*, Il. 12, 231; son of Panthous and Phrontis, a wise and brave Trojan, Il. 11, 57. 18, 249.

Πολύδαμνα, ἡ, wife of the Egyptian Thon, who presented many magic herbs to Helen, Od. 4, 228.

**Πολυδέγμων, ονος*, ὁ (*δέχομαι*), the much embracing, as subst. for Pluto, who receives all mortals into his dominions, h. Cer. 17, 31.

πολυδειράς, άδος, ὁ, ἡ (*δειρή*), prop. having many necks; hence, *manypeaked, having many summits*, epith. of Olympus, * Il. 1, 499. 5, 754.

* *Πολυδέκτης, ου*, ὁ (*δέχομαι*), the much embracing, epith. of Pluto, = *Πολυδέγμων*, h. Cer. 9.

πολυδένδρεος, ον (*δένδρον*), *abounding in trees, woody*, * Od. 4, 737. 23, 139. h. Ap. 475.

πολύδεσμος, ον, poet. (*δεσμός*), *well-bound, well-joined, σχεδίη*, * Od. 5, 33. 7, 264.

Πολυδεύκης, ους, ὁ, accus. *Πολυδευκέα*, *Pollux*, son of Jupiter and Leda, brother of Castor, one of the Dioscuri, famous as a pugilist; he alone as the son of Jupiter was immortal, see *Κάστωρ*, Il. 3, 237. Od. 11, 299 seq.

πολυδίψιος, ον (*δίψα*), *very thirsty, destitute of water*, epith. of Argos, Il. 4, 171. It refers to the tradition that the realm of Argos was once destitute of water, cf. Apd. 2, 1. 4. According to others, *long looked for*, Fr. 2, 1.

Πολυδώρη, ἡ, daughter of Peleus and Antigone, wife of Borus and mother of Menesthius, Il. 16, 175.

πολύδωρος, ον (*δῶρον*), *richly gifted*, i. e. *πολύειδνος*, epith. of *ἄλοχος*, who on account of her beauty had received many presents, Il. 6, 394. 22, 88. Od. 24, 293. In the last passage it has been translated, *well-portioned*. [Conf. Lenz Gesch. d. Weiber, S. 170.]

Πολύδωρος, ὁ, son of Priam and Laothoë. Because he was the youngest and most beloved of his sons, Priam would not permit him to take part in the battle. Disobedient to the command, he exposed himself in the fight and was slain by Achilles, Il. 20, 407 seq. 21, 85 seq. [2) One of the Epigoni, conquered by Nestor, Il. 23, 637.]

Πολύειδος, ὁ, see *Πολύϊδος*.

* *πολυεύχετος, ον* (*εὔχομαι*), *much wished, much prayed for*, h. Cer. 165.

πολύζυγος, ον, poet. (*ζυγόν*), *having many banks of rowers, well-oared*, *νηῦς*, Il. 2, 293. †

πολυήρατος, ον (*ἐράω*), *much beloved, greatly wished for, dear*, *Θήβη, γάμος*, * Od. 11, 275. 15, 126. 366. h. Ven. 226.

πολυηχής, ές (*ἠχή*), *loud sounding*, i. e. 1) *loud singing, full voiced*, spoken of the nightingale, Od. 19, 521. 2) *loud echoing, loud resounding*, spoken of a shore, Il. 4, 422.

πολυθαρσής, ές (*θάρσος*), *very bold, very courageous, spirited*, Il. 17, 156. Od. 13, 387.

Πολυθερσείδης, ου, ὁ, son of Polytherses, = *Ctesippus*, Od. 22, 287.

Πολύϊδος, ὁ (*ῑ*), (who knows much, from *πολύς* and *ἰδεῖν*, according to Wolf. Heyne on the other hand writes *Πολύειδος*, according to Etym. M. and also Eustath. mentions this orthography, so also Paus. Plat.) son of Cœranus, a prophet of Corinth, of the family

of Melampus, father of Euchenor, Il. 13, 663. 2) son of Eurydamas, a Trojan, Il. 5, 148.

πολυϊδρείη, *ἡ*, poet. (*πολύϊδρις*), much knowledge; hence, *wisdom, intelligence*, plur. * Od. 2, 346. 23, 77.

πολύϊδρις, *ιος*, *ὁ*, *ἡ*, poet. (*ἴδρις*), *much knowing*; hence, *wise, intelligent, crafty*, * Od. 15, 459. 23, 82.

πολύϊππος, *ον* (*ἵππος*), *having many horses, abounding in horses*, Il. 13, 171. †

* *πολυΐχθυος*, *ον* (*ἰχθύς*), *abounding in fish*, h. Ap. 417.

πολυκαγκής, *ές*, poet. (*κάγκανος*), *very parching*; *δίψα*, burning thirst, Il. 11, 642. †

πολύκαρπος, *ον* (*καρπός*), *abounding in fruits*, *ἀλωή*, * Od. 7, 122. 24, 221.

Πολυκάστη, *ἡ* (the much adorned), daughter of Nestor and Anaxibia, Od. 3, 464. According to Eustath. wife of Telemachus.

πολυκέρδεια, *ἡ* (*πολυκερδής*), *great craftiness, cunning*, in the plur. Od. 24, 167. †

πολυκερδής, *ές* (*κέρδος*), *very crafty, cunning*, *νόος*, Od. 13, 255. †

πολύκεστος, *ον* (*κεστός*), *much embroidered, richly embroidered*, *ἱμάς*, Il. 3, 371. †

πολυκηδής, *ές*, poet. (*κῆδος*), *full of care, causing trouble*, *νόστος*), * Od. 9, 37. 23, 351.

* *πολύκλαυτος*, *ον*, poet. for *πολύκλαυστος* (*κλαίω*), *much wept, greatly lamented*, Ep. 3, 5.

πολυκλήϊς, *ϊδος*, *ἡ*, poet. (*κλίς*), *furnished with many benches of oars, well-oared*, epith. of ships, Il. 2, 74. 20, 382. Od. (Iota long in all the cases.)

πολύκληρος, *ον* (*κλῆρος*), prop. of a great lot; *having a great inheritance, very rich, wealthy*, Od. 14, 211. †

πολύκλητος, *ον* (*καλέω*), *called from many places, called from far*, epith. of allies, * Il. 4, 438. 10, 420.

πολύκλυστος, *ον*, poet. (*κλύζω*), prop. *much washed; heaving, rolling great waves*, *πόντος*, * Od. 4, 354. 6, 204.

πολύκμητος, *ον* (*κάμνω*), *wrought with much toil and effort, prepared with toil*, prop. spoken of iron which was hard for the ancients to work, (V. beautifully wrought,) Il. 6, 48. 10, 379; and often; *θάλαμος* only Od. 4, 718.

πολύκνημος, *ον*, poet. (*κνημός*), *having many wooded hills, abounding in woods*, Il. 2, 497. †

πολυκοιρανίη, *ἡ* (*κοίρανος*), *a multiplicity of rulers*, Il. 2, 204. †

* *πολύκροτος*, *ον* (*κρότος*), *very noisy, loud-resounding*, h. 18, 37.

πολυκτήμων, *ον* (*κτῆμα*), *having great possessions, wealthy*, Il. 5, 613. †

Πολυκτορίδης, *ου*, *ὁ*, son of Polyctor = *Pisander*, Od. 18, 299.

Πολύκτωρ, *ορος*, *ὁ* (wealthy, from *κτέαρ*), 1) son of Pterelaus, one of the oldest heroes of Ithaca, Od. 17, 207. 2) father of Pisander, Od. 22, 243. [3) a fictitious Myrmidon, feigned by Mercury as his father, Il. 24, 397.]

πολυλήϊος, *ον* (*λήϊον*), *rich in harvests, rich in fields*, Il. 5, 613. † h. Merc. 171.

πολύλλιστος, *ον*, ep. for *πολύλιστος*, poet. (*λίσσομαι*), *much prayed for*, Od. 5, 445; † *νηός*, a temple in which the deity is often supplicated: *much frequented*, h. Ap. 347. h. Cer. 28.

Πολυμήλη, *ἡ*, daughter of Phylas, the beloved of Mercury and mother of Eudorus, afterwards wife of Echeclus, Il. 16, 181.

πολύμηλος, *ον* (*μῆλον*), rich in small cattle, *abounding in sheep, rich in flocks*, epith. of men and of regions, * Il. 2, 705; and h. 18, 2.

Πολύμηλος, *ὁ*, son of Argeas, a Lycian, Il. 16, 417.

πολύμητις, *ιος*, *ὁ*, *ἡ*, poet. (*μῆτις*), *very prudent, very wise*, (rich in invention, V.) epith. of Ulysses, Il. 1, 311. Od. 21, 274; and Vulcan, Il. 21, 355; of Mercury, h. Merc. 319.

πολυμηχανίη, *ἡ*, fertility in expedients, *invention, contrivance, prudence*, Od. 23, 321; † from

πολυμήχανος, *ον* (*μηχανή*), *rich in expedients, inventive, ingenious, very wise*, epith. of Ulysses, Il. 2, 173. Od. 1, 205; and of Apollo, h. Merc. 319.

πολυμνήστη, *ἡ*, poet. (*μνάομαι*), *much wooed, much courted, βασίλεια*, * Od. 4, 770. 14, 64. The masc. is obsol.

πολύμῦθος, *ον* (*μῦθος*), of many words; *loquacious, talkative*, Il. 3, 214. Od. 2, 200.

Πολυνείκης, *ους*, *ὁ*, *Polynices*, son of Œdipus and brother of Eteocles. When according to his engagement the latter would not yield him the throne of Thebes, Polynices fled to Adrastus at Argos, and raised the expedition of the seven heroes against Thebes, in order to obtain the kingdom. The two brothers finally slew each other in a duel, Il. 4, 377.

Πολύνηος, ὁ (having many ships), son of Tecton, a noble Phæacian, Od. 8, 114.

Πολύξεινος, ὁ, Ion. and Ep. for *Πολύξενος* (very hospitable), 1) a prince of Eleusis in Attica, h. in Cer. 154. 2) son of Agasthenes and grandson of Augias, leader of the Epeans, Il. 2, 623.

* *πολυοινέω* (*οἶνος*), fut. *ήσω*, *to be rich in wine*, h. Merc. 91.

πολυπαίπαλος, *ον*, poet. (*παίπαλος*) [rather from *πάλλω*], prop. very tortuous; only trop. *very crafty, very cunning*, Od. 15, 419; † see *παιπαλόεις*.

πολυπάμων, *ον*, gen. *ονος* (*πᾶμα*), *possessing much, wealthy, rich*, Il. 4, 433. †

* *πολυπείρων*, *ον*, poet. (*πεῖρας*), having many borders, *from many regions, multifarious*, *λαός*, h. Cer. 297.

πολυπενθής, *ές* (*πένθος*), *very sad, mournful, grievous*, Il. 9, 563. Od. 14, 386. 23, 15.

Πολυπημονίδης, *ου*, ὁ, son of Polypæmon. Thus Ulysses calls his grandfather, in allusion to his sufferings, Od. 24, 305.

* *πολυπήμων*, *ον*, gen. *ονος*, poet. (*πῆμα*) *very injurious*, h. Merc. 37. Cer. 230.

* *πολυπίδακος*, *ον* = *πολυπίδαξ*, h. Ven. 54.

πολυπίδαξ, *ακος*, ὁ, ἡ, poet. (*πῖδαξ*), *abounding in fountains*, epith. of Ida, Il. 8, 47. 14, 157; but *Ἀρκαδίη*, h. 18, 20.

πολύπικρος, *ον* (*πικρός*), *very bitter, very painful*; Od. 16, 255. †

πολύπλαγκτος, *ον*, poet. (*πλάζω*), *far-wandering, restless*, *ἄνθρωπος*, *λητστήρ*, Od. 17, 511. 20, 195; as epith. of the wind, *raging around*, Il. 11, 308. Others explain it actively: *wide-scattering*.

Πολυποίτης, *ου*, ὁ (taking vengeance on many, as it were *Πολυποινίτης* from *ποίνη*), son of Pirithous and Hippodamia, who went with forty ships from Argissa, Gyrton, etc. to the siege of Troy, Il. 2, 740. 23, 836.

* *πολυπότνια*, ἡ, poet. (*πότνια*), *the highly venerable*, h. Cer. 211.

πολύπους, *οδος*, ὁ, ep. *πουλύπους* (*πούς*), that has many feet; then, *the sea-polypus*, in the ep. form, Od. 5, 432. † h. Ap. 77. The ancients understood by it, the eight-armed polypus, *sepia octopodia* Linn., which belongs to the molluscas, and is found in almost all seas. It is about eight feet long, and its arms are furnished upon the under side with an apparatus with which it attaches itself firmly to the objects around. It is very ferocious, and attacks any animal which it can conquer.

πολύπτυχος, *ον* (*πτύξ*), prop. having many folds; metonym. *abounding in ravines, abounding in valleys* (much-curved, Voss), epith. of Olympus and Ida, * Il. 8, 411. 21, 449.

* *πολύπυργος*, *ον* (*πύργος*), having many towers, *well-fortified*, h. Ap. 242; a false reading.

πολύπῡρος, *ον* (*πῦρος*), *abounding in wheat*, spoken of countries and islands, Il. 11, 756. Od. 14, 335. h. Ap. 242.

πολύῤῥην, *ηνος*, ὁ, ἡ (*ἈΡΗΝ*), *abounding in sheep, rich in flocks*, *ἄνδρες*, * Il. 9, 154. 296.

πολύῤῥηνος, *ον* = *πολύῤῥην*, Od. 11, 257; † see Thiersch § 200. 10.

πολύς, *πολλή*, *πολύ*, besides the comm. forms, we have the following ep.: nom. *πουλύς*, gen. *πολέος*, accus. *πουλύν*, plur. nom. *πολέες* and *πολεῖς*, gen. *πολλάων*, *πολέων*, *πολλέων*, dat. *πολέσι*, *πολέσσι* and *πολέεσσι*, accus. *πολέας* and *πολεῖς*; *πολύς* is used by Hom. as comm. gend. Il. 10, 27. Od. 4, 709. Hom. has also nom. sing. *πολλός*, neut. *πολλόν*, compar. *πλείων*, *ον*, superl. *πλεῖστος*, *η*, *ον*, 1) Prop. spoken of a multitude: *many, numerous*, but also of power, size, strength: *great, strong, vehement, violent*. *πολὺς νιφετός*, *πολλὴ λαῖλαψ*, a great snow-storm, a violent tempest. *π. ὕπνος*, a deep sleep, Od. 15, 394. *πολέος ἄξιος*, worth much, Il. 23, 562. Od. 8, 405. 2) Spoken of place: *great, wide, broad, long, extended*. *π. πεδίον*, a wide plain. *πολλὴ γαῖα*, the wide earth. *πολλός τις ἔκειτο παρήορος*, he lay extended wide, Il. 11, 156. 3) Spoken of time: *long*. *πολὺν χρόνον*, for a long time, Il. 2, 343. *πολλὸν ἐπὶ χρόνον*, Od. 12, 407. As peculiarities of expression, observe 1) It stands often with the gen. to express the idea of a part. *πολλοὶ Τρώων*, many of the Trojans, Il. 18, 271. Also the neut. sing. *πολλὸν σαρκός*, *βίης*, Od. 19, 450. 21, 185. 2) Comm. *πολύς* is treated as a complete predicate and hence is connected with another adj. by *καί*, ep. *τέ καί*. *πολλοὶ καὶ ἄλλοι*, many others. *πολλὰ καὶ ἐσθλά*, many valuables, Od. 4, 96. *πολέες τε καὶ ἐσθλοί*, Il. 6, 452. 21, 586; or *τέ*, *τέ*, in which case *πολύς* takes the second place. *παλαιά τε πολλά τε*, Od. 2, 188. 2) Often it

stands alone as subst. in Homer, very rarely with article. τὰ πολλά, the many, i. e. the most, Od. 2, 58. 17, 537; so also πολλά, Il. 9, 333; πολλοί also stands sometimes for οἱ πολλοί, the most, the multitude, Il. 2, 483. 21, 524. 3) The neut. sing. and plur. as adv. *much, greatly, very, strongly, long, often*, πολλόν, Il. 9, 506. 20, 178; πολλά, often μάλα πολλά, Il. 1, 35. Od. 2, 151. *b*) It enhances also the compar. and superl. πολὺ μᾶλλον, much more. πολλὸν ἀμείνων, much better. πολλὸν ἄριστος, by much the bravest.

* πολυσημάντωρ, ορος, ὁ, poet. *who rules many*, epith. of Pluto, h. Cer. 31. 84. 377.

πολύσκαρθμος, ον, poet. (σκαίρω), *leaping strongly, springing actively*, epith. of the Amazon Myrina, Il. 2, 814, † in reference to dancing; or according to some, *hastening away with steeds.*

πολυσπερής, ές, poet. (σπείρω), *wide-sowed, widely-scattered*, ἄνθρωποι, Il. 2, 804. Od. 11, 365.

πολυστάφυλος, ον (σταφυλή), *abounding in grapes, abounding in wine*, * Il. 2, 507. † h. 25, 11.

πολύστονος, ον (στένω), *much-groaning, unfortunate*, Od. 19, 118. *b*) Act. *causing many groans*, epith. of Strife, of the arrow, Il. 1, 445. 11, 73.

πολύτλας, αντος, ὁ, poet. (τλῆναι), that has endured much, *much-enduring, much-suffering*, epith. of Ulysses, only nom. Il. 8, 97. Od. 5, 171; and often.

πολυτλήμων, ονος, ὁ, ἡ (τλήμων), *much-enduring, much-sustaining*, epith. of Ulysses, Od. 18, 319; θυμός, the much-enduring spirit, Il. 7, 152.

πολύτλητος, ον, poet. (τλῆναι), that has suffered much, *much-enduring*, γέροντες, Od. 11, 38. †

πολυτρήρων, ωνος, ὁ, ἡ (τρήρων), *abounding in doves*, epith. of regions, * Il. 2, 502. 582.

πολύτρητος, ον (τρητός), *much-pierced, much-perforated*, σπόγγος, * Od. 1, 111. 22, 439.

πολύτροπος, ον (τρέπω), *that has endured much, far-travelled*, epith. of Ulysses, Od. 1, 1. 10, 230. Thus Voss Myth. Br. p. 102, and Nitzsch ad loc., as also the epexegesis shows; on the contrary, Damm and Wolf: *very versatile, crafty*, and so also h. Merc. 13, 439.

* πολύϋμνος, ον, poet. (ὑμνέω), *much-sung, highly celebrated*, h. 25, 7.

πολυφάρμακος, ον (φάρμακον), *acquainted with many remedies* or *magic drugs*, ἰητροί, Il. 16, 28; Κίρκη, Od. 10, 276.

Πολυφείδης, ους, ὁ, son of Mantius, grandson of Melampus, Od. 15, 249.

πολύφημος, ον (φήμη), *many-toned, much-speaking*; ἀοιδός, abounding in songs, Od. 22, 376; βάτραχος, the much-croaking frog, Batr. 12; ἀγορή, the many-voiced, noisy market-place, Od. 2, 150.

Πολύφημος, ὁ, 1) son of Neptune and of the nymph Thoosa, one of the Cyclopes in Trinacria, Od. 1, 70. After he had devoured six of the companions of Ulysses, the latter avenged himself by making him drunk and then putting out his eye with a glowing stake, Od. 9, 371 seq. conf. Κύκλωψ. 2) son of Elatus, brother of Cæneus, a Lapithe of Larissa, who took part in the Argonautic expedition. Having been left in Mysia, he founded the city Cios, Il. 1, 264.

πολύφλοισβος, ον, poet. (φλοῖσβος), *much-roaring, loud-resounding*, epith. of the sea, Il. 1, 34; and Od. 13, 85.

Πολυφήτης, ου, ὁ, a Mysian of Ascania, Il. 13, 791; it should prob. be read Περιφήτης, accord. to Strab. XIV. p. 511.

Πολυφόντης, ου, ὁ, son of Autophonus, who was slain by Tydeus before Thebes in an ambush, Il. 4, 395.

πολύφορβος, ον, poet. (φορβή), *much-nourishing, abounding in nourishment*, epith. of the earth, Il. 14, 200. 301; also πολυφορβή, * Il. 9, 365.

πολύφρων, ονος, ὁ, ἡ, poet. (φρήν), *very intelligent, very wise, very crafty*, epith. of Ulysses, Od. 14, 424; and of Vulcan, Il. 21, 367. Od. 8, 297.

* πολύφωνος, ον (φωνή), *many-voiced, loud-croaking*, Batr. 216.

πολύχαλκος, ον, poet. (χαλκός), *abounding in brass* or *copper*, spoken of persons and places, having many copper utensils, Il. 10, 315. 18, 289. Od. 15, 424. 2) *made of much brass, adorned with much brass, brazen*, epith. of heaven, Il. 5, 504. Od. 3, 2. According to Voss Myth. Br. 1, 27, in the literal sense; on the other hand, Völcker Hom. Geogr. p. 5, metaph. *imperishable, enduring.*

* πολυχρόνιος, ον (χρόνος), *long-enduring, lasting*, h. Merc. 123.

πολύχρῡσος, ον (χρυσός), *abounding in gold, rich in gold*, epith. of persons and places, Il. 7, 180. 10, 315. Od. 3, 305; *adorned with gold*, epith. of Venus, h. Merc. 1.

* πολυώνυμος, ον (ὄνομα), 1) *having many names*, epith. of Pluto, h. Cer. 18, 32. 2) having a great name, *much-renowned*, h. Ap. 82.

πολυωπός, ον (ὀπή), *having many holes, having meshes*, δίκτυον, Od. 22, 386. †

πομπεύς, ῆος, ὁ (πέμπω), *a companion, a conductor* upon a journey, Od. 3, 325. 376; metaph. spoken of a ship: πομπῆες νηῶν, the companions of ships, * Od. 4, 362.

πομπεύω (πομπεύς), *to accompany, to conduct*, Od. 13, 422. †

πομπή, ἡ (πέμπω), 1) the act of *accompanying, escorting*, with the idea of protection, spoken of men and gods, Il. 6, 171. Od. 5, 32. 2) *dismissing, sending home*, Od. 7, 151. 191. 8, 30. πομπῇσιν ὑπ' Εὐρυσθῆος, sent by Eurystheus, h. 14, 5.

πομπός, ὁ, *a companion, a conductor*, Il. 13, 416. 16, 671; also ἡ πομπός, Od. 4, 826.

πονέομαι (πόνος), fut. πονήσομαι, aor. ep. πονησάμην, pluperf. πεπόνητο (the act. πονέω not found in Hom.) 1) Intrans. *to have labor and pains, to work, to weary oneself, to be busy, to exert oneself*, often absol. Il. 2, 409; espec. spoken of battle, Il. 4, 374. 13, 288; περί τι, about any thing, Il. 24, 444; κατά τι, in any thing, Il. 15, 447; κατὰ δῶμα, Od. 22, 377; often κατὰ ὑσμίνην, to exert oneself in the battle, Il. 5, 84; with dat. instrum. τοῖς ἐπονεῖτο, Il. 18, 413, with which he worked, referring to the tools; in like manner Od. 16, 13. *b*) With particip. ὄφελεν πονέεσθαι λισσόμενος, to weary oneself with praying, Il. 10, 117. 2) Trans. with accus. *to produce by labor and pains, carefully to prepare any thing, to pursue diligently*, πολλά, Il. 9, 348. 18, 380; ἔργα, Od. 9, 250. 11, 9.

πόνος, ὁ (πένομαι), *work*, espec. (like *labor*), *hard work, pains, exertion*. πόνος ἐμεῖο κυνός, the labor about my shameless self, Il. 6, 355; espec. *the labor of war, battle*, Il. 5, 667. 6, 77; and often connected with νεῖκος, Il. 12, 348; δῆρις, Il. 17, 158; in the plur. πόνοι, in oppos. to ἀγοραί, Od. 4, 818; hence 2) *fatigue, pain, distress, suffering*, Il. 2, 421; connected with ὀϊζύς, Il. 13, 2; with κήδεα, Il. 21, 525; ἀνίη, Od. 7, 192; ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι [Il. 2, 291], indeed, it is also hard (a pitiable case) to be obliged to endure suffering so long, and then to go home, viz. *re infecta*. Thus correctly Wolf. *Nimirum laboribus fungimur, ut moleste ferentes redire velimus*, thus Lehrs de Aristarch. Stud. [p. 88; cf. also ἀνιάω]. (It signifies pain neither in Il. 19, 227, nor 21, 525; but prob. in Batr. 46.)

Ποντεύς, έως, ὁ, a Phæacian, Od. 8, 113.

* πόντιος, ον (πόντος), *from* or *in the sea*, epith. of Neptune, the ruler of the sea, h. 21, 3.

ποντόθεν, adv. (πόντος), *from the sea*, Il. 14, 395. †

πόντονδε, adv. (πόντος), *into the sea*, * Od. 9, 495.

Ποντίνοος, ὁ (acquainted with the sea), a herald of the Pheaces, Od. 8, 65.

ποντοπορεύω and ποντοπορέω (ποντοπόρος), *to navigate the sea, to sail upon the sea, to travel by sea*, Od. 5, 277. 278. 7, 267. The form ποντοπορέω only part. pres. * Od. 11, 11.

ποντοπόρος, ον (πείρω), *sailing over the sea, sea-traversing, sea-navigating*, epith. of ships, Il. 1, 439. 3, 46. Od. 12, 69; νεῦται, Ep. 8, 1.

πόντος, ὁ, ep. gen. ποντόφιν, Od. 24, 83; *the sea*; espec. *the open sea*. θάλασσα πόντου, the waters of the sea, Il. 2, 145. πόντος ἁλός, the sea of brine, the briny deep, Il. 21, 59.

πόντοφιν, see πόντος.

* ποντοτίνακτος, ον (τινάσσω), *shaken by the sea*, Ep. 4, 6, for the false reading ποτιάνακτος, accord. to Pierson.

πόποι, interj. akin to πάπαι, an exclamation of astonishment, displeasure, and grief, always at something unexpected, and comm. unpleasant, except Il. 2, 272, where it is an expression of joyful surprise; always also ὦ πόποι, *strange, impossible, awful, horrible*; ἦ δή, ἦ μάλα, ἦ ῥα often follow, Il. 2, 337. Od. 1, 32. 4, 169. h. Merc. 309. Accord. to Ap. Lex. and the Schol. it means *O gods!* as the Dryopes called their gods πόποι; hence we find ὦ πόποι, h. Merc. 309, it being taken as a vocat., conf. Müll. Geschich. Hell. St. II. p. 41. Spitzner ad Il. 15, 184.

πόρδαλις, ιος, ὁ, ἡ, ep. for πάρδαλις, *the panther*, Il. 13, 103. 21, 573. Od. 4, 457, ed. Wolf, where now Spitzner reads πάρδαλις, cf. πάρδαλις. Accord. to the Gramm. πόρδαλις is fem. but falsely; for Il. 21, 573, πόρ-

θαλις is also fem. The Greeks understood by this name *panthers, leopards*, etc. conf. Bothe ad Il. 13, 103.

πορεύω (πόρος), *to bring;* mid. *to go, to proceed*, Batr. 174.

Πορθεύς, ῆος, ὁ (the destroyer) (*Πορθάων*, Apd. 1, 7. 7), son of Agenor and Epicaste, king of Calydon, father of Œneus, Agrieus, etc. Il. 14, 115.

πορθέω (πέρθω), fut. ήσω, *to destroy, to desolate, to pillage*, πόλιας, τείχεα, Il. 4, 30. Od. 14, 264; *to rob, to plunder*, τρίποδας, h. Merc. 180.

πορθμεύς, ῆος, ὁ (πορθμεύω), one who conveys travellers over water, *a ferryman*, Od. 20, 187. †

πορθμός, ὁ (πόρος), *a place of passage, a ferry;* espec. *a strait, a sound*, * Od. 4, 671. 15, 29.

***πορίζω** (πόρος), prop. to bring into the passage; hence, *to bring to pass, to procure*, τινί τι, Ep. 14, 10.

πόρις, ιος, ἡ, poet. for πόρτις, Od. 14, 410; † see πόρτις.

πόρκης, ου, ὁ, *the ring* about the shaft of the spear, for holding fast the head, * Il. 6, 320. 8, 495.

πόρος, ὁ (πείρω), prop. *a passage*, espec. through shallow water; *the ford* of a river, Ἀλφειοῖο, Il. 2, 592. 14, 433. *b*) Spoken of the sea in distinction from ὁδός: πόροι ἁλός, *the paths* of the sea, Od. 12, 259.

πόρπη, ἡ (πείρω), *the ring* of a buckle, upon which lies the tongue (περόνη), hence *a buckle, a brooch* itself, Il. 18, 401. † h. Ven. 164.

***πορσαίνω** = πορσύνω, fut. πορσανέουσα, ep. for πορσανοῦσα, ed. Spitzner, accord. to Cod. Ven. Il. 3, 411. h. Cer. 156.

πορσύνω (*ΠΟΡΩ*), poet. fut. πορσυνέω, *to bring to pass, to further, to prepare*, only λέχος, εὐνήν τινι, to prepare a bed, a couch for any one, always spoken of the wife who shares the couch with the husband, Il. 3, 411 (cf. Nitzsch ad Od. l. c.) Od. 3, 403.

πόρταξ, ακος, ἡ = πόρτις, *a calf, a heifer*, Il. 17, 4. †

πόρτις, ιος, ἡ, another form πόρις, Od. 10, 410; *a calf, a heifer*, Il. 5, 162. † h. Cer. 174.

***πορτιτρόφος**, ον, *nourishing calves* or *young cattle*, h. Ap. 21.

πορφύρεος, η, ον (πορφύρα), *purple, purple-colored*. *a*) colored with purple, dark red in different degrees; spoken of garments and carpets, φᾶρος, Il. 8, 221. Od. 4, 115; αἶμα, Il. 17, 361. 2) Metaph. spoken of the sea: πόρφ. κῦμα, *the purple wave*, spoken of the sea disturbed by wind or the stroke of the oar, Il. 1, 482. Od. 2, 428. πόρφ. ἅλς, Il. 16, 391; νεφέλη, a dark cloud, Il. 17, 351. πόρφ. θάνατος, dark death, like μέλας, Il. 5, 85. 16, 334; (accord. to Passow also *blood-red, bloody.*)

πορφύρω, poet. (πορφύρα), only pres. *to become purple, to purple*, spoken of the disturbed sea, which assumes a dark color, Il. 14, 16. *b*) Metaph. spoken of the heart: *to swell, to be restless.* πολλά οἱ κραδίη πόρφυρε, his heart was greatly agitated, spoken of the unquiet spirit of one who cannot come to a resolution, Il. 21, 551. Od. 4, 427.

***ΠΟΡΩ** (πόρος), obsol. pres. poet. from which aor. ἔπορον, ep. πόρον, part. πορών, perf. pass. πέπρωται, part. πεπρωμένος, prop. to bring to pass, hence *to procure, to give, to grant, to bestow*, τινί τι, for the most part spoken of things and states: δῶρα, φάρμακα, πένθος; of persons: τινὶ υἱόν, Il. 16, 185. ἀνδρὶ παράκοιτιν, to give a wife to a man, Il. 24, 60. *b*) For the accus. constr. with infin. πόρε καὶ σὺ Διὸς κούρῃσιν ἕπεσθαι τιμήν, grant also thou, that to the daughter of Jupiter honor be yielded, Il. 9, 513. 2) The perf. pass. is impers.; prop. *it is divided* or *distributed to;* then *it is fated, allotted by destiny*, τινί, to any one, with accus. and infin. Il. 18, 329. The part. πεπρωμένος, *fated, destined*, and with dat. of the thing, ὁμῇ αἴσῃ, to the same fate, Il. 15, 209. 16, 441.

πόσε, adv. (πός), *whither?* Il. 16, 422. Od. 6, 199.

Ποσειδάων, ωνος, ὁ, voc. Ποσειδάον, ep. for Ποσειδῶν (accord. to Herm. from πόσις and εἴδεσθαι, *quod potibilis videtur*), *Neptune*, son of Saturn and Rhæa, brother of Jupiter, of Pluto, etc., husband of Amphitrite, Il. 15, 187. He is ruler of the sea, espec. of the Mediterranean sea, which fell to him by lot, Il. 14, 156. 15, 189. Although he reigns independently in his vast dominion, yet he recognizes the precedence of Jupiter as the elder, Il. 8, 210. 13, 355; and even unharnesses his steeds, Il. 8, 440. He has his dwelling in the depths of the sea near Ægæ (see Αἰγαί), Il. 13, 21. Od. 5, 381. Here stand his steeds; but he also comes to the

assemblies of the gods in Olympus, Il. 8, 440. 15, 161. As sovereign of the sea he sends storms, Od. 5, 291; he gives also favorable winds and a prosperous voyage, Il. 9, 362. Od. 4, 500. He shakes the earth (*ἐνοσίχθων, ἐννοσίγαιος*), but he also holds it firm by his element (*γαιήοχος*). As the creator of the horse, he is the inventor and overseer of games with horses, Il. 23, 307. 584; and as such he is the god of the house and country of the horseman Nestor, see Nitzsch ad Od. 3, 7. In the Iliad he appears as the enemy of the Trojans, Æneas excepted, Il. 21, 442 seq., since Laomedon refused him the promised reward, when he and Apollo built the walls of Troy (see *Λαομέδων*). In the Od. he persecutes Ulysses because he had blinded his son Polyphemus, Od. 1, 20. 5, 286 seq. The symbol of his power is the trident; with this he excites and subdues the sea, Il. 12, 27. Od. 4, 506. He was worshipped at Onchestus, Helicæ (see Ἑλικώνιος). Black bulls were sacrificed to him, Od. 3, 6. Il. 20, 404; also boars and rams, Od. 11, 130. Of his numerous progeny Homer mentions Eurytus and Cteatus, Nausithous, Polyphemus, Peleus, and Neleus.

Ποσιδήϊον, τό, a temple of Neptune, Od. 6, 266. †

Ποσιδήϊος, η, ον, Ion. for *Ποσείδειος, sacred to Neptune*, ἅλσος, Il. 2, 506. †

πόσις, ιος, ὁ, poet. dat. *πόσει* and *πόσεϊ*, Il. 5, 71; *a husband*, Il. and Od.

πόσις, ιος, ἡ (*πίνω*), *drink*, often connected with *ἐδητύς*, Il. 1, 469; and *βρῶσις*, Il. 19, 210. Od. 1, 191.

ποσσῆμαρ, adv. ep. for *ποσῆμαρ* (*ἦμαρ*), *in how many days?* Il. 24, 657. †

πόστος, η, ον (*πόσος*), *how much?* Od. 24, 288. †

ποταμόνδε, adv. *into the river*, Il. 21, 13. Od. 10, 150.

ποταμός, ὁ, a river, a stream, spoken also of Oceanus, Il. 14, 245. 2) *a river-god*, Il. 5, 544. 20, 7. 73. To the river deities were sacrificed bulls and horses, Il. 21, 131. (Fr. *πίνω, πόω*, prop. potable water.)

ποτάομαι, ep. form of *πέτομαι, to fly*, pres. *ποτῶνται*, Il. 2, 462. h. Merc. 558; perf. *πεποτήαται*, Ion. for *πεπότηνται*, Il. 2, 90; sing. *πεπότηται*, Od. 11, 221.

πότε, adv. interrog. *when? at what time? Il. 19, 227. Od. 4, 642.*

πότε, enclit. adv. *once, on a certain time*, often in connection with other words, spoken both of past and future: *ἤδη ποτέ*, already once, Il. 1, 260; *ἤ ποτε*, Il. 1, 240; [*ὡς ποτέ*,] 4, 182.

ποτέομαι, Ion. for *ποτάομαι, to fly*, Od. 24, 7. †

πότερος, η, ον, which of the two, Il. 5, 85. †

ποτή, ἡ (*πέτομαι*), *the act of flying, flight*, Od. 5, 337. †

ποτής, ῆτος, ἡ (*πότος*), *the act of drinking, drink*, in connection with *ἐδητύς, βρωτύς*, Il. 11, 780. Od. 18, 406.

ποτητος, ή, όν (*ποτάομαι*), ep. *flying, winged*; *τὰ ποτητά*, fowls, Od. 12, 62. †

ποτί, ep. and Dor. for *πρός*, often alone and in composition.

ποτιβάλλω, Dor. for *προσβάλλω*.

ποτιδέγμενος, see *προσδέχομαι*.

ποτιδέρκομαι, ep. for *προσδέρκομαι*.

ποτιδόρπιος, ον, ep. for *προσδόρπιος*.

ποτικέκλιται, see *προσκλίνω*.

ποτινίσσομαι, ep. for *προσνίσσομαι*.

ποτιπεπτηνῖα, see *προσπίπτω*.

ποτιπτύσσομαι, for *προσπτύσσομαι*.

ποτιτέρπω, ep. for *προστέρπω*.

ποτιφωνήεις, εσσα, εν, ep. for *προσφωνήεις*.

πότμος, ὁ, poet. (*πίπτω*), prop. that which falls to any one, *lot, destiny*, in Hom. always in a bad sense: *fate, misery, death*, *ἀεικὶς πότμον ἐφιέναι τινί*, Il. 4, 396. *πότμον ἐναπλῆσαι*, Il. 11, 263. *πότμον ἐπισπεῖν*, to overtake one's fate, i. e. to die, Il. 6, 412; hence often in connection with *θάνατος*, Il. 2, 359; and *θανεῖν καὶ πότμον ἐπισπεῖν*, Od. 4, 196.

πότνια, ἡ and *πότνα*, h. Cer. 118; only nom. voc. and accus. *πότνιαν*, h. Cer. 203; poet. a female title of honor, 1) Adj. *honored, venerable*, spoken of goddesses and of mortal women, *πότνια Ἥρη*, Il. 1, 551; *μήτηρ*, Il. 6, 264. 2) As subst. *sovereign, mistress*, *θηρῶν*, Il. 21, 470. (Nitzsch would prefer *πότνα* ad Od. 5, 215; cf. on the word, Buttm. Ausf. Gram. I. p. 161.)

[*ποτνιάναχτος*, a false reading for *ποντοτίναχτος*, Ep. 4, 6; *regali nomine clara*, Barnes.]

ποτόν, τό (*πίνω*), *the act of drinking, drink*, Il. 1, 470. 11, 630. Od. 9, 354.

ποῦ, adv. interrog. (*πός*), 1) *where?* Il. 5, 171. Od. 1, 407. 2) *whither? ποῦ δέ σοι ἀπειλαὶ οἴχονται*, where are thy threats, Il. 13, 219.

πού, enclitic, adv. 1) *any where, some where*, Il. 16, 514. Od. 1, 297. 2) *any how, perhaps, perchance*, very often in connection with other particles, *οὕτω που*, Il. 2, 116; *ἦ που, μέν που, νύ που*, etc.

πουλυβότειρα, ἡ, ep. for *πολυβότειρα*, which see.

Πουλυδάμας, ep. for *Πολυδάμας*.

πουλύπους, ep. for *πολύπους*.

πουλύς, πουλύ, ep. for *πολύς, πολύ*, q. v.

πούς, ποδός, ὁ, dat. plur. *ποσί*, ep. *ποσσί* and *ποδεσσί*, dual. *ποδοῖϊν* for *ποδοῖν*, 1) *a foot*, spoken of men and brutes, also of birds: the claws, the talons, Od. 15, 526. *a*) *a step, course, running, race*, Il. 9, 523. (cf. *ἐλέγχω*); *ποσὶν ἐρίζειν*, with feet, i. e. to contend in the race, Il. 13, 328; *ποσὶ νικᾶν*, Il. 20, 410. Od. 13, 261. *b*) Proverb phrases: *ἐς πόδας ἐκ κεφαλῆς*, from the head to the feet, Il. 18, 353; *πρόσθεν* or *προπάροιθε ποδῶν*, before the feet, spoken of any thing lying near, Il. 20, 324. 21, 601; *παρὰ ποσί*, Od. 8, 376; cf. Il. 15, 280. 2) Metaph. *a foot; a*) the lower part of a mountain, Il. 2, 824. 20, 59. *b*) *the extremity of a sail*, or *the rope* at the lower extremity of a sail, with which the sails were set, cf. Köpke Kriegsw. d. Gr. p. 171. Od. 5, 260. 10, 32.

Πράκτιος, ὁ, a river in Troas, which falls into the Hellespont between Abydos and Lampsacus, now *Bargus*, Il. 2, 835.

Πράμνειος οἶνος, ὁ, Pramnian wine, Il. 11, 639. Od. 10, 235. According to Eustath. named from the mountain *Pramne* on the island Icaria (now *Nikaria*); according to other critics it grew near Smyrna or Ephesus, Plin. Hist. N. 14, 5, 6. It was used in the preparation of a strengthening drink, and probably the ancients understood by it, all strong and sour wines without reference to the origin. Some would therefore derive the word from *παραμένειν* (wine which keeps good), Ælian, V. h. 12, 31.

πραπίδες, αἱ, poet. 1) Prop. = *φρένες, the diaphragm*, Il. 11, 579. 17, 349. 2) Metaph. *the understanding, thought;* because the diaphragm was regarded as the seat of thought, comm. *ἰδυίῃσι πραπίδεσσιν*, Il. 1, 608. Od. 7, 92.

πρασιά, ἡ, a garden-bed, only plur. Od. 7, 127. 24, 247.

**Πρασσαῖος, ὁ*, ep. *Πρασαῖος* (*πράσον*), *Garlic-green*, name of a frog, Batr. 225.

**πράσον, τό, garlic*, a sea-plant similar to garlic, Batr. 56.

**Πρασσοφάγος, ὁ*, ep. for *Πρασοφ.* (*φαγεῖν*), *Garlic-eater*, name of a frog, Batr. 235.

**πράσσω*, Att. for *πρήσσω*, Batr. 186. †

**πρέμνον, τό* (akin to *πρυμνός*), *a trunk, a block*, h. Merc. 238.

πρέπω (akin to *πείρω*), prop. to shine, to gleam out; comm. *to be prominent, to be distinguished, διὰ πάντων*, Il. 12, 104; in tmesis, *μετὰ πρέπει ἀγρομένοισιν*, Od. 8, 172; *τινί*, in any thing, Od. 18, 2. h. Cer. 214.

**πρέσβειρα, ἡ*, poet. = *πρέσβα*, h. 3, 32.

πρέσβᾰ, ἡ, ep. fem. of *πρέσβυς, an aged woman, a venerable female, venerable*, an epith. of honor in Il. 5, 721. 8, 383; in the Od. also of mortals, Od. 3, 452.

πρεσβήϊον, τό (*πρέσβυς*), a present which the eldest received, *a gift of honor*, Il. 8, 289. †

**πρεσβηΐς, ίδος, ἡ*, poet. fem. = *πρέσβα*; *τιμή*, worthy honor, h. 29, 3.

**πρέσβις, ἡ*, poet. = *πρεσβεία, age*, h. Merc. 431.

πρέσβιστος, η, ον, see *πρέσβυς*.

πρεσβυγενής, ές (*γένος*), *elder in years, first-born*, Il. 11, 249. †

πρέσβυς, ὁ, poet. for *πρεσβύτης*, not occurring in Hom., but the fem. ep. *πρέσβα, πρέσβειρα, πρεσβηΐς*, compar. *πρεσβύτερος, η, ον*, Il. 11, 787; superl. *πρεσβύτατος, η, ον* and *πρέσβιστος*, h. 30, 2; *old, venerable. πρεσβύτατος γενεῇ*, eldest in birth, Il. 6, 24. Od. 13, 142.

πρήθω, poet. form of *πίμπρημι*, which is not found in Hom.; aor. 1 *ἔπρησα*, ep. *πρῆσα*, 1) *to burn, to inflame, τί*, with gen. mater. (cf. Kühner § 455. Anm.); *θύρετρα πυρός*, with fire, Il. 2, 415; cf. *ἐνιπρήθω*. 2) *to blow upon, to swell*, spoken of wind, *τί*; *μέσον ἱστίον*, Od. 2, 427. *b*) *to cast out, to breathe out, to blow out, αἷμα ἀγὰ στόμα*, Il. 16, 350. (Accord. to Buttm. Lexil. I. p. 107, akin to *πρίω* and *πέρθω*; it is uncertain whether its prop. signif. is *to kindle, to inflame*, or *to spout out, to emit;* accord. to Rost it is, *to rattle, to crack.*)

πρηκτήρ, ῆρος, ὁ (*πρήσσω*), Ion. for *πρακτήρ*, 1) *a performer, a doer, an author, ἔργων*, Il. 9, 443. 2) Espec. *a tradesman*, Od. 8, 162.

πρηνής, ές, Ion. for *πρανής* (akin to *πρό*), *bent forwards, headlong, κατὰ* (adv.) *πρηνὲς βάλλειν τι*, to cast any thing down, Il. 2, 414.

πρηνὴς ἠρίπη, he fell forwards, Il. 5, 58. ἔπεσε, ἑλιάσθη, also πρηνὴς ἐν κονίῃσι, Il. 2, 418.

πρῆξις, ιος, ἡ (πράσσω), 1) *doing, an action, business, undertaking,* κατὰ πρῆξιν, on business, in opposition to μαψιδίως, Od. 3, 72. espec. *traffic,* h. Ap. 398. 2) the avails of it, *gain, advantage,* οὔτις πρῆξις πέλεται γοοῖο, there is no advantage from lamenting, (V. 'we effect nothing,') Il. 24, 524; or οὔτις πρ. ἐγίγνετο μυρομένοισιν, there was no help to them complaining, Od. 10, 202.

πρήσσω, Ion. for πράσσω, fut. πρήξω, aor. ἔπρηξα, prop. *to do, to act;* hence, 1) *to effect, to accomplish, to attain,* with accus., Od. 16, 88; ἔργον, Od. 19, 324; absol. Il. 18, 357; espec. part. πρήξας, Od. 3, 60; often with οὔτι, Il. 1, 562. 11, 552. Od. 2, 191. 2) Espec. spoken of a way: *to finish, to pass over,* with accus. κέλευθον, Il. 14, 282. Od. 13, 83; ἅλα, to sail over the sea, Od. 9, 491; with gen. ὁδοῖο, Il. 24, 264. Od. 3, 476. 3) *to collect,* to gather, τινὰ τόκους, usury from any one, Batr. 186.

* πρηΰνω, Ion. for πραΰνω (πραΰς), *to render mild, to calm, to appease,* with. accus. h. Merc. 417.

* πρηΰς, ΰ, Ion. for πραΰς, *mild, gentle,* h. 7, 10. cf. Gramm.

πρίασθαι, mid. defect. verb, of which only aor. 2 is in use, 3 sing. πρίατο, *to buy,* τί, any thing, κτεάτεσσιν, for treasures, * Od. 1, 430. 14, 115. 452.

Πριαμίδης, ου, ὁ, son of Priam, (the first ι long by the arsis).

Πρίαμος, ὁ, son of Laomedon, king of Troy, husband of Hecuba. Accord. to Hom. he had fifty sons, nineteen of them by Hecuba. Hector was the dearest of them all, Il. 24, 493 seq. Of the time before the Trojan war, it is mentioned that he aided the Phrygians against the Amazons, Il. 3, 184 seq. At the beginning of the siege of Troy he was already at an advanced age, and took no part in the contest, Il. 24, 487. He appears only once on the battle field, to conclude the treaty concerning the duel of Paris and Menelaus, Il. 3, 261. After Hector's death, he went under the conduct of Mercury into the tent of Achilles, and redeemed the corpse of his son, Il. 24, 470 seq. Accord. to later tradition he was slain by Neoptolemus, son of Achilles. (On the name Πρίαμος, cf. Apd. 2, 6, 4.)

πρίν, adv. and conjunct. I) Adv. of time: in independent sentences, *before, ere, first, sooner,* and gener. *earlier,* at an earlier time; comm. oppos. to νῦν, Il. 2, 112. 344; πολὺ πρίν, long before, Od. 2, 167. 2) Often with the article, τοπρίν or τὸ πρίν, ed. Spitz. Il. 6, 125. 16, 373; but Od. τὸ πρίν, Od. 3, 265. 4, 32; *formerly* (olim). 3) As adv. it stands also with indicat. πρὶν μὲν καὶ γῆρας ἔπεισιν, first shall old age come upon her, Il. 1, 29; cf. Thiersch § 292. 2. Il. 18, 283; with optat. πρὶν κεν ἀνιηθείς σὴν πατρίδα γαῖαν ἵκοιο, before thou shouldst come to thy native land distressed, Od, 3, 117. II) Conjunct. in relative clauses of time: *before, ere;* in this signif. πρὶν—πρίν, πρὶν—πρίν γε, πάρος—πρίν γε, etc., often stand in Hom. 1) With indicat. in the Hom. poems alone only in h. Ap. 357; but πρὶν γ' ὅτε, *as long as, until,* Il. 9, 588. 12, 437. Od. 4, 180. 13, 322. h. Ap. 47. 2) With the future only in conceived actions, when the main clause is always denied. *a*) With subjunct. after a primary tense in the main clause, Il. 24, 551. Od. 10, 175; with πρὶν γε, Il. 18, 135. Od. 13, 336; with πρὶν γ' ὅτ' ἄν, Od. 2, 374. *b*) With optat. after an historical tense in the main clause, Il. 21, 580; after πρὶν γ' ὅτε, Il. 9, 488. 3) Most frequently with infin. aor. when the action of the subordinate clause appears as a temporal consequence of the main clause: οὐδ' ὄγε πρὶν—Κῆρας ἀφίξει, πρὶν γ' ἀπὸ πατρὶ—δομέναι—κουρήν, Il. 1, 98. 9, 387; and often. The infin. with accus. occurs when the dependent clause has a new subject, Il. 6, 82. 22, 156. Od. 23, 138. Also πρὶν γ' ἢ (cf. *priusquam*), Il. 5, 288. 22, 266. 4) In Hom. passages also occur where the infin. is exchanged with the optat., Il. 17, 504 seq. 5) πρὶν stands elliptically, Od. 15, 394; πρὶν ὥρη subaud. ἦ, before it is time. (ι is short, but is used as long ep.)

πριστός, ή, όν (πρίω), prop. *sawn, cut;* ἐλέφας, polished ivory, * Od. 18, 196. 19, 564.

πρό, I) Prep. with gen.; ground signif. *before.* 1) Spoken of place: *before,* pro; in oppos. to μετά and ἐν, πρὸ ἄστεος, before the city; πρὸ πυλάων, also with the idea of withdrawing: πρὸ ὁδοῦ ἐγένοντο, they were forward upon the way, further on, Il. 4, 382. 2) Spoken of time: *before,* πρὸ γάμοιο, Od. 15, 524; and separated from the case: καί τε πρὸ ὃ τοῦ ἐνόησεν, i. e. ὃ ἕτερος πρὸ τοῦ

ἑτέρου, one perceived it before the other, Il. 10, 224. Thus Voss, correctly with the Schol. [br. and Heyne]. (Köppen, 'the one thinks for the other.') 3) In causative relations: *a*) To indicate protection, primarily, still bordering on the idea of place: *for, in defence of*, (pro). *μάχεσθαι πρό τινος*, to fight for any one, Il. 4, 156. 8, 57. *ἀεθλεύειν πρὸ ἄνακτος*, Il. 24, 734; *ὀλέσθαι πρὸ πόλης, pro patria mori*, Il. 22, 110. *b*] In assigning the cause: *for; πρὸ φόβοιο*, for fear, Il. 17, 667. [But *φόβος* in Hom. always signifies flight; hence the sense is *before flight*, and the passage belongs to no. 2.] Sometimes *πρό* is separated from its case by other words, Il. 23, 115. II) Adv. 1) Of place: *before, forwards, in front*, Il. 1, 195. 13, 799. 17, 355; in connect. with adv. *πρὸ Ἰλιόθι*, before Troy, Il. 8, 561; *forth, forward; πρὸ φόωσδε*, forth to the light, Il. 16, 188. h. 9, 119. *b*) Spoken of time: *before, formerly*, Il. 1, 70. Od. 1, 37; *ἠῶθι πρό*, before morning, Od. 5, 469. *c*) Often with other prep.: *ἀποπρό, διαπρό, περιπρό*, etc. III) In composition it has the significations of place: *before, forwards, onward, forth*; of time: *before, formerly*; and of preference: *sooner, rather*.

προαλής, ές (*ἅλλομαι*), leaping forward, i. e. *descending, prone, steep, χῶρος*, Il. 21, 262. †

προβαίνω (*βαίνω*), only perf. *προβέβηκα*, pluperf. *προβεβήκει*, also ep. part. pres. *προβιβάς* and *προβιβῶν*. 1) Intrans. *to stride forward, to go forward, to step along, ποσί*, Il. 13, 18; *προβέβηκε ἄστρα*, the stars have already gone far forward, i. e. are near to setting, Il. 10, 252. 2) *to go before, τινός τινι*, any one in any thing, i. e. to excel, Il. 6, 25. 16, 54.

προβάλλω (*βάλλω*), only aor. 2 without augm. *πρόβαλον*, iterat. *προβάλεσκε*, Od. 5, 331; aor. 2 mid. *προβαλόμην, to cast before, τινί τι* or *τινα*; *Νότος Βορέῃ προβάλεσκε φέρεσθαι*, sc. *αὐτόν*, Notus cast him (Ulysses) to Boreas to drive him, Od. 5, 331; metaph. *ἔριδα*, to begin a strife, Il. 11, 529. Mid. *to cast before oneself, to sprinkle* or *strew*, with accus. *οὐλοχύτας*, Il. 1, 458. Od. 3, 447; *θεμείλια*, to lay the foundation, Il. 23, 255. *b*) to cast oneself beyond any one, i. e. *to excel* any one, *τινὸς νοήματι*, Il. 19, 218.

πρόβασις, ιος, ἡ, ep. prop. the act of stepping forwards; hence, *moveable possessions*, in distinction from *κειμήλιον*, espec. *herds*, Od. 2, 75. †

πρόβατον, τό (*προβαίνω*), that which goes forward, comm. in the plur., *cattle, herds of cattle*, * Il. 14, 124. 23, 500; (later, *a sheep*).

προβέβουλα, defect. perf. from an obsol. verb, *προβούλομαι* (*βούλομαι*), ep. *to choose rather, to prefer, τινά τινος*, one to another, Il. 1, 113. †

προβιβάς, ep. as part. pres. *striding forward*, of *προβαίνω*, from a form *προβίβημι*, Il. 13, 18. Od. 17, 27.

προβιβῶν, ῶντος, ep. part. pres. of *προβαίνω*, from a form *προβιβάω*, Il. 13, 807. 16, 609. Od. 15, 555.

προβλής, ῆτος, ὁ, ἡ (*προβάλλω*), prop. cast forth; comm. *prominent, springing upwards, σκόπελος, πέτρη*, Il. *στῆλαι*, projecting pillars upon the walls, *buttresses, props*, Il. 12, 259; *ἀκταί*, Od. 5. 405. 13, 97.

προβλώσκω (*βλώσκω*), aor. *πρόμολον*, ep. without augm., *to go* or *come forth, to go out*, Il. 18, 382. 21, 37; *θύραζε*, Od. 19, 25. 21, 239. 385.

προβοάω (*βοάω*), *to cry out* before others, i. e. *to cry aloud*, Il. 12, 277. †

πρόβολος, ον (*προβάλλω*), *prominent, projecting*, subst. *ὁ, a projecting rock*, Od. 12, 251. †

προβούλομαι, see *προβέβουλα*.

προγενέστερος, η, ον, compar. earlier born: *older, more aged*, and superl. *προγενέστατος, η, ον*, from an obsol. positive, *προγενής, the eldest*, compar. with *γενεῇ*, Il. 9, 161; † superl. h. Cer. 110.

προγίγνομαι (*γίγνομαι*), only aor. 2 *προγενόμην*, without augm. prop. to happen before. 2) *to be before, to go before*, Il. 18, 525. † *ἐπί τι*, h. 7, 7.

* *προγιγνώσκω* (*γιγνώσκω*), only infin. aor. 2 *προγνῶναι, to know before, to learn before, τί*, h. Cer. 258.

πρόγονος, ὁ (*γίγνομαι*), one born first, *the elder; πρόγονοι*, the older sheep, Od. 9, 221. †

προδαῆναι (*ΔΑΩ*), ep. part. aor. 2 pass. *προδαείς, to learn* or *know before*, Od. 3, 396; † see *ΔΑΩ*.

προδοκή, ἡ (*προδέχομαι*), a place where one lies in wait, *an ambush, an ambuscade, ἐν προδοκῇσιν*, Il. 4, 107. †

πρόδομος, ὁ (*δόμος*), *a vestibule*, sometimes the place before the door of the house, sometimes the passage from the house to the

court, *a front entry, a porch*, Il. 24, 673. Od. 4, 302. 14, 5.

προείργω, ep. for προείργω (εἴργω), *to to avert before, to repel*, τινά, and infin. Il. 1, 569. †

προέηκα, see προΐημι.

προείδον (εἶδον), part. προϊδών, aor. mid. 3 plur. subj. προΐδωνται, Od. 13, 155; aor. 2 of προοράω, *to look forwards, to see at a distance, to espy at a distance*, τί, spoken only of place, Il. 17, 756. Od. 5, 393. Mid. = act.

[προεῖπον, in tmesis, Od. 1, 37; or πρό may be adv.]

προέμεν, see προΐημι.

προερέσσω (ἐρέσσω), aor. 1 προέρεσα, ep. σσ, *to row forwards, onwards*, ἐς λιμένα, Od. 13, 279; trans. τὴν (νῆα) δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς, Il. 1, 435; a reading adopted by Spitzner for προέρυσσαν, because προερύειν signifies 'to draw forward,' and hence cannot be spoken of oars. Also in Od. 9, 73; αὐτὰς—προερέσσαμεν ἠπειρόνδε.

προερύω, poet. (ἐρύω), aor. 1 προέρυσα, ep. σσ, *to draw forwards, onwards;* spoken always of ships, *a*) From the shore into the sea, ἅλαδε, Il. 1, 308. *b*) From the open sea to propel by rowing to the land, ἠπειρόνδε, Od. 9, 73. Il. 1, 435; but conf. προερέσσω.

πρόες, see προίημι.

προέχω, contr. προΰχω (ἔχω), always in the contr. form, except imperf. 3 sing. πρόεχε, Od. 12, 11. 2) Intrans. *to be before, to come before*, spoken of persons: προΰχων, *the prominent man*, Il. 23, 325. 453; δήμου, to be eminent among the people, h. Cer. 151; spoken of things: *to project, to be prominent*, Od. 12, 11. Mid. *to have* or *hold before oneself*, ταύρους, Od. 3, 8; (where others read, προὔθεντο).

προήκης, ες (ἀκή), *pointed before*, Od. 12, 205. †

* προθαλής, ές, poet. (θάλλω), *growing well*, h. Cer. 241.

προθέλυμνος, ον, poet. (θέλυμνον), *by the roots, utterly, entirely* (Schol. πρόῤῥιζος), προθελύμνους ἕλκετο χαίτας, he pulled his hair out with the roots, Il. 10, 15. προθέλυμνα χαμαὶ βάλε δένδρεα, he utterly prostrated the trees (V. 'one upon another'), Il. 9, 541; φράσσειν σάκος σάκεϊ, shield pressed on shield compactly, densely, in close array, Il. 13, 130. They locked the shields *so closely* together that no space remained between. (Others take it in reference to τετραθέλυμνος, with close layers. The derivation from θέλυμνον = θεμέλιον, from the foundation, is most probable; the signif. *closely, one upon another* (Schol. ἐπ' ἀλλήλοις), seems borrowed from the last passage; still Voss follows it, and Köppen ad Il. 13, 130.)

προθέουσι, Il. 1, 291; see προτίθημι.

προθέω (θέω), Ion. iterat. imperf. προθέεσκε, *to run before*, Il. 10, 362. 22, 459. Od. 11, 515.

Προθοήνωρ, ορος, ὁ, son of Areilycus, leader of the Bœotians, Il. 2, 495.

Πρόθοος, ὁ, son of Tenthredon, leader of the Magnetæ, Il. 2, 756.

προθορών, see προθρώσκω.

Προθόων, ωνος, ὁ, a Trojan, slain by Teucer, Il. 14, 515.

προθρώσκω (θρώσκω), part. aor. προθορών, *to leap before, to spring before*, * Il. 14, 363. 17, 522.

προθυμίη, ἡ (θυμός), *readiness, good will, good courage*, plur. Il. 2, 588. † (Poet. with ῑ.)

* προθύραιος, ον (θύρα), *before the door*, τὰ προθύραια = πρόθυρα, h. Merc. 384.

πρόθυρον, τό (θύρα), comm. plur. *the door-way* to the court, Il and Od. 2) *the place before the door, a porch*, Od. 20, 355. 21, 299. 22, 474.

προϊάλλω (ἰάλλω), poet. only imperf. *to send forth, to send away*, τινὰ ἀπ' οὐρανόθεν, Il. 8, 365; ἐπὶ νῆας, Il. 11, 3; ἀγρόνδε, Od. 5, 369.

προϊάπτω (ἐάπτω), fut. προϊάψω, aor. προΐαψα (ῐ), prop. to thrust forth; then, *to send away, to send*, τινὰ Ἄϊδι, any one to Pluto, Il. 1, 3. 6, 487; Ἀϊδωνῆϊ, * Il. 5, 190.

προΐειν, see προΐημι.

προΐημι (ἵημι), imperf. Ion. and Att. προΐειν, aor. 1 προΐηκα or προέηκα, 2 aor. 3 plur. πρόεσαν, imperat. πρόες, πρόετω, infin. προέμεν, ep. for προεῖναι, prop. to send forwards; hence, 1) Spoken of persons: *to send forth, to send away, to let go*, τινά, Il. 1, 326; with infin. following, καλήμεναι, in order to call, Il. 10, 125. cf. v. 388. 563. *b*) Of things: νῆας, Il. 7, 468; of missiles: *to let fly, to cast, to hurl*, ὀϊστούς, βέλος, ἔγχος, Il. 8, 297. 17, 516; of a river: ὕδωρ ἐς Πηνειόν, it sends out, i. e. pours its water into the Peneus, Il. 2, 752. 2) *to let go, to let fall*, πηδάλιον ἐκ χειρῶν, Od. 5, 316; ἔπος, to let a word drop,

Od. 14, 466. *πόδα προσηκε φέρεσθαι*, Od. 19, 468; *φήμην*, Od. 20, 105. 3) *to send to*, *τινά* or *τί τινι*, Il. 1, 127; *ἀγγελίας*, to send an embassy, Od. 2, 92; and gener. *to give, to bestow*, like *διδόναι*; *κῦδός τινι*, Il. 16, 241. *ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι*, he let the breath of the Zephyr blow upon me, Od. 10, 25; *οὖρον*, Od. 3, 183. [But *πρό* cannot signify *to*; it rather means *forth*, and these citations may better be referred to no. 2.]

προΐκτης, ου, ὁ (*προΐξ*), *a beggar*, Od. 17, 449. *ἀνὴρ προΐκτης*, * Od. 17, 347. 352.

προΐξ, contr. *προῖξ*, gen. *προικός*, *a gift, a present. γεύεσθαι προικός*, to enjoy a present, Od. 17, 413; then *προικός*, as adv. *gratuitously*, i. e. without a present in return, *χαρίζεσθαι*, Od. 13, 15 (conf. Thiersch § 198. 6). Another Schol. connects *προικός* as a subst. with *χαρίσασθαι*; hence Voss and Passow: 'to bestow generous gifts.'

προΐστημι (*ἵστημι*), aor. 1 part. *προστήσας*, trans. *to place before, to put before; τινὰ μάχεσθαι*, any one to fight, Il. 4, 156. †

Προῖτος, ὁ, son of Abas, king of Tiryns, husband of Antia. Being expelled by his brother Acrisius, he fled to king Iobates in Lycia. He gave him his daughter Antia, and restored him to his kingdom, Il. 6, 157 seq.

προκαθίζω (*ἵζω*), *to sit down before, to settle*, spoken of cranes, Il. 2, 463. †

προκαλέω (*καλέω*), only mid. aor. 1, ep. *προκαλεσσάμην*, subj. *προκαλέσσεται* with shortened vowel, Il. 7, 39, 1) *to call forth to oneself, to challenge*, *τινά*, absol. Od. 8, 142; and *χάρμῃ*, to battle, Il. 7, 218. 285; or *μαχεσάσθαι*, Il. 4, 432. 2) Metaph. *to solicit, to court*, *ὕπνον*, h. Merc. 241.

προκαλίζομαι, ep. form, only mid. pres. and imperf. *to challenge, to call forth* to battle, *τινά*, Il. 5, 807; and with infin. Il. 3, 19. Od. 8, 228; *χερσί*, to a pugilistic combat, Od. 18, 20.

**προκάς, άδος, ἡ* = *πρόξ*, h. Ven. 71.

**προκατέχω* (*ἔχω*), only mid. *to hold down before oneself, τί*, h. Cer. 197.

πρόκειμαι, depon. mid. (*κεῖμαι*), *to lie before, to be ready*, only *προκείμενα ὀνείατα*, Il. 9, 91. Od. 1, 149.

πρόκλυτος, ον, poet. (*κλύω*), *heard before. πρόκλυτα ἔπεα*, words formerly heard, i. e. old traditions, Il. 20, 204. †

Πρόκρις, ιδος, ἡ, daughter of Erectheus, king of Athens, wife of Cephalus, known for her want of fidelity to her husband. She is said to have been unintentionally slain by Cephalus, who took her for a wild animal, Od. 11, 321.

πρόκροσσος, η, ον (*κρόσσα*), accord. to the Schol. *step-wise. προκρόσσας ἔρυσαν νῆας*, they drew the ships up in the form of steps, Il. 14, 35; † i. e. in several rows one behind another as in a theatre, because the shore could not contain them all side by side. Schneider and Passow, on the other hand: *prominent like the battlement of a wall*, so placed, that their high sterns formed a kind of wall with projecting battlements, see Hdt. 7, 188.

προκυλίνδω (*κυλίνδω*), *to roll forward*; only mid. *to roll oneself forward, to roll on*, spoken of the sea, Il. 14, 18. †

προλέγω (*λέγω*), *to select, to choose*, part. perf. pass. *προλελεγμένοι*, the most select, Il. 13, 689. †

προλείπω (*λείπω*), aor. part. *προλιπών*, infin. *προλιπεῖν*, perf. *προλέλοιπεν*; prop. to leave before, gener. *to abandon, to leave behind, νεκρούς*, Il. 17, 275; with accus. metaph. *μῆτίς σε προλέλοιπε*, prudence forsook thee, Od. 2, 279.

προμαχίζω, poet. (*πρόμαχος*), *to be a champion, to fight in the front ranks; Τρωσί*, amongst the Trojans, Il. 3, 16. 2) *to fight as a champion* with any one, *τινί*, Il. 20, 376.

προμάχομαι (*μάχομαι*), *to fight before, to fight in the front ranks, τινός*, before any one, * Il. 11, 217. 17, 358.

πρόμαχος, ὁ (*μάχη*), *a champion*, one who fights in the front ranks, often in the plur. Il. 4, 505. Od. 18, 379.

Πρόμαχος, ὁ, son of Algenor, a leader of the Bœotians, Il. 14, 476. 482.

προμίγνῡμι (*μίγνυμι*), aor. pass. infin. *προμιγῆναι, to mingle before*; pass. *to unite oneself* with any one *before, τινί*, Il. 9, 452. †

προμνηστῖνοι, αι, α, only plur. *singly, one after another*, Od. 11, 233. 21, 230. (Accord. to Eustath. and the Gramm. from *μίνω*, fut. *μενέσω* for *προμενετῖνοι*.)

προμολών, see *προβλώσκω*.

πρόμος, ὁ (*πρό*), prop. *the front man*; always *a champion, ἀνήρ*, Il. 5, 333. Od. 11, 493; *τινί*, against any one, Il. 7, 75.

προνοέω (*νοέω*), aor. 1 ep. *προνόησα*, 1) *to see before, to perceive* before, with accus.

δόλον, Il. 18, 526. 2) *to consider beforehand, to devise beforehand*, ἄμεινόν τι, Od. 5, 365.

Πρόνοος, ὁ, a Trojan, slain by Patroclus, Il. 16, 399.

πρόξ, προκός, ἡ, prob. *a deer*, Od. 17, 295. † (The Schol. explain it by δορκάς and ἔλαφος.)

προπάροιθε and before a vowel προπάροιθεν, poet. (πάροιθε), 1) Adv. of place: *before, in front*, κιών, Il. 15, 260; ἰέναι, Od. 17, 277. b) Spoken of time: *before, previously*, Il. 10, 476. 11, 734. 15, 356; in oppos. to ὀπίσσω, Od. 11, 483. 2) Prep. with gen. spoken of place: *before*, πόλιος, Il. 2, 811. 6, 307. b) *along before, along*, ἠϊόνος, Il. 2, 92. Also it stands after the gen. Il. 14, 297. 15, 66.

πρόπᾶς, ᾶσα, ᾶν, poet. (πᾶς), *whole*, ἦμαρ, Il. 1, 601. Od. 9, 161. h. Merc. 206.

προπέμπω (πέμπω), aor. 1 προὔπεμψα, 1) *to stand before*, τινά, Od. 17, 54. 117; comm. *to send forth, to send*; εἰς Ἄϊδαο, sc. δόμον, to send any one to the abode of Pluto, Il. 8, 367.

προπέφανται, see προφαίνω.

προπίπτω (πίπτω), part. aor. προπεσών, *to fall forwards*, Batr. 255. 2) *to bend forwards, to lean forwards*. προπεσόντες ἔρεσσον, bending forward they rowed (*incumbentes*), * Od. 9, 490. 12, 194.

προποδίζω (ποδίζω), to put forward the foot, *to step forward*, * Il. 13, 158. 806.

* πρόπολος, ὁ, ἡ (πολέω), *a servant, a handmaid*, h. Cer. 440.

προπρηνής, ές, poet. (πρηνής), *bending forwards, prone*, oppos. to ὀπίσω, Il. 3, 218. τύπτειν τινὰ προπρηνεῖ, sc. φασγάνῳ, to strike any one with the bent sword, Od. 22, 98; (in distinction from thrusting with the point, Eustath. supplies χειρί.) ἐκτανύειν προπρηνέα τινά, to stretch out prone, Il. 24, 18.

προπροκυλίνδομαι, poet. strengthened κυλίνδ. 1) *to roll oneself forward*; τινός, to roll hither and thither before any one's feet, to supplicate him, Il. 22, 221; metaph. *to wander continually around*, Od. 17, 523.

προρρέω (ῥέω), poet. for προῤῥ., *to flow forwards, to flow on*, ἄλαδε, Il. 5, 598. 12, 19; εἰς ἅλαδε, Od. 10, 351. 2) *to cause to flow*, ὕδωρ, h. Ap. 380. cf. Herm. ad loc.

πρόῤῥιζος, ον (ῥίζα), *with the roots, from the foundation, radical*, * Il. 14, 415. 11, 157.

πρός, Dor. and ep. προτί and ποτί, I) Prep. *with gen. dat* and accus.; it is derived from πρό and has likewise the signif. *before*, but by construction with the three cases, in manifold relations; προτί and ποτί occur comm. with the accus., rarely with the dat., and each form only once with gen. Il. 11, 831. 22, 198. *A*) With gen. 1) Spoken of place: *a*) Prop. to indicate motion from an object: *from*. ἵκετο—ἠὲ πρὸς ἠοίων ἢ ἑσπερίων ἀνθρώπων, from eastern or western men, Od. 8, 29; comm. πρὸς indicates only motion, hence to a point, *to, towards*. πρὸς ἁλός, to the sea, Il. 10, 428. 430. πρὸς νηῶν, Il. 15, 670. πρὸς Βορέαο, to the north, Od. 13, 110. 21, 347. conf. 3) With accus. *b*) In indicating near approach to an object: *close upon, near by, before* (coram). ποτὶ πτόλιος πέτετ' ἀεί, he flew always close by the city, Il. 22, 198. τοῦτό σοι πρὸς Τρώων κλέος ἔσται, this shall redound to thy glory before the Trojans, Il. 22, 514. conf. 16, 85. 2) In causative relations, as indicating any thing which proceeds from or is effected by a person or thing: *from, through, by means of, by virtue of*. *a*) Spoken of the author: ἔχειν τιμὴν πρὸς Ζηνός, Od. 11, 302. ἀκούειν τι πρός τινος, from any one, i. e. from his mouth, Il. 6, 525. οἵτε θέμιστας πρὸς Διὸς εἰρύαται, from Jupiter (*auctore Jove*), Il. 1, 339; and with the pass. διδάσκεσθαι πρός τινος, to be taught by any one, Il. 11, 831. conf. Il. 6, 57. *b*) Spoken of the possessor: πρὸς Διός εἰσι ξεῖνοι, strangers belong to Jupiter, Od. 6, 207. 14, 57. *c*) In oaths and asseverations: πρὸς θεῶν, by the gods (for the sake of the gods), Il. 1, 339. 19, 188. Od. 11, 67. 13, 324. *B*) With dat. spoken only of place in indicating continuance with an object: *before, by, near, beside, upon, at*. πρὸς ἀλλήλῃσι ἔχονται, by one another, Od. 5, 329. Often with the implied idea of motion: λιάζεσθαι ποτὶ γαίῃ, βάλλεσθαι προτὶ γαίῃ, Il. 20, 420. 22, 64. 2) In indicating approach: *to, towards*, Od. 10, 68. *c*) With accus. 1) Spoken of place: *a*) In indicating motion or direction to an object: *to, towards, against*. ἰέναι πρὸς Ὄλυμπον, φέρειν τι προτὶ ἄστυ; also εἰπεῖν, μυθήσασθαι πρός τινα, to speak to any one; spoken also of the situation of places: πρὸς Ἠῶ τ' Ἠέλιόν τε, Il. 12, 239. Od. 9, 26. cf. Il. 8, 364. *b*) In a hostile signif.: μάχεσθαι πρὸς Τρῶας, to fight against the Trojans, Il. 17, 471; metaph. πρὸς δαίμονα, against the deity, i. e. against the will of the deity, Il. 17, 98.

104. 2) Spoken of time: *towards*, ποτὶ ἕσπερα, Od. 17, 191. 3) In causative relations; only of exchange: ἀμείβειν τι πρός τινα, to exchange any thing with any one, Il. 6, 235. II) Adv. without cases: comm. πρὸς δέ, *besides, moreover, in addition*, Il. 1, 245. 5, 307. III) In composition, πρός has the signif. already given: *to, towards*, etc.

προσάγω (ἄγω), aor. 2 προσήγαγον, *to lead to, to bring to, to procure for*, τί τινι, Od. 17, 446; † δῶρά τινι, to present gifts to any one, h. Ap. 272.

* προσᾴσσω (ἄΐσσω), part. aor. προσᾴξας, *to rush upon, to leap* or *spring to*, * Od. 22, 337. 342. 365.

προσαλείφω (ἀλείφω), *to rub on, to anoint*; φάρμακόν τινι, to anoint one with a drug, Od. 10, 392. †

προσαμύνω (ἀμύνω), infin. aor. προσαμῦναι, 1) *to repel, to avert*, τινά, Il. 5, 139. 2) With dat. τινί, *to come to protect, to aid*, * Il. 2, 238. 16, 509.

* προσαναγκάζω (ἀναγκάζω) aor. προσηνάγκασε, poet. σσ, *to constrain still further, to compel*, with infin. h. Cer. 413.

προσάπτω, Dor. and ep. προτιάπτω (ἅπτω), *to attach*; metaph. *to dispense, to grant*, κῦδός τινι, Il. 24, 110. †

προσαραρίσκω (*ΑΡΩ*), only part. perf. προσαρηρώς, intrans. *to fit to, to suit*; ἐπίσσωτρα προσαρηρότα, close fitting tires, Il. 5, 725. †

προσαρηρότα, see προσαραρίσκω.

προσαυδάω (αὐδάω), poet. 3 sing. imperf. προσηύδα, 3 dual προσαυδήτην, *to speak to, to address*, often absol. and with accus. τινά, ἐπέεσσιν, Il. 11, 136. Od. 15, 440; and μειλιχίοισιν sc. ἐπέεσσιν, to address with friendly words, Il. 4, 256; κερτομίοισι, Il. 1, 539. *b*) Most frequently with double accus. τινὰ ἔπεα, to speak words to any one.

προσβαίνω (βαίνω), part. aor. 2 προσβάς, aor. mid. ep. προσεβήσατο, 1) *to go to, to step to*; λὰξ προσβάς, treading upon any thing with the heel, Il. 5, 620. 2) With accus. Ὄλυμπον, to mount Olympus, Il. 2, 48; κλίμακα, Od. 21, 5; πρὸς δειράδα, h. Ap. 281.

προσβάλλω (βάλλω), ep. and Dor. προτιβάλλω, aor. 2 προσέβαλον, mid. προτιβάλλεαι, ep. for προσβάλλῃ. 1) Prop. to cast to; gener. *to cast*, τὶ γαίῃ, only in tmesis, Il. 1, 245. *b*) With accus. to cast upon any thing, *to hit* or *touch* any one, or any thing, thus Ἠέλιος προσέβαλλεν ἀρούρας, Helios touched the fields, i. e. illuminated them, Il. 7, 421. Od. 19, 433. Mid. *to cast oneself upon* any one, *to attack* any one, τινὰ ἔπεϊ, ἔργῳ, any one with words, in act, Il. 5, 879.

προσδέρκομαι, Dor. and ep. ποτιδέρκομαι, poet. (δέρκομαι), *to look upon, to behold*, τινά, Od. 20, 385; ποτιδ., Il. 16, 10. Od. 17, 518.

προσδέχομαι, depon. mid. Dor. and ep. ποτιδέχ. (δέχομαι), only part. aor. sync. ποτιδέγμενος, prop. to receive, to take up; only metaph. *to expect, to await*, τινά or τί, Il. 10, 123. 19, 234. Od. 2, 403; absol. *to wait, to stay*, with ὁππότ' ἄν or εἰ, Il. 7, 415. Od. 23, 91.

προσδόρπιος, ον, ep. ποτιδόρπ. (δόρπον), *pertaining to eating*, or *serviceable in eating*, * Od. 9, 234. 249.

προσειλέω, ep. προτιειλέω (εἰλέω), infin. προτιειλεῖν, *to press on, to drive*, τινὰ προτὶ νῆας, Il. 10, 347. †

πρόσειμι (εἶμι), only part. pres. προσιών, *to go to, to come to, to rush upon*, Il. 5, 515. 7, 308. Od. 16, 5.

προσείπον (εἶπον), aor. of πρόσφημι, always ep. προσέειπον, optat. Dor. and ep. προτιείποι, Il. 22, 329; prop. to speak to; hence, *to address*, τινὰ ἐπέεσσιν, Il. 1, 224; also with double accus. μῦθόν τινα, Il. 7, 46. 8, 280. Od. 6, 21.

προσερεύγομαι, mid. (ἐρεύγομαι), prop. to vomit forth with a noise; metaph. spoken of the waves of the sea: *to dash roaring upon, to beat upon*, with accus. πέτρην, *a rock*, Il. 15, 621. † (Others read ἀκτήν for αὐτήν).

πρόσθε, I) Adv. 1) Of place: *before, forwards*, in oppos. to ὄπιθεν, Il. 6, 181; ὄπλαι αἱ πρόσθεν, the fore hoofs, h. Merc. 77; ἔχειν, to hold before, Il. 4, 113; ἵππους πρόσθε βάλλειν, to drive the horses forwards, Il. 23, 572; but *to drive away*, prævertere, Il. 23, 639. 2) Spoken of time: *before, formerly*, Il. 5, 851. οἱ πρόσθεν, men of former times, Il. 9, 524; also τὸ πρόσθεν, Il. 12, 40. II) Prep. with gen. 1) Spoken of place: *before*, πρόσθεν ἕθεν, Il. 5, 56. 107. πρόσθε ποδῶν, before the feet, Od. 22, 4; then, with the implied idea of protection: ἵστασθαι πρόσθε τινός, to place oneself before any one, Il. 4, 54. τάων πρόσθε, before these for defence, Il. 16, 833. cf. Il. 21, 587. Sometimes the dative appears to be connected with it, which would better be referred to the verb,

Il. 5, 300. 315. Od. 5, 452. 2) Of time: *before*, Il. 2, 359.

πρόσκειμαι (κεῖμαι), *to lie* or *to be upon*, spoken of a tripod, οὔατα προσέκειτο, there were handles (ears) upon it, Il. 18, 379. †

προσκηδής, ές (κῆδος), *careful, interested*, (V. 'intimate'), Od. 21, 35; † accord. to others, related.

προσκλίνω, ep. ποτικλίνω (κλίνω), perf. pass. ποτικέκλιμαι, *to lean upon, to lay upon*, τί τινι: βέλος κορώνῃ, Od. 21, 138. θρόνος ποτικέκλιται αὐγῇ, others (αὐτῇ), a seat stood in the light, * Od. 6, 308.

προσλέγομαι, mid. (λέγω), aor. sync. προσέλεκτο, *to lay oneself beside*, or *near*, Od. 12, 34. †

προσμῡθέομαι, depon. mid. Dor. and ep. προτιμῡθ, (μῡθέομαι), infin. aor. 1 προτιμῡθήσασθαι, *to speak to, to address*, τινί, Od. 11, 143. †

προσνίσσομαι, Dor. ποτινίσ., poet. (νίσσομαι), *to go to* or *come to*, with εἴς τι, Il. 9, 381; † in the Dor. form.

προσόσσομαι, see προτιόσσομαι.

προσπελάζω, poet. syncop. προσπλάζω (πελάζω), Od. 11, 583. 1) Trans. *to bring near, to cause to approach*; νῆα ἄκρῃ, to urge the ship to the promontory, Od. 9, 285. 2) Intrans. *to approach, to come near*, spoken of the waves of the sea: to come rolling on, Il. 12, 285. Od. 11, 583; in the syncop. form.

προσπίλναμαι, mid. (πίλναμαι), only imperf. *to approach, to draw near*, τινί, to any thing, Od. 13, 95. †

προσπίπτω (πίπτω), part. perf. ep. προσπιπτηώς, *to fall upon*; metaph. *to happen upon* or *to*; in the perf. *to lie upon* or *near*. ἀκταὶ λιμένος ποτιπεπτηυῖαι, the shores lying near, towards the harbor, (V. 'falling into, or forming a bay'), Od. 13, 95. †

προσπλάζω, ep. for προσπελάζω, q. v.

προσπτύσσομαι, mid. Dor. and ep. ποτιπτύσ., Od. 2, 77; (πτύσσω), fut. προσπτύξομαι, aor. subj. προσπτύξομαι, Od. 8, 478; prop. to lie closely in folds. 2) Comm. metaph. *a*) *to embrace, to encompass, to enfold*, τινά, Od. 11, 451; to address, to petition with words: μύθῳ, Od. 2, 77; to show oneself friendly, ἔπεϊ, ἔργῳ, h. Cer. 109; gener. *to address in a friendly manner, to greet*, Od. 3, 22. 4, 647. 17, 509.

πρόσσοθεν, adv. poet. for πρόσωθεν, *forwards*, Il. 23, 533. †

πρόσσω, ep. for πρόσω.

προστείχω, poet. (στείχω), aor. 2 προσέστιχε, *to stride to, to go to*, Ὄλυμπον, Od. 20, 73.

προστέρπω, Dor. and ep. ποτιτέρπω (τέρπω), *to delight at, to animate, to entertain*, τινά, Il. 15, 401; † Dor. form.

προστίθημι (τίθημι), aor. 1 προσέθηκα, *to place at* or *upon*, λίθον, Od. 9, 305. † 2) *to attach to*, τί τινι, h. Merc. 129.

* *προστρέπω* (τρέπω), aor. mid. προσετραπόμην, *to turn to*. Mid. *to turn oneself to*, τινά, any one, Ep. 15.

προσφάσθαι, see πρόσφημι.

πρόσφατος, ον (ΦΑΩ, ΦΕΝΩ), *just before, newly slaughtered* or *slain*, Il. 24, 757. †

πρόσφημι (φημί), comm. imperf. προσέφην, as aor. προσεῖπον, is used; infin. mid. προσφάσθαι, Od. 23, 106; *to address*, τινά, Il. 1, 84; absol. *to speak*, Il. 10, 369 [also Il. 21, 212; although in both passages an αὐτόν is implied, and hence they are not prop. absol.]

προσφυής, ές (φύω), prop. to grow to; gener. *clinging* or *attached to*, ἔκ τινος, Od. 19, 58. †

προσφύω (φύω), only aor. 2 part. προσφύς. ῦσα, ύ: 1) Trans. *to let grow, to cause to grow*; metaph. *to cling to, to hold fast to*, with dat. τῷ προσφὺς ἐχόμην, I held fast clinging to it, Od. 12, 433; absol. προσφῦσα, Il. 24, 213.

προσφωνέω (φωνέω), prop. to sound to, to call to; gener. *to address*, τινά, Il. 2, 22; and often absol.; with dat. instrum. τοῖσιν, sc. ἔπεσιν, with these words, Od. 22, 69.

προσφονήεις, εσσα, εν, Dor. and ep. ποτιφων., poet. (προσφωνέω), *capable of addressing*, (V. 'if thou understandest language,') Od. 9, 456. †

πρόσω, poet. πρόσσω, adv. (πρό), 1) Spoken of place, *forth, forwards*, Il. 11, 572. 12, 274. 16, 265. 2) Of time: *forwards, in future*, only in connection with ὀπίσσω, Il. 1, 343. 3, 109. 18, 250. (In the two forms, Il. 17, 598. Od. 9, 542.)

προσώπατα, τά, old. ep. plur. of πρόσωπον.

πρόσωπον, τό (ὤψ), ep. plur. προσώπατα, Od. 18, 192; (elsewhere πρόσωπα,) dat. προσώπασι, Il. 7, 212; *face, countenance, aspect*, for the most part plur. (see Thiersch § 185, 22.)

προτέμνω (τέμνω), aor. 2 προτάμοιν, optat.

aor. mid. *προταμοίμην*, 1) *to cut before*, Il. 9, 489. 2) *to cut off before*, with accus. *κορμὸν, ἐκ ῥίζης*, to cut off the trunk at the root, Od. 23, 196. Mid. *to cut off for oneself*; metaph. *ὦλκα διηνεκέα*, to cut a straight furrow, Od. 18, 375.

πρότερος, η, ον (*πρό*), compar. without posit. *the former, the earlier*, prior, 1) Spoken of time: *former, earlier, elder, γενεῇ*, Il. 15, 166. *πρότεροι ἄνθρωποι*, men of former times, *ancestors*, Il. 5, 637; also *πρότεροι* alone: *πρ. παῖδες*, children of a former marriage, Od. 15, 22. *τῇ προτερῇ* sc. *ἡμέρᾳ*, on the former day, Od. 16, 50; with gen. *ἐμεῖο πρότερος*, earlier than I, Il. 10, 124. 2) Of place: *before, fore-, that is before*, Il. 16, 569. *πόδες πρότεροι*, the fore-feet, Od. 19, 228.

προτέρω, adv. (*πρότερος*), *further, further forwards*. *πρ. ἔπειν*, step nearer, Od. 5, 91; *ἄγειν*, Il. 3, 400. Od. 5, 91; metaph. *forward, more violent*. *ἔρις προτέρω γένετο*, the contest went forward, waxed more violent, Il. 23, 490.

* *προτέρωσε*, adv. (*πρότερος*), *forwards*, h. 32, 10.

προτεύχω (*τεύχω*), perf. pass. *προτέτυγμαι*, *to make* or *to prepare before*. *τὰ μὲν προτετύχθαι ἐάσομεν*, these things we will let happen, i. e. what is past we will let alone, Il. 16, 60. 18, 112. 19, 65.

προτί, Dor. for *πρός*.

προτιάπτω, see *προσάπτω*.

Προτιάων, ονος, ὁ, a Trojan, father of Astynous, Il. 15, 455.

προτιβάλλεαι, see *προσβάλλω*.

προτιειλεῖν, see *προσειλέω*.

προτιείποι, see *προσεῖπον*.

προτίθημι (*τίθημι*), 3 plur. pres. *προτιθέουσι* for *προτιθέασι*, Il. 1, 291; as if from the theme *ΘΕΩ*, cf. Thiersch § 224. Kühner I. § 202. 2.) aor. 1 *προὔθηκα*, 1) *to place before, to put before, to lay before, τὶ κυσίν*, to devour, Il. 24, 409. 2) *to put out, to expose publicly* for sale, for use; hence metaph. *to allow, to permit, τινί*, with infin. Il. 1, 291. Mid. *to place before oneself, τραπέζας*, Od. 1, 112.

προτιμυθῆσασθαι, see *προσμυθέομαι*.

προτιόσσομαι, Dor. for *προσόσσομαι* (*ὄσσομαι*), 1) *to look upon, to behold, τινά*, Od. 7, 31. 23, 365. *ἦ σ' εὖ γιγνώσκων προτιόσσομαι οὐδ' ἀῤ ἄμεινον πείσειν*, indeed knowing thee well, I behold thee, i. e. indeed, I see thee now as I have ever known thee, (and I was not about to persuade thee,) Il. 22, 356. Thus Passow and Bothe. Krause takes it as a pres. perf.: 'I anticipated it and anticipate it still.' 2) *to foresee, to anticipate, ὄλεθρον, θάνατον*, Od. 5, 389. 14, 219.

πρότμησις, ιος, ἡ (*τέμνω*), 1) *the part cut off*. 2) Metaph. spoken of the human figure: *the region about the loins and navel, the waist*, Il. 11, 424. †

πρότονος, ὁ (*τείνω*), in the plur.; *a rope*, primar. the two great ropes that extend from the top of the mast, the one to the bow and the other to the stern of a ship, to support the mast and also to lower it, Il. 1, 434. Od. 12, 409. h. Ap. 504.

προτρέπω (*τρέπω*), only mid. aor. 2 ep. *προτραπόμην*, 1) *to turn forwards*. 2) Mid. *to turn oneself forward, to betake oneself, to go*, [*to turn in flight,*] *ἐπὶ νηῶν*, Il. 5, 700; spoken of Helios: *ἐπὶ γαῖαν*, to turn to the earth, Od. 11, 18. 2) Metaph. *to turn oneself to, to yield to*; *ἄχεῖ*, to grief, Il. 6, 336.

προτροπάδην, adv. (*προτρέπω*), prop. *turned forwards*; *φοβέοντο*, they fled ever forward, i. e. without stopping, Il. 16, 304. †

προτύπτω (*τύπτω*), aor. *προὔτυψα*, prop. trans. *to strike forwards*; in Hom. only intrans. *to press forwards, to push forward*, Il. 13, 136. 15, 306. 17, 262. *ἀνὰ ῥῖνάς οἱ δριμὺ μένος προὔτυψε*, fierce wrath pressed into his nose, Od. 24, 319.

προὔθηκε, see *προτίθημι*.

προὔπεμψε, see *προπέμπω*.

προὔφαινε, see *προφαίνω*.

προὔχω, for *προέχω*.

προφαίνω (*φαίνω*), imperf. *προὔφαινον*, perf. pass. 3 plur. *προπέφανται*, aor. 2 pass. part. *προφανείς*, I) Act. trans. *to exhibit, to cause to appear*, with accus. *τέρα*, Od. 12, 394. *b*) Intrans. like mid. *to appear, to shine forth*, spoken of the moon, Od. 9, 145. II) Mid. with aor. pass. *to shine forth, to show oneself, to become visible*, Od. 13, 169. *οὐδὲ προὐφαίνετο ἰδέσθαι*, nothing appeared so that one could behold it, or to the sight, Od. 9, 143. *προπέφανται ἅπαντα*, all things become visible at a distance, Il. 14, 332. *b*) Espec. of persons: *to appear, to step forth*, Od. 24, 160; *ἀνὰ γεφύρας πολέμοιο*, Il. 8, 378; *ἐς πόλεμον* for *ἐν πολέμῳ*, Il. 17, 487; *ἐς πεδίον*, Il. 24, 332.

πρόφασις, ιος, ἡ (*πρόφημι*), *a pretext, a pretence, appearance*; absol. *πρόφασιν*, in appearance, in pretence, * Il. 19, 262. 302.

προφερής, ές (*προφέρω*), compar. *προφερέστερος*, η, ον; superl. *προφερέστατος*, η, ον, Od.; prop. borne before, placed before; then gener. *eminent, distinguished, excellent*, with dat. of the thing, *ἄλματι, βίῃ*, Od. 8, 128. 221. 21, 134; with infin. Il. 10, 352.

προφέρω (*φέρω*), only pres. and imperf. *to bring forward*; hence 1) *to bear onward, to carry forwards, to bear away*, spoken of a storm, *τινὰ εἰς ὄρος*, Il. 6, 346. Od. 20, 64. 2) *to bear to, to convey to, τινί τι*, Il. 9, 323. 17, 121; metaph. in a bad sense, *ὀνείδεά τινι*, to cast reproaches upon any one, hence *to cast before, δῶρά τινι*, Il. 3, 64 [to reproach with, or on account of]. 3) *to bring forward*, i. e. *to bring to light, to present, to show, μένος*, Il. 10, 479; *ἔριδα*, to exhibit emulation, Od. 6, 92. II) Mid. with reference to the subject: *ἔριδά τινι*, to present a contest to any one, i. e. to challenge him to it, Il. 3, 7; *ἀέθλων*, Od. 8, 210.

προφεύγω (*φεύγω*), aor. 2 optat. 2 sing. *προφύγοισθα*, part. *προφυγών*, 1) *to fly forward* or *forth*, Il. 11, 340. 2) Trans. *to escape*, with accus. *χεῖρας, μένος*, Il. 7, 309. 14, 81; *θάνατον*, Od. 22, 318.

πρόφρασσα, ἡ (*φράζω*), an ep. fem. of *πρόφρων, willing, kind, compliant, well-disposed*, or *provident, considerate, decided*, cf. Thiersch § 201. Anm., Il. 10, 290. Od. 5, 161. 10, 386.

προφρονέως, ep. *προφρόνως*, adv. fr. *πρόφρων, readily, willingly, μάχεσθαι*, Il. 5, 810; with confidence, Il. 7, 160; h. Merc. 558.

πρόφρων, ονος, ὁ, ἡ (*φρονέω*), 1) having a well-inclined disposition, *kind, compliant, willing, θυμός*, Il. 8, 40. 9, 480. 2) having a decided mind, *intentional, serious, earnest*, Il. 1, 77. 8, 23. 14, 357. Od. 2, 230; in an ironical sense: *πρόφρων κεν δὴ ἔπειτα Δία λιτοίμην*, then could I have prayed to Jupiter with my whole heart, i. e. I could not, Od. 14, 406.

**προφυλάσσω* (*φυλάσσω*), ep. imperat. *προφυλάχθε* for *προφυλάσσετε, to watch* or *guard* a place, *νηόν*, h. Ap. 538.

προχέω (*χέω*), *to pour out, to pour forth*, spoken of a river, Il. 21, 219. h. Ap. 2, 41. Pass. *to pour forth, to stream forth*, spoken of *masses of* men, * Il. 2, 465. 15, 360. 21, 5.

πρόχνυ, adv. (*γόνυ*), *upon the knees, upon the knee; καθέζεσθαι*, to sit upon the knees, i. e. to sink upon the knees, Il. 9, 570. *b*) Metaph. spoken of vanquished enemies: *πρόχνυ ἀπολέσθαι κακῶς*, to perish miserably kneeling or prostrate, Il. 21, 460; *ὀλίσθαι*, Od. 14, 69.

προχοή, ἡ (*προχέω*), *an outlet, the mouth of a river*, Il. 17, 263; of a fountain, h. Ap. 383. 2) In the plur. a place which is washed by flowing water, *a wave-washed shore*, Od. 5, 453. 11, 242. 20, 65.

πρόχοος, ἡ (*προχέω*), a vessel for pouring out water, *a pitcher, an ewer*, Il. 24, 304. Od. 1, 136; *a wine-can*, Od. 18, 397.

πρυλέες, ων, οἱ, ep. dat. *πρυλέεσσι* and *πρύλεσσι*, ep. *heavy-armed foot-soldiers*, in oppos. to cavalry, * Il. 11, 49. 5, 744. [According to Herm. Opusc. IV. p. 288 seq. "*præsules sive præsultores, qui ante cæteros progressi saltationem cum armis præeunt.*"]

Πρυμνεύς, έως, ὁ (the pilot), a Phæacian. Od. 8, 112.

πρύμνη, ἡ, Ion. and ep. for *πρύμνα*, prop. fem. of the adj. *πρύμνος*, sc. *νηῦς, the stern, the poop* of a ship. It was rounder and higher than the prow, and the seat of the pilot; often in full, *πρύμνη νηῦς*, Il. 7, 383. Od. 2, 417.

πρύμνηθεν, adv. poet. *from the stern; λαμβάνειν*, to lay hold of the stern, Il. 15, 716. †

πρυμνήσιος, η, ον (*πρύμνη*), *belonging to the stern* or *poop*; comm. *τὰ πρυμνήσια* (retinacula), *a hawser*, the rope with which a ship was made fast when she lay at the shore; also *πείσματα* [the two words are, however, distinguished Od. 9, 136. 137. cf. *πεῖσμα*], *the stern-ropes*. Upon departure they were loosed; hence *πρ. λύειν*, Od. 2, 418. The oppos. is *καταδῆσαι, ἀνάψαι*, Il. 1, 436. Od. 9, 137.

πρυμνός, ή, όν, superl. *πρυμνότατος*, η, ον, Od. *the extreme, the last, the hindmost, the lowest; βραχίων*, the end of the arm (at the shoulder), Il. 13, 532; *σκέλος*, the lower leg, Il. 16, 314; *γλῶσσα*, the root of the tongue, Il. 5, 292. *πρ. κέρας*, Il. 13, 705; spoken of a stone: *πρυμνὸς παχύς*, thick beneath, Il. 12, 446; hence *ὕλην πρυμνὴν ἐκτάμνειν*, to cut up the wood by the root, Il. 12, 149. Neut. as subst. *πρυμνὸν θέναρος*, the end of the hand, Il. 5, 339.

πρυμνώρεια, ἡ (ὄρος), *the lowest part, the foot* of a mountain, Il. 14, 307. †

* πρυτανεύω (πρύτανις), fut. σω, *to rule, to govern*, with dat. h. Ap. 68.

Πρύτανις, ιος, ὁ (a ruler, akin to πρῶτος), a Lycian, slain by Ulysses, Il. 5, 678.

πρώην, adv. in Hom. *lately, very recently, formerly*, spoken of time past, * Il. 5, 832. 24, 500; (contr. for πρωΐην, subaud. ὥραν.)

πρωθήβης, ου, ὁ, ep. for πρώθηβος, Il. 8, 518. Od. 8, 263. h. Ap. 450.

πρώθηβος, ον, ep. also πρωθήβη, Od. 1, 431. † (πρῶτος, ἥβη), just entering the age of puberty, *manly, marriageable*, ἀνήρ, h. 7, 2.

πρωΐ, adv. (πρό), *early, in the morning*, on the next morning, * Il. 8, 530. 18, 277. 303.

πρωΐζα, adv. (πρωΐζος), early; gener. *formerly.* χθιζά τε καὶ πρωΐζα, yesterday and day before, Il. 2, 303. †

πρωΐος, η, ον (πρωΐ), *early, early in the day.* The neut. πρωΐον as adv. *early this morning*, or, more correctly, *early yesterday*, Il. 15, 470. † cf. Spitzner ad loc.

πρώρ, πρῶρος, ὁ, ep. expanded πρώορος (πρό), prop. any thing projecting, hence *a summit, an elevation*, espec. a point of land projecting into the sea, *a cape, a promontory*, Il. 8, 557. 12, 282; always in the full form, except nom. sing. πρώρ, * Il. 17, 747.

Πρωρεύς, έως, ὁ (=πρωράτης, the pilot's mate), a Phæacian, Od. 8, 113.

πρώρη, ἡ, ep. and Ion. for πρώρα (πρό), *the prow of a ship*; it runs to a point that the ship may more easily cut the waves. Hom. νηῦς πρώρη, Od. 12, 230. † (Prop. adj. from the obsol. πρῶρος.)

πρῶτα, adv. see πρῶτος.

Πρωτεσίλαος, ὁ, son of Iphiclus of Phylace in Thessaly, leader of the Thessalians of Phylace. He was properly denominated Iolaus, and received this name because he leaped upon land first amongst the Greeks (πρῶτος τοῦ λαοῦ). He was [accord. to the Cypr. Carm.] soon after slain by Hector. After his death, he was worshipped as a hero in the Chersonesus, Il. 2, 698 seq. 13, 681.

Πρωτεύς, έος, ὁ, a fabulous sea-god; accord. to Od. 4, 385. He was father of Idothea, servant of Neptune, and attended his sea-calves in the Ægyptian sea. He had the gift of prophecy, and of changing himself into every possible form, Od. 4, 456 seq. Upon the advice of Idothea, Menelaus bound him, and forced him to inform him how he could return home. The later tradition made him king of Egypt, Hdt. 2, 112 seq.; or represented him as coming from Thrace to Egypt, Ap. 2, 5. 9.

πρωτιστος, η, ον, poet. superl. fr. πρῶτος, *the first of all*; also of two endings, κατὰ πρώτιστον ὀπωπήν, upon the very first look, h. Cer. 157. The neut. sing. and plur. πρώτιστον and πρώτιστα, as adv. *first of all*, Il. 1, 105. Od. 8, 57. τὰ παρώτιστα, h. Ap. 407.

πρωτόγονος, ον (γόνος), *first-born*, * Il. 4, 102. 23, 864.

πρωτοπαγής, ές (πήγνυμι), *now first constructed, just* or *newly made*, ἅρμα, * Il. 5, 194. 24, 267.

πρωτόπλοος, ον (πλόος), *sailing for the first time, newly made*, νηῦς, Od. 8, 35. †

πρῶτος, η, ον (πρό), superl. contr. from πρόατος, *the first, the foremost*, often with ὕστατος, Il. 2, 281. 11, 299; then *the most distinguished, the noblest*, hence *a*) οἱ πρῶτοι = πρόμαχοι, the first, the front warriors, Il. 5, 536. 12, 306. 321; also pleonast. πρῶτοι πρόμαχοι, Od. 18, 279. *b*) τὰ πρῶτα, sc. ἆθλα, the first prizes, Il. 23, 275. The neut. sing. and plur. as adv. πρῶτον, πρῶτα, in like manner with the article, τοπρῶτον, ταπρῶτα, Il. (also separate, τὸ πρῶτον, τὰ πρῶτα, ed. Spitz. and in Od.). 1) *first, at first, for the first time*, Il. 9, 32; often πρῶτον καὶ ὕστατον. 2) *too early.* ἦ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλε Μοῖρα, truly fate was about to approach thee too early, Od. 24, 28. 3) After an adv. of time [and in other constructions, conf. Il. 1, 319]: *once.* ἐπεὶ and ἐπειδὴ πρῶτον or πρῶτα, *quum primum*, when once, as soon as, Il. 6, 489. Od. 3, 183. ἐξ οὗ δὴ πρῶτα, Il. 1, 6.

πρωτοτόκος, ον (τίκτω), *bearing for the first time*, μήτηρ, Il. 17, 5. †

Πρωτώ, οῦς, ἡ, daughter of Nereus and Doris, Il. 18, 43.

πρώονος, ονι, etc. see πρών.

πταίρω, aor. 2 ἔπταρον, *to sneeze*, as a sign of good omen, Od. 17, 541. †

πτάμενος, πτάτο, see πέτομαι.

πτελέη, ἡ, *an elm*, ulmus campestris, * Il. 6, 419. 21, 242.

Πτελεός, ἡ [rather ὁ or τό, see λεξεποίης] (πτελέη, an elm), 1) a place in Elis, a colony from the Thessalian Pteleos; in Strabo's

time ruinous, Il. 2, 594. τὸ Πτελεόν, Strabo. 2) an Achæan town in Thessaly, between Antrum and Pyrasus, with a port, Il. 2, 697.

πτέρνα or πτέρνη, ἡ, *the heel*, Il. 22, 397. † 2) Poet. for πέρνα, *the ham*, Batr. 37.

* Πτερνογλύφος, ὁ (γλύφω), *Ham-hollower*, name of a mouse, Batr. 227.

* Πτερνοτρώκτης, ου, ὁ (τρώγω), *Ham-gnawer*, name of a mouse, Batr. 29.

* Πτερνοφάγος, ὁ (φαγεῖν), *Ham-eater*, name of a mouse, Batr. 230.

πτερόεις, εσσα, εν, poet. (πτερόν), prop. *feathered, winged*, epith. of an arrow, since it was furnished with feathers at the upper end, Il. 4, 117. 5, 171. 2) Metaph. πτερόεντα λαισήϊα, easily-brandished shields (as if feather-light), Il. 5, 453; often πτεροέντα ἔπεα, winged words, which escape quickly from the lips, Il. and Od.

πτέρον, τό (πέτομαι), *a feather, a wing, a pinion*, mostly in plur. πτέρα βάλλειν, to strike the wings, Il. 11, 454; as an image of swiftness, Od 7, 36. 2) Metaph. *an oar* or *sail of a ship*, Od. 11, 125. 23, 272.

πτέρυξ, υγος, ἡ (πτέρον), *a wing, a pinion*, Il. 2, 316. 462. Od. 2, 149. ὑπὸ πτερύγων, under the stroke of the wings, h. 20, 1.

πτήσσω (πίπτω, πέτω), aor. 1 ἔπτηξα, ep. perf. πεπτηώς, ῶτος, intrans. to creep away for fear, *to crouch, to cringe, to shrink*. κείμην πεπτηώς, I lay crouched together, Od. 14, 354. 22, 362. ὑπὸ τεύχεσι πεπτηῶτες, Od. 14, 474; gener. *to be in fear*, hence 2) Trans. in the aor. 1, *to put in fright, to terrify*. πτῆξε θυμὸν Ἀχαιῶν, he terrified the hearts of the Achæans, Il. 14, 40; πτήσσω as trans. is uncommon, hence some read πτῆξε from πήγνυμι; others consider the verse not genuine, as Bothe; (Spitzner ad loc. defends πτῆξε.)

πτοέω, ep. πτοιέω, poet. (akin to πτήσσω), aor. pass. ep. 3 plur. ἐπτοίηθεν, *to put in terror, to terrify*. Pass. *to be terrified, to fear*, Od. 22, 298. †

Πτολεμαῖος, ὁ (a warrior), son of Piræus, father of Eurymedon, Il. 4, 228.

πτολεμίζω, ep. for πολεμίζω.

πτολεμιστής, οῦ, ὁ, ep. for πολεμιστής.

πτόλεμόνδε, adv. for πόλεμόνδε.

πτόλεμος, ὁ, ep. for πόλεμος.

πτολίεθρον, τό, ep. for πολ. (πόλις), *a city*; always with the name in the gen. Ἴλιον πτολίεθρον, Il. 2, 133. Od. 1, 2. (The form πολίεθρον is not used.) [It cannot, with Passow, be regarded as a dimin. of πόλις, for Hom. knows nothing of dimin.]

πτολιπόρθιος, ὁ = πτολίπορθος, * Od. 9. 504. 530.

πτολίπορθος, ὁ, ἡ, ep. for πολίπορθος (πέρθω), city-destroying, *the destroyer of cities*, epith. of Mars, Ulysses, Achilles, and of heroes, Il. 2, 278. 8, 372; as fem. epith. of Bellona, Il. 5, 333. (The form πολίπορθος is not used.)

πτόλις, ιος, ἡ, ep. for πόλις.

πτόρθος, ὁ (πείρω), *a sprout, a twig, a branch*, Od. 6, 128. †

πτύγμα, ατος, τό (πτύσσω), *a fold, a plait*; πέπλοιο, the folds of a robe, Il. 5, 315. †

πτυκτός, ή, όν (πτύσσω), *folded, doubled together*. πτ. πίναξ, Il. 6, 169; † see πίναξ.

πτύξ, πτυχός, ἡ (πτύσσω), that which is several times doubled; hence *a fold, a layer, a plait*, spoken of a garment, h. Cer. 176. πτύχες σάκεος, the layers of a shield, of brass or leather, placed one above another, for a protection, Il. 7, 247. 18, 481. 2) Metaph. spoken of mountains: *a curve, a hollow, a ravine, a valley*, Il. 11, 77. Od. 19, 432. Sing. rare, Il. 20, 22. h. Ap. 269. Merc. 555.

πτύον, τό (πτύω), ep. gen. πτυόφιν, *a winnowing-shovel*, made of wood or iron, and having the form of the palm of the hand; the wooden were used for sifting earth, the other, as here, for cleaning grain, Il. 13, 588. †

πτυόφιν, see πτύον.

πτύσσω (akin to πετάννυμι), aor. 1 ἔπτυξα, *to lay in folds, to fold, to plait*, with accus. χιτῶνα, εἵματα, Od. 1, 439. 6, 111. 252. Mid. *to fold themselves together*. ἔγχεα ἐπτύσσοντο, the spears were entangled, since the combatants, standing in thick ranks, threw many at once, Etym. M. εἰς τὸ αὐτὸ συνήγετο, Il. 13, 134. (V. 'they shook;' Passow, 'they bent;' both contrary to the *usus loq.*) ["Close-pressed upon one another were the spears hurled from brave hands," Lucas; see Jahrb. J. und K., p. 281.]

πτύω, *to vomit forth, to cast out*, αἷμα, Il. 23, 697. †

* πτωκάς, άδος, ἡ (πτώξ), *timid, fearful*, Ep. 8, 2.

πτώξ, πτωκός, ὁ, ἡ (πτώσσω), *timid, trembling, fearful*, epith. of the hare, Il. 22, 310. 2) Subst. poet. *a hare*, * Il. 17, 676.

πτωσκάζω, poet. (πτώσσω), *to shrink, to be fearful, to be timorous*, Il. 4, 372. †

πτώσσω (akin to πτήσσω), 1) Intrans. *to conceal oneself for fear, to crouch, to shrink away*, ὑπό τινι, before any one, Il. 7, 126; καθ' ὕδωρ, to flee into the water; ὑπὸ κρεμνούς, Il. 21, 14. 26. *b*) Gener. *to be in fear, to be timorous, to be fearful*, Il. 4, 371. 6, 634. *c*) Spoken of a beggar: *to crouch*, Od. 17, 227; then = πτωχεύω, to beg, Od. 18, 363. 2) Trans. *to fly in fear from* any one, ἀλλήλους, Il. 20, 427; ὄρνιθες ἐν πεδίῳ νέφεα πτώσσουσαι ἴενται, the birds flying from the clouds, flutter in the plain, Od. 22, 304. (V. 'these fly terrified from the clouds into the plain.') (The explanation by the Schol. of νέφεα, as a net, is unnatural; the birds pursued by vultures, leave the clouds and seek protection on the earth, in perfect accordance with nature.)

πτωχεύω (πτωχός), fut. σω. 1) Intrans. *to be poor as a beggar, to beg*, Od. 15, 309. 19, 73. 2) Trans. *to beg, to procure by begging*, δαῖτα, * Od. 17, 11. 18, 2.

πτωχός, ή, όν (πτώσσω), properly, that crouches, *begging*; as subst. ὁ πτωχός, *a beggar*, Od. 14, 400; also πτ. ἀνήρ, * Od. 21, 327.

Πυγμαῖοι, οἱ (from πυγμή), the *Pygmies*, a fabulous nation of dwarfs, located in the southern part of the earth towards Ethiopia or India, Il. 3, 6.

πυγμαχίη, ἡ (μάχομαι), *a pugilistic combat*, * Il. 23, 653. 665.

πυγμάχος, ὁ (μάχομαι), *a pugilistic combatant*, Od. 8, 246. †

πυγμή, ἡ (πύξ), *a fist, a pugilistic combat*, Il. 23, 669. †

πυγούσιος, η, ον, poet. (πυγών), *a cubit long*, * Od. 10, 517. 11, 25.

πύελος, ἡ, *a trough, a tub*, espec. for feeding animals, Od. 19, 553. †

πυθέσθαι, see πυνθάνομαι.

*Πύθιος, η, ον, *Pythian* (see Πυθώ), ὁ Πύθιος, epith. of Apollo, either because he had an oracle in Pytho, or because he slew the dragon Python, h. Ap. 373.

πυθμήν, ένος, ὁ, *the lower end, the foundation*; hence, 1) Espec. *the trunk, the root*, ἐλαίης, Od. 13, 122. 372. 23, 204. 2) *the bottom, the basis, the foot*, of goblets and tripods. The passage: δυὼ δ' ὑπὸ πυθμένες ἦσαν, Il. 11, 635, has given critics great trouble. The discourse relates to the mixer of Nestor; the easiest explanation seems to be, to take πυθμήν, as *a foot*; hence, 'there were two feet under it,' and if these were broad, as in the case of tables, this was possible. Such a cup, with two silver feet, accord. to Athen. Deipn. XI. 12, was shown at Capua as the goblet of Nestor. This signif. is also warranted by another passage, Il. 18, 375, where the discourse relates to the artificial tripods of Vulcan: χρύσεα δὲ σφ' ὑπὸ κύκλα ἑκάστῳ πυθμένι θήκεν, he placed golden wheels under each foot; for the wheels must plainly have been under the feet of the tripods, and not under the bottom. In the first passage, Voss translates accord. to the ancient critics, who explain it as a *bottom*: there were two (i. e. double) bottoms under, and so, also, Il. 18, 375. Others, as Köppen, Cammann, after Athen. XI. 488, understand it of the cavities or bellies, which were one over another.

πύθω, fut. πύσω, 1) *to cause to decay, to putrify, to consume*, with ὀστέα, Il. 4, 174. h. Ap. 369. Mid. *to moulder, to decay, to putrify*, Il. 11, 395. Od. 1, 161. 12, 46.

Πῡθώ, οῦς, ἡ, dat. Πυθοῖ, accus. Πυθώ, h.Ap. 372; dat. Il. 9, 405; also Πῡθών, ῶνος, ἡ, an earlier form, Il. 2, 519; accus. Πυθῶνα, h. Merc. 178; *Pytho*, the oldest name of the region, on Parnassus, in Phocis, where was the temple and oracle of the Pythian Apollo; later also a name of the city of *Delphi*, which was not known to Hom.; Herod. I. 54, understands Πυθώ of the seat of the oracle, and Δελφοί, of the town and the inhabitants. (Accord. to h. Ap. 372, the name comes from πύθεσθαι, to putrify, because the dragon slain by Apollo decayed there; accord. to others, from πυθέσθαι, to inquire of the oracle, opposed to which is the short first syllable).

Πῡθώδε, adv. *to Pytho*, Od. 11, 581.

πύκα, adv. poet. 1) *closely, firmly*, βάλλειν, Il. 9, 588; ποιητός, Il. 18, 608. Od. 1, 333. 2) Metaph. *carefully, intelligently*, τρέφειν, Il. 5, 70; φρονεῖν, Il. 9, 554.

πυκάζω (πύκα), aor. ἐπύκασα, ep. πύκασα, part. perf. pass. πεπυκασμένος, η, ον, 1) *to make close, firm, to press closely together*, ἐντὸς σφέας αὐτούς, Od. 12, 225. 2) *to cover thickly, to veil, to conceal*, τινὰ νεφέλῃ, Il. 17, 551; νέκυν, Il. 24, 581; spoken of a helmet: πύκασε κάρη, Il. 10, 271; in the pass., Il. 2,

777; dat. instrum. ὄζοισιν, χρυσῷ, Il. 14, 289. 23, 503. 3) Metaph. *to envelope, to overshadow, to encompass;* spoken of pain, τινὰ φρένας, Il. 8, 124. 17, 83.

πυκιμήδης or πυκιμηδής, ές (μῆδος), of a considerate mind, *careful, prudent, wise,* Od. 1, 438; † h. Cer. 153.

πυκινά, adv. prop. neut. plur. from πυκινός = πυκνός.

πυκινός, ή, όν, ep. for πυκνός, q. v.

* πυκινόφρων, ον (φρήν), *intelligent, wise,* h. Merc. 538.

πυκνός, ή, όν, poet. πυκινός, ή, όν (πύκα), 1) *thick, firm.* a) In respect of the mass: *firm, strong,* θώρηξ, ἀσπίς, χλαῖνα. b) In respect of single parts: *close, pressed together,* λέχος, Il. 9, 621 (because several covers were laid one upon another); νέφος, Il. 5, 751; φάλαγγες, στίχες, dense phalanxes, columns, Il. 4, 281. 7, 61; πτέρα thickly feathered wings, Il. 11, 454; βέλεα, λᾶες, thick arrows or stones, which were thrown in great numbers, Il.; also spoken of time; *frequent,* Il. 10, 9. d) Spoken of something done: *thick, strong,* δόμος, Il. 10, 267. Od. 6, 134; close-locked, θύρα, Il. 14, 167. 2) Gener. *great, strong,* ἄχος, ἄτη, Il. 16, 599. 24, 480; πυκινὸν ἀχεύων, Od. 11, 88. b) Spoken of the mind: *considerate, prudent, wise, intelligent,* φρένες, νόος, μήδεα, βουλή, ἔπος, [also ἐρετμή, μῦθος]. The neut. πυκνόν and πυκνά, πυκινόν and πυκινά, as adv., as also πυκινῶς, 1) *thickly, firmly,* θύραι πυκινῶς ἀραρυῖαι, closely fitted doors, Od. 2, 344. 2) Metaph. *strongly, greatly, exceedingly,* πυκινῶς ἀκούχημαι, Il. 19, 312; *considerate, intelligent,* Od. 1, 279. πυκινὰ φρονεῖν, to be wise of heart, Od. 9, 445.

Πυλαιμένης, ους, ὁ, king of the Paphlagonians, who came to the aid of Priam. Menelaus slew him, Il. 2, 851. 5, 576. In Il. 13, 643 seq., Pylæmenes, prince of the Paphlagonians, appears accompanying the corpse of his son Harpalion. The ancient critics attempted to remove the contradiction, by supposing two persons of this name. Modern critics have found in the circumstance a proof of the later formation of the Iliad.

Πύλαιος, ὁ (adj. πυλαῖος), son of Lethus, leader of the Pelasgians, Il. 2, 842.

πυλάρτης, αο, ὁ (ἄρω), *who locks fast the gates of the nether world, the door-keeper,* epith. of Pluto, Il. 8, 367. Od. 11, 276.

Πυλάρτης, αο, ὁ, prop. name of a Trojan, slain by Patroclus, Il. 11, 491. 16, 696.

πυλαωρός, ὁ (ὤρα), ep. for πυλωρός, *door-keeper, door-watch,* Il. 21, 530. 24, 681; spoken of dogs, *Il. 22, 69.

πύλη, ἡ, *a door, a gate,* of a chamber, a house, or a town, comm. in the plur. Ἄϊδαο πύλαι, the gates of Pluto, as a periphrasis for death, Il. 5, 646. 9, 312; poet. also πύλαι οὐρανοῦ, Ὀλύμπου, Il. 5, 749. 8, 411; ὀνείρων, Od. 19, 562. [In Hom. always plur.; accord. to Passow the sing. prop. one of the wings of a folding door; in the plur. both wings; hence, a folding-door, cf. Jahrb. J. und K. p. 282.]

Πυληγενής, ές, see Πυλοιγενής.

* πυληδόκος, ὁ (δέχομαι), one who receives at the door, *a door-keeper,* h. Merc. 15.

Πυλήνη, ἡ, a town in Ætolia, later Proschium, Il. 2, 639. Strab.

Πύλιος, η, ον (Πύλος), *of Pylos, Pylian,* ὁ Πύλιος γέρων = Nestor. Subst. the *Pylian.* Il. 1, 248. Od. 3, 59.

Πυλόθεν, adv. *from Pylos,* Od. 16, 323. †

Πυλοιγενής, ές (γίγνομαι), *born in Pylos,* epith. of Nestor, Il. 2, 54. 23, 303. The form Πυληγενής, h. Ap. 398. 424.

Πυλόνδε, adv. *to Pylos,* Od. 13, 274.

πύλος, ἡ = πύλη, *a door, a gate;* however only ἐν πύλῳ, which reading Wolf has adopted after Aristarch., Il. 5, 397. † Ἄϊδον (Voss. 'at the gate of Pluto,') is supplied, and it is referred to the fable, that Hercules, when he wished to bring up Cerberus, fought with Pluto; cf. Il. 8, 367. But as πύλος for πύλη does not occur elsewhere; and as we do not know who the νέκυες are, the reading ἐν Πύλῳ is adopted by Heyne. He refers it to the contest of Hercules with Neleus, and in this he wounded Pluto himself, cf. Apd. 2, 7. 3. Paus. 2, 7. 3., who quotes vs. 395–397; and Pind. Ol. 9, 31. cf. Otf. Müller Orchomen. I. p. 364.

Πύλος, ἡ (ὁ Strab.). According to Strabo and the well-known verse: Ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μέν ἐστι καὶ ἄλλη, Arist. Eq. 1059, there were in the Peloponnesus three cities of this name: 1) a town in the north of Elis on the Peneus, ὁ Ἠλειακός in Strab. 2) a town in Triphylia (Elis), south of the Alpheus, near Lepreon and Samicon: ὁ Τριφυλιακός, Λεπρεατικός in Strab. 3) a town

in Messenia, on the coast, (hence called sandy) on the Pamisus, upon an elevation on the promontory Coryphasium, a city founded by Neleus, cf. Apd. 1, 9. 9. Strabo calls it ὁ *Μεσσηνιακός*, now the port *Old Navarino*. Even in antiquity it was debated which of the last two towns was the city of Nestor. It is probable, at least in the Od. that it was the Messenide, as is maintained by Paus. 2, 3, and 4, 36; and amongst the moderns by Mannert, Sickler and Nitzsch Anm. ad Od. I. p. 132. Strab. VIII. p. 342, regards the Triphylian Pylos as the residence of Nestor, and the river Alpheus seems to favor this opinion, Il. 11, 671–760; otherwise the Pylians would not have been able to convey to Pylos in the night the herds plundered from the Epeans, cf. Müller Orchomen. I. p. 364. However, *Πύλος* in Homer, like *Ἄργος*, indicates not merely the city, but also the whole dominion of Nestor, which lay on both sides of the Alpheus, and extended to Messenia, cf. Strab. VIII. p. 337. If Pylos is taken in this sense, the passage may be very well reconciled with the supposition of Paus., Il. 1, 252. Od. 1, 93.

Πύλων, ωνος, a Trojan, slain by Polypoites, Il. 12, 187.

πύματος, η, ον, ep. (from *πυθμήν*), *the extreme, the last, the hindmost*, Il. 4, 254. 10, 475. The neut. *πύματον* and *πύματα*, as adv. *at last, finally*. *πύματόν τε καὶ ὕστατον*, for the very last time, V.: 'yet once and finally,' also *ὕστατα καὶ πύματα*, Od. 4, 685. 20, 13.

πυνθάνομαι, poet. *πεύθομαι*, depon. mid. fut. *πεύσομαι*, aor. *ἐπυθόμην*, ep. optat. *πεπύθοιτο*, perf. *πέπυσμαι*, pluperf. *ἐπεπύσμην*. (The form *πυνθάνομαι* only Od. 2, 315. 13, 256.) 1) *to seek, to ask for, to inquire after*, mostly with accus. *νόστον πατρός*, to seek for the return of his father, Od. 2, 360; with gen. *πατρὸς οἰχομένοιο*, Od. 1, 281. 2) Comm. *to learn, to perceive, to hear*, often with accus. Il. 5, 702; also with gen. *ἀγγελίης*, to hear of news, Il. 17, 641; *μάχης*, Il. 15, 224; *τί τινος*, to hear any thing from or through any one, Il. 17, 408; also *ἔκ τινος*, Il. 20, 129; with part. *πυθόμην ὁρμαίνοντα ὁδόν*, I had perceived him proceeding on the way, Od. 4, 732. *πέπυστο υἷος πεσόντος*, he perceived his son had fallen, Il. 13, 522; with *ὅτι*, Il. 13, 674. The pres. has the signification of the perf. Od. 3, 187. *ἵπποι—πυθέσθην*, plur. with dual, since horses were thought of in pairs, Il. 17, 427.

πύξ, adv. (akin to *πύκα*), *with the fist, in pugilistic combat*. *πὺξ ἀγαθός*, excellent in boxing, Il. 3, 237; *μάχεσθαι*, Il. 23, 621; *νικᾶν*, Od. 8, 130.

πύξινος, η, ον (*πύξος*), *of box-wood*, Il. 24, 269. †

πῦρ, πυρός, τό, plur. *τὰ πυρά*, the watch-fires (after the 2d decl.), *fire*, espec. a sacrificial fire, also a funeral pile, Il. 7, 410. 15, 350; often as an image of violence, danger and destruction; hence proverb. *ἐν πυρὶ γενέσθαι*, to go into the fire, i. e. be destroyed, Il. 2, 340. *ἐκ πυρὸς αἰθομένοιο νοστῆσαι*, to return from flaming fire, i. e. from great danger, Il. 10, 246. The plur. *τὰ πυρά*, *watch-fires*, Il. 8, 509. 9, 77. 10, 12.

πυρά, see *πῦρ*.

πυράγρη, ἡ (*ἀγρέω*), *a pair of tongs*, Il. 18, 477. Od. 3, 434.

Πῡραίχμης, ου, ὁ, Πυραῖχμα (fire-fighter, *αἰχμή*), leader of the Pæonians, an ally of the Trojans, slain by Patroclus, Il. 2, 848. 16, 287.

πυρακτέω (*ἄγω*), *to turn about in the fire, to harden, τί*, Od. 9, 328. †

Πύρασος, ὁ, 1) a Trojan, slain by Ajax, Il. 17, 491. 2) *ἡ*, a town in the Thessalian Phthiotis, having a grove sacred to Ceres, Il. 2, 695. (From *πυρός*, the wheat-town.)

* *πυραίθουσα, ἡ*, Ep. 14, 11; perhaps a part of a potter's oven, ed. Herm. and Frank. but Wolf: *πύῤ αἴθουσαν*.

* *πυραυγής, ές* (*αὐγή*), *bright as fire, shining, brilliant*, Ep. 7, 6.

πυργηδόν, adv. (*πύργος*), prop. *turret-wise*, metaph. *in troops* (in well-arranged squadrons, V.), espec. in a square, * Il. 12, 43. 13, 152. 15, 618; see *πύργος*.

πύργος, ὁ, 1) *a tower*, espec. upon a city wall, prob. only a kind of frame-work of wood, upon which armed men stood, Il. 3, 153. 9, 574; hence also a wall with towers, Il. 7, 338. Od. 6, 262. *b*) Metaph. *a bulwark, a bastion, a protection*, spoken of Ajax, Od. 11, 556; of a shield, Il. 7, 219. 11, 485. 2) *a body of troops arranged in a square*, gener. *a close squadron, a troop*, Il. 4, 334. 347. 12, 332.

πυργόω (*πύργος*), aor. ep. *πύργωσα*, *to furnish with towers, to fortify, τί*, Od. 11, 263. † Ep. 4, 3.

πυρετός, ὁ (πῦρ), *burning heat, glow* or *fever*, Il. 22, 31. †

πυρή, ἡ (πῦρ), prop. a fire-place, espec. *a funeral pile*, Il. 1, 51. 4, 99. Od. 10, 523.

*πυρήϊον, τό, Ion. for πυρεῖον (πῦρ), in the plur. pieces of wood, with which fire was kindled by rubbing, *fire-implements*, h. Merc. 111.

πῡρηφόρος, ον = πυροφόρος.

πυρίηκης, ες (ἀκή), *pointed in the fire*, Od. 9, 387. †

πυρίκαυστος, ον (καίω), *burned with fire*, ('hardened in the flame,' V.) σκῶλος, Il. 13, 564. †

[Πύρις, a Trojan, slain by Patroclus, Il. 16, 416.]

Πυριφλεγέθων, οντος, ὁ (poet. for πυριφλέγων, flaming with fire), a river in the lower world, Od. 10, 513.

πυρκαϊή, ἡ, Ion. for πυρκϊά (καίω), prop. *a blazing fire-place*; espec. *a funeral pile*, * Il. 7, 428. 23, 158.

πύρνον, τό (sync. from πύρινον, adj. from πυρός, sc. σιτίον), *wheaten bread*, Od. 15, 312; plur. * Od. 17, 362.

πυρός, ὁ, *wheat*, in the plur. Il. 11, 69. Od. 4, 604; as food for horses, Il. 8, 188. 10, 569.

πῡροφόρος, ον (φέρω), poet. also πυρηφόρος, ον, Od. 3, 495; *wheat-bearing*, ('sowed with wheat,' V.) ἄρουρα, πεδίον, * Il. 12, 314. 14, 123. 21, 602.

* πυρπαλαμάω (παλάμη), elsewhere depon. prop. to work with fire: according to Eustath. = κακοτεκνέω, *to practice crafty devices*. διὰ πυρπαλάμησεν ὁδοῦ, h. Merc. 157. ed. Wolf and Herm. But others: διαπυρπαλάμησεν, cf. Frank.

πυρπόλεω (πυρπόλος), *to kindle a fire, to keep a watch-fire*, Od. 10, 30. †

πυρσός, ὁ (πῦρ), *a fire-brand, a torch*, Il. 18, 211. †

πώ, enclitic particle, *somehow, in some way, yet*; always in connection with a negative, often compounded οὔπω, μήπω, not yet, or separately: οὔτε τί πω, Il. 1, 108. Od. 3, 23; οὐ γάρ πω, Il. 1, 262; μὴ δή πω, Il. 15, 426.

πωλέομαι, depon. mid. (ep. frequentat. of πέλομαι,) pres. 2 sing. πωλέ', i. e. πωλέεαι, part. Ion. πωλεύμενος, iterat. imperf. πωλέσκετο, fut. πωλήσομαι, (versor,) to be frequently in a place, *to frequent, to have intercourse, to come* or *go anywhere frequently*, εἰς ἀγορήν, πόλεμον, Il. 1, 490. 5, 788; εἰς ἡμέτερον, sc. δῶμα, Od. 2, 55; ἐς εἰνήν, h. Ap. 170; μετ' ἄλλους, Od. 9, 189.

πωλέσκετο, see πωλέομαι.

* πωλέω, ήσω, *to sell*, Ep. 14, 5.

πῶλος, ὁ, a young horse, *a foal, a colt*, Il. 11, 681. Od. 23, 246. h. in Ap. 231.

πῶμα, τό, *the cover* of a quiver, of a chest and a cup, Il. 4, 116. Od. 2, 353.

πώποτε, adv. (ποτέ), *at some time, at any time*, comm. after a negat.: οὐ πώποτε, not at any time, *never yet*, Il. 1, 106. 3, 442.

πῶς, adv. interrog. *how, in what way?* and often connected with other particles: πῶς γάρ; for how? πῶς δή; how indeed? πῶς γὰρ δή; πῶς ἄρα; πῶς νῦν; how now? i. e. what thinkest thou? Od. 18, 223. It stands *a*) With indicat. Il. 1, 123. 10, 61. *b*) With subj. Il. 18, 188. Od. 3, 22. *c*) With optat. Il. 11, 838. *d*) πῶς ἄν and πῶς κε, with optat. Il. 9, 437. Od. 1, 65.

πώς, enclitic particle (πός), *in some way, somehow, in any way*, after another particle: αἴ κέν πως, if by any means, Il. 1, 66; οὐ μέν πως, in no way, Il. 4, 158; οὐκ ἄν πως, Od. 20, 392.

πωτάομαι, poet. form of πέτομαι, *to fly*. Ἰλθοι πωτῶντο, Il. 12, 287. † h. Ap. 442. 39, 4.

πῶϋ, εος, τό, dat. plur. poet. πώεσι, *a flock*, always spoken of sheep; hence, ὀΐων πῶϋ and πώεα μήλων, Il. 3, 198. 11, 678. Od. 4, 413.

P.

P, the seventeenth letter of the Greek alphabet; hence the sign of the seventeenth rhapsody.

ῥα, an enclitic particle, ep. for ἄρα, often *before a vowel* ῥ', see ἄρα.

ῥάβδος, ἡ (ῥάπις), *a rod, a staff, a wand*; in the plur. rods for fastening the leather to the shield, Il. 12, 297; espec., 1) the wand of Mercury, *the magic-rod*, to compose to sleep and to awaken men, Il. 24, 343. Od. 5, 47.

24, 2. h. Merc. 210. 526. 2) *the magic wand* of Circe, Od. 10, 238. 319; of Minerva, Od. 13, 429. 3) *an angling rod*, Od. 12, 251.

ῥαδαλός, ή, όν, a reading of Zenodot. for ῥοδανός, Il. 18, 576; which is explained as a form of κραδαλός, *easily moved*.

[ῥαδανός, a false reading in Il. 18, 576; see ῥοδανός.]

Ῥαδάμανθυς, υος, ὁ, son of Jupiter and Europa, brother of Minos, Il. 14, 321. 322. Accord. to Od. 4, 565, he was translated, as being the son of Jupiter, to Elysium. The Phæaces conveyed him at one time to Eubœa, Od. 7, 322. Accord. to a later tradition, he was expelled by his brother from Crete, and fled to Bœotia. On account of his justice he was made judge in the lower world, Apd. 3, 1. 2.

ῥαδινός, ή, όν, poet. *slender, flexible*; ἰμάσθλη, Il. 23, 585; † hence, *agile, active, fleet*, πόδες, h. Cer. 183. [From this was derived the false reading ῥαδανός, in Il. 18, 576.]

ῥαθάμιγξ, ιγγος, ή, poet. (ῥαθαμίζω), *a drop*, plur. Il. 11, 536; metaph. κονίης ῥαθάμιγγες, drops, i. e. particles of dust, Il. 23, 502.

ῥαίνω, from theme Ϝ*ΡΑΖΩ*, ep. aor. imperat. ῥάσσατε, Od. 20, 150; perf. pass. 3 plur. Ion. ἐρράδαται, plupf. ἐρράδατο, see Buttm. § 103. IV. 3. Rost Dial. § 52. c., *to sprinkle, to besprinkle, to bestrew*, τί τινι, any thing with another, κονίῃ, with dust, αἵματι δ' ἐρράδαται τοῖχοι, the walls are drenched with blood, Od. 20, 354; ἐρράδατο, Il. 12, 431.

ῥαιστήρ, ῆρος, ή, poet. (ῥαίω), *a hammer*, Il. 18, 477; † elsewhere masc.

ῥαίω, poet. fut. ep. infin. ῥαισίμεναι for ῥαίσειν, aor. 1 ἔρραισα, aor. pass. ἐρράισθην, *to break in pieces, to strike in pieces, to destroy, to dash in pieces*, νῆα, Od. 13, 151; τινά, to dash about any one, espec. spoken of shipwrecked persons, Od. 5, 221. 6, 326. Pass. *to burst asunder, to fly in pieces*, Il. 16, 339. τῷ κέ οἱ ἐγκέφαλος διὰ σπέος θεινομένου ῥαίοιτο πρὸς οὖδει, then should the brain of him dashed in pieces, fly through the cave over the ground, Od. 9, 459. The gen. of the particip. comes from the circumstance that Hom. uses the dat. of the pron. instead of the gen. Kühner II. § 587.

ῥάκος, εος, τό (ῥήγνυμι), prop. a piece torn off, *a rag, a shred, a fragment of cloth; an old garment, a frock*, Od. 14, 342.

ῥαπτός, ή, όν (ῥάπτω), *sowed together, patched*, * Od. 24, 228. 229.

ῥάπτω, aor. 1 ep. ῥάψα, 1) *to sow together, to join together, to stitch*, τί, any thing. βοείας θαμειὰς χρυσείῃς ῥάβδοισι διηνεκέσιν, to fasten the numerous hides with golden rods running quite around, (that the leather might not warp,) Il. 12, 296. 2) Metaph. *to plot, to machinate, to devise craftily*, κακά τινι, Il. 18, 367. Od. 3, 718; φόνον, Od. 16, 379. 422.

Ῥάριος, ίη, ιον, *Rharian*; τὸ Ῥάριον, the *Rharian plain*, in Eleusis, which was sacred to Ceres, and upon which the first grain is said to have been sown, h. Cer. 350. Ῥάριος is to be written without the spiritus asper, cf. Herm. ad. l. c.

ῥάσσατε, see ῥαίνω.

* ῥαφάνη, ή, *radish*, Batr. 53.

ῥαφή, ή (ῥάπτω), *a seam*, Od. 22, 186. †

ῥάχις, ιος, ή (ῥάσσω), *a back-bone, a back-piece*, Il. 9, 208. †

ῥαψῳδία, ή (ῥάπτω, ᾠδή), prop. a poem chanted by a rhapsodist; espec. a single book of the Hom. poems, *a rhapsody*.

Ῥέα, ή, comm. ep. and Ion. Ῥείη, h. Ap. 93; gen. Ῥείης, Il. 14, 203. Ῥέᾳ, monosyllabic, Il. 15, 187. † Ῥέη, h. Cer. 459; daughter of Uranus and of Gæa [Cœlus and Terra], wife and sister of Saturn, mother of Jupiter, Neptune, Pluto, Vesta, Ceres, and Juno, Il. 14, 203. 15, 187. h. Cer. 60, 442. (Accord. to Plat. Cratyl. p. 402, from ῥεῖν, to flow, Herm. *Fluonia, quod ex ea omnia effluxerint*; accord. to others, ἔρα, the earth by metathesis.)

ῥέα and ῥεῖα, adv. poet. of ῥᾴδιος, *easily, without trouble*, θεοὶ ῥεῖα ζώοντες, the gods who live without labor or trouble, Il. 6, 138. Od. 4, 805. (ῥέα is used by Hom. as monosyllabic, Il. 5, 304. 12, 381; and often.

ῥέεθρον, τό, Ion. and poet. for ῥεῖθρον (ῥέω), *a current, a stream*; always plur. ῥέεθρα, *the floods, the waves*, Il. 2, 461. Od. 6, 317; once ῥεῖθρα, h. 18, 9.

ῥέζω, poet. fut. ῥέξω, aor. 1 ἔρρεξα and ἔρεξα, pass. only aor. pass. infin. ῥεχθῆναι, part. ῥεχθείς, cf. ἔρδω, from which it is formed by metathesis. 1) *to do, to make, to effect*, with adv. or with accus. αἴσυλα, to practise impiety, Il. 5, 403; with double accus. τινά τι, to do any thing to any one: κακόν or κακά τινα, Il. 2, 195. 4, 32; rarely τί τινι, Od. 20.

314; εὖ ῥέζειν τινά, to benefit any one, Il. 5, 650; on the other hand, κακῶς τινα, to abuse any one, Od. 23, 56; pass. ῥέζθέν κακόν, Il. 9, 250. ῥεχθὲν δέ τε νήπιος ἔγνω, even a simpleton knows what has happened, Il. 17, 32. 2) Espec. *to sacrifice*; prop. ἱερά, to offer sacrifices, θεῷ, to a god, Il. 8, 250; ἑκατόμβην, to offer a hecatomb, θαλύσια, to present the first fruits, Il. 9, 535; ῥοὴν θεῷ, Il. 10, 292.

ῥέθος, εος, τό, poet. *a limb*, only plur., * Il. 16, 556. 22, 68. 362.

ῥεῖα, adv. = ῥέα, q. v.

Ῥείη, ἡ, see Ῥέα.

ῥειθρον, τό, poet. for ῥέεθρον, q. v.

Ῥείθρον, τό, a port in Ithaca, north of the city, Od. 1, 186; see Ἰθάκη.

ῥείπω (akin to ῥέω), *to bend down, to sink*; espec. spoken of a balance, *to sink*, and thereby give the preponderance or decision, ῥέπε αἴσιμον ἦμαρ Ἀχαιῶν, the fated day of the Greeks preponderated, i. e. the misfortune of the Greeks was decided, Il. 8, 72; spoken of Hector, * Il. 22, 212.

ῥεριπωμένος, see ῥιπόω.

ῥεχθείς, see ῥέζω.

ῥέω, imperf. ἔῤῥεον, ep. ῥέον, aor. ἐῤῥύην, ep. ῥύη, Od. 3, 455. 1) *to flow, to run*, spoken of water, blood and sweat; also of brains, Il. 3, 300; with dat. πηγὴ ῥέει ὕδατι, the fountain runs with water, Il. 22, 149; ῥέεν αἵματι γαῖα, the ground flows with blood, Il. 4, 451. 2) metaph. *to flow, to stream forth*; spoken of discourse: ἀπὸ γλώσσης ῥέεν αὐδή, Il. 1, 249; of missiles: ἐκ χειρῶν, issue from the hands, Il. 12, 159; τῶν ἐκ μελέων τρίχες ἔῤῥεον, the hairs fell from their limbs, Od. 10, 393.

Ῥ*ΕΞΩ*, from this the aor. pass. part. ῥηθείς; ἐπὶ ῥηθέντι δικαίῳ ('a just sentence,' V.), Od. 18, 414. 20, 322; see εἴρω and φημί.

ῥηγμίν, ῖνος, ὁ (ῥήγνυμι), in the nom. not used; 1) *a high shore*, upon which the waves break, *a breaker*, Il. 1, 437. Od. 4, 430. 2) breaking waves themselves, *the dashing waves*, Il. 20, 229. Od. 12, 214. [Cf. however Jahrb. J. und K. p. 282; and Nitzsch ad Od. 12, 214.]

ῥήγνυμι, another form ῥήσσω, iterat. imperf. ῥηγνυον, fut. ῥήξω, aor. ἔῤῥηξα, ep. ῥῆξα, mid. aor. 1 ἐῤῥηξάμην, ep. ῥηξάμην, 1) *to break, to tear in pieces, to break in pieces*, with accus. χαλκόν, ἱμάντα, πύλας; πύλας *to break through gates*, Il. 13, 124. b) Espec. in war: *to break through* the ranks, φάλαγγας, ὅμιλον, στίχας, Il. 6, 6. 11, 538. 15, 615. 2) Absol. *to stamp, to strike*, prop. πέδον ποσί, to stamp the ground with the feet, in the form ῥήσσω, Il. 18, 571. h. Ap. 516. Mid. *to break*, spoken of the sea, ῥήγνυτο κῦμα, Il. 18, 67. 4, 425. 2) *to break through any thing for oneself, to dash through*, with accus. τεῖχος, φάλαγγας, Il. 12, 90. 440. 11, 92. 3) *to let break out*, with accus. ἔριδα, Il. 20, 55.

ῥῆγος, εος, τό (ῥήγνυμι), prop. a piece torn off, *a rug, a covering, a carpet*, prob. of wool, in oppos. to λίνον, Od. 13, 73; often in the plur. *coverings, coverlets*, which were spread over beds, Il. 9, 661. 24, 644. Od. 3, 349; or over chairs, Od. 10, 352.

ῥηΐδιος, η, ον, Ion. and ep. for ῥάδιος, compar. ῥηΐτερος, η, ον, superl. ῥηΐτατος and ῥήϊστος, η, ον (von Ῥ*ΗΙΣ*), *easy, without pains*, with infin. τάφρος περῆσαι ῥηϊδίη, a ditch easy to pass, with dat. of the pers. and infin., Il. 20, 265. Od. 16, 211; [ῥηϊδ. ἔπος, an easy response, one easily complied with, Od. 14, 146]; ῥήϊτεροι πολεμίζειν ἦσαν Ἀχαιοί for ῥήϊτερον ἦν πολεμ. τοῖς Ἀχαιοῖς, the Greeks were more easy to war against, Il. 18, 258. cf. Il. 24, 243.

ῥηϊδίως, adv. *easily, without trouble*, Il. 4, 390. Od. 8, 376.

ῥήϊστος, η, ον, superl. of ῥηΐδιος.

ῥηΐτατος, η, ον, superl. of ῥηΐδιος.

ῥηΐτερος, η, ον, compar. of ῥηΐδιος.

ῥηκτός, ή, όν (ῥήγνυμι), *torn, that may be torn*, poet. spoken of a man: χαλκῷ ῥηκτός, that may be injured by the brass (weapon), ('that may be pierced,' V.), Il. 13, 323. †

*Ῥηναῖα, ἡ, ep. [accord. to Jahrb. J. und K. p. 282. Ῥήναια], for Ῥήνεια (Ῥηνέη, Hdt. Ῥηνία, Plut.), an island, one of the Cyclades, (separated from Delos only by a strait), where all the dead of Delos were buried, now *Great Delos*, h. Ap. 44.

Ῥήνη, ἡ, wife [or rather concubine] of Oileus, mother of Medon, Il. 2, 728.

ῥηξηνορίη, ἡ (ῥηξήνωρ), *the valor* that breaks through troops or ranks of men, ('assaulting strength,' V.), Od. 14, 217. †

ῥηξήνωρ, ορος, ὁ (ἀνήρ), *dashing men in pieces*; breaking through ranks of men, epith. of Achilles, Il. 7, 228. Od. 4, 5.

Ῥηξήνωρ, ορος, ὁ, son of Nausithous, brother of Alcinous, Od. 7, 63.

ῥῆσις, ιος, ἡ (Ἐ*ΡΕΩ*), *the act of telling, speaking; discourse, speech*, Od. 21, 291. †

Ῥῆσος ὁ, 1) son of Eioneus, king of the Thracians, Il. 10, 435 seq. or, according to Apd. 1. 3. 3, son of Strymon and a Muse; Diomedes and Ulysses slew him and seized his famous horses, Il. l. c. 2) a river in Troas which flowed into the Granicus, Il. 12, 20.

ῥήσσω, a form of **ῥήγνυμι**, q. v

ῥητήρ, **ῆρος**, ὁ, poet. (Ἐ*ΡΕΩ*), *an orator, a speaker, μύθων*, Il. 9, 443. †

ῥητός, ή, όν (Ἐ*ΡΕΩ*), *said, spoken;* espec. *expressly mentioned, definite, μισθός*, Il. 21, 445. †

ῥήτρη, ἡ (Ἐ*ΡΕΩ*), *a speech, a sentence;* hence, *an agreement, a convention*, Od. 14, 393. †

ῥῖγεδανός, ή, όν (**ῥιγέω**), *shivering, that inspires shuddering horrible, odious*, epith. of Helen, Il. 19, 326. †

ῥιγέω, poet. (**ῥῖγος**), fut. **ῥιγήσω**, aor. **ἐῤῥίγησα**, perf. **ἔῤῥῖγα**, prop. to shiver with cold, to be cold, in Hom. always metaph. 1) Intrans. *to shudder, to be terrified, to be struck with fear*, mostly absol. Il. 3, 259; with particip. Il. 4, 279. 12, 33 or with a particle of time, Il. 12, 108. 2) Trans. *to shudder before, to shrink trembling before, τί to fear, πόλεμον*, Il. 5, 351. 17, 175. Instead of the accus. the infin. Il. 3, 353; or with **μή** following, Od. 23, 216. The perf. has a pres. signif. Il. 7, 114.

ῥῖγιον, poet. compar. of **ῥῖγος**, used only in the neut. also superl. **ῥίγιστος**, η, ον, 1) *more chilly, more cold*, Od. 17 91. 2) Metaph. *more terrible, more fearful, more horrible.* **τὸ δὲ ῥίγιον**, Il. 1, 325. Od. 20, 220. **τὰ ῥίγιστα**, *the most terrible things, most horrible*, Il. 5, 873. †

Ῥίγμος, ὁ, son of Pirous, from Thrace, an ally of the Trojans, Il. 20, 485 seq.

ῥῖγος, εος, τό, *cold, chilliness*, Od. 5, 472. †

ῥῖγόω (**ῥῖγος**), fut. infin. ep. **ῥιγωσέμεν**, *to be cold, to feel chilly*, Od. 14, 481. †

ῥίζα, ἡ, *a root* of plants; also as a remedy, Il. 11, 846; metaph. spoken of the eye, Od. 9, 390.

ῥιζόω (**ῥίζα**), aor. **ἐῤῥίζωσα**, perf. pass. **ἐῤῥίζωμαι**, *to cause to take root, to plant, ἀλωήν*, Od. 7, 122. 2) *to root, to fasten*, spoken of a ship which Neptune changes to stone, * Od. 13, 163.

* **ῥικνός**, ή, όν (**ῥῖγος**), *stiff*, contracted with cold; gener. *bent, crooked, πόδας*, h. Ap. 317.

ῥίμφα, adv. (**ῥίπτω**), prop. hurled; hence *quickly, fleetly, swiftly*, Il. 6, 511. Od. 8, 193.

ῥίν, better **ῥίς**, q. v.

ῥῖνόν, τό = **ῥινός**, *a shield.* **εἶσατο δ' ὡς ὅτε ῥινὸν ἐν—πόντῳ**, it appeared to him as a shield in the sea (spoken of Phæacia). The neut. is the later form, Od. 5, 281. †

ῥῖνός, ή, 1) *the skin* of the human body, Il. 5, 308; also plur. Od. 5, 426. 14, 134. 2) *the skin* of an animal drawn off, *the hide*, Il. 7, 474. **ῥινὸς λύκοιο**, a wolf's skin, Il. 10, 334; espec. of horned cattle, Il. 10, 155; hence 3) *a shield* which was made of ox-hide (V. ox-hide), with **βοῶν**, Il. 12, 263; and often alone, Il. 4, 447. **ῥινοῦ τε, βοὸς τ' εὐποιητάων** seems accord. to Aristarch. a case of hendiadys, like **πόλεμόν τε μάχην** (V. leather and well-prepared ox-hide), Il. 16, 636.

ῥῖνοτόρος, ὁ (**τορέω**), piercing the skin or the shield, *shield-breaking*, epith. of Mars, Il. 21, 392. †

ῥῖον, τό, the projecting point of a mountain; hence 1) *a peak, a mountain-summit*, Il. 8, 25; a rock, h. Ap. 383. 2) Espec. *a promontory*, Od. 3, 295.

ῥῖπή, ἡ (**ῥίπτω**), *a cast, a thrust, a throw, violence, force* with which any thing is thrown, Il. 8, 355. h. Ap. 447. *b*) the force which any thing thrown has. **ῥ. λᾶος**, a stone's cast, Il. 12, 462. Od. 8, 192; **αἰγανέης**, the cast of a spear, Il. 16, 589; and gener. *force, violence* of the wind and of fire, Il. 15, 171. 21, 12.

Ῥῖπη, ἡ, a town in Arcadia near Stratus, Il. 2, 606.

* **ῥῖπίζω** (**ῥῖπίς**), part. aor. **ῥιπίσας**, *to put in motion, to excite*, **ἔριν**, Fr. Hom. 26.

ῥιπτάζω (frequent. from **ῥίπτω**), *to fling hither and thither, to hurl about*, as abuse, **θεοὺς κατὰ δῶμα**, Il. 14, 257. † 2) Intrans. *to move convulsively, to twitch*, **ῥιπτάζουσιν ὀφρύσι**, h. Merc. 279.

ῥίπτασκον, see **ῥίπτω**.

ῥίπτω, ep. iterat. imperf. **ῥίπτασκον**, Il. 15, 23. conf. Thiersch § 210. 22; fut. **ῥίψω**, aor. **ἔῤῥιψα**, ep. **ῥῖψα**, *to cast, to sling, to hurl*, **τινὰ ἀπὸ βηλοῦ**, Il. 1, 591; **ἐς Τάρταρον**, Il. 8, 13. Batr 97 **τὶ μετά τινα**, to cast any thing at any one, Il. 3, 378. Od 6, 115; **ἔριψεν** (Matthiæ **ἔραψεν**), h. Merc. 79.

ῥίς, **ῥῖνός**, ἡ, later **ῥίν**, *the nose*, plur. **ῥῖνες**, the nostrils, Il. 14, 467. 19, 39. Od. 5, 456.

ῥίψ, **ῥιπός**, ἡ, dat. plur. **ῥίπεσσι**, *a reed*

rush; plur. *osier-work, a hurdle, a mat*, Od. 5, 256. †

* ῥοδάνη, ἡ, *the thread* of the woof, *the woof*, Batr. 186.

ῥοδανός, ή, όν, *pliant, flexible*, Il. 18, 576. παρὰ ῥοδανὸν δονακῆα, at a waving thicket of reeds. Thus reads Wolf after Aristarch., which Damm after Eustath. strangely derives from ῥοή, whence ῥοανός, ῥοδανός; it is akin to κραδάω. Other readings are: ῥαδαλός, ῥαδανός, ῥαδινός), the last according to Apoll. from ῥαδίως δονεῖσθαι.

* Ῥόδεια, ἡ (the rosy), daughter of Oceanus and Tethys, companion of Proserpina, h. Cer. 419.

Ῥόδιος, η, ον, see Ῥόδος.

Ῥοδίος, ὁ or Ῥοδιός (with accent changed), a river in Troas, north of cape Dardanis, Il. 12, 20.

ῥοδοδάκτυλος, ον, poet. (δάκτυλος), *rosy-fingered*, epith. of Aurora, since she was conceived of as youthful, or according to Eustath. from the color of the dawning east, Il. 6, 175. Od. 2, 5.

ῥοδόεις, εσσα, εν, poet. (ῥόδον), *of roses, rosy*; ἔλαιον, oil of roses, which in the opinion of the ancients prevented putrefaction, Il. 23, 186. †

* ῥόδον, τό, *a rose*, h. Cer. 6.

* Ῥοδόπη, ἡ (having a rosy countenance), daughter of Oceanus and Tethys, h. Cer. 422.

* ῥοδόπηχυς, ὁ, ἡ, poet. (πῆχυς), *rosy-armed*, h. 31, 6.

Ῥόδος, ἡ, Rhodus, *Rhodes*, a famous island in the Carpathian sea, on the coast of Asia, with three cities, Lindus, Jalysus, and Camirus; now *Rhodis*, Il. 2, 655. The chief city, Rhodus, was built at a later date, whose harbor is famed on account of the Colossus, Strabo; from this Ῥόδιος, η, ον, *Rhodian*; subst. *a Rhodian*, Il. 2, 654.

ῥοή, ἡ (ῥέω), *a flowing, a current*, always in the plur. *the floods, the waves*, spoken of Oceanus and of rivers, Il. 2, 869. Od. 6, 216.

ῥόθιος, η, ον (ῥόθος), *roaring, resounding*, espec. spoken of water, κῦμα, Od. 5, 412. †

ῥοιά, ἡ, *the pomegranate*, both fruit and tree, Od. 7, 15. 11, 589. h. Cer. 373. 412.

ῥοιβδέω (ῥοῖβδος), aor. optat. ῥοιβδήσειεν, prop. *to sip up, to swallow*, spoken of Charybdis, Od. 12, 106. †

ῥοιζέω (ῥοῖζος), aor. 1 ep. ῥοίζησε, *to whizz, to hiss*, and gener. spoken of any sharp sound, *to whistle*, Il. 10, 502. †

ῥοῖζος, ὁ, Ion. and ep. ῆ, *whistling, whizzing, hissing*, spoken of arrows and spears in rapid motion, Il. 16, 361; of the whistling of the Cyclops, Od. 9, 315. (Akin to ῥέω.)

ῥόος, ὁ (ῥέω), *flowing; a river, a stream, a current*; only sing. often with gen. Ἀλφειοῖο, Ὠκεανοῖο, Il. 11, 726. 16, 151. κὰρ (ep. for κατὰ) ῥόον, down stream, Il. 12, 33. κατὰ ῥόον, Od. 14, 254. ἀνὰ ῥόον, up stream, Il. 12, 33.

ῥόπαλον, τό (ῥέπω), a staff that becomes thicker towards the top, *a cudgel, a club*, Il. 11, 559. 561; of the Cyclops, Od. 9, 319. παγχάλκεον, the brazen club of Orion, Od. 11, 575.

ῥοχθέω, poet. (ῥόχθος), *to roar, to resound*, spoken of the waves which dash upon the shore, * Od. 5, 402. 12, 60.

ῥύατο, see ῥύομαι.

ῥυδόν, adv. (ῥέω, ῥυῆναι), *in a stream, abundantly, immoderately*, ἀφυσσε, Od. 15, 426. †

ῥύη, ep. for ἐῤῥύη, see ῥέω.

ῥῦμός, ὁ (ἐρύω), *the pole* by which draught-animals draw the chariot, * Il. 5, 729. 10, 505. cf. ἅρμα.

ῥύομαι, depon. mid. (prop. mid. of ἐρύω, but only in the signif. *to deliver*), aor. 1 ἐῤῥῦσάμην, ep. ῥῦσάμην, syncop. form of the pass. infin. ῥῦσθαι, Il. 15, 141; imperf. 3 plur. ῥύατ' for ἐῤῥύοντο, Il. 18, 515; iterat. imperf. 2 sing. ῥύσκεν, 1) *to deliver, to rescue, to liberate*, τινὰ ὑπ' ἐκ κακοῦ, any one from evil, Od. 12, 107; ὑπ' ἠέρος, Il. 17, 645. cf. Od. 1, 6. 2) Gener. *to deliver, to protect, to shelter, to preserve, to defend*, with accus. *a*) Spoken of gods and men, Il. 15, 257; ὑπό τινος, from any one, Il. 17, 224. *b*) Spoken of things, espec. of weapons, Il. 10, 259. 12, 8; μήδεα φωτός, to protect, i. e. to cover the man's shame, Od. 6, 629. 3) *to have under guard, to detain, to restrain*, Ἑῶ, Od. 23, 246. (υ has a variable quantity in the pres. and imperf.; on the other hand, it is long in the derived tenses before σ, conf. Spitzner Pros. § 52, 6. Accord. to Buttm. Lexil. I. p. 66, υ is short in the fut. and aor. conf. Rost Gram. p. 302.)

ῥύπα, τά, see ῥύπος.

ῥυπάω, ep. ὀυπάω, *to be dirty, foul*, Od. 19.

72. 23, 115. Part. ῥυπόωντα, * Od. 13, 435. 6, 87. 24, 227. * Od.

ῥύπος, ὁ, metaplast. plur. τὰ ῥύπα, *filth, foulness*, Od. 6, 93. † (Sing. τὸ ῥύπον or ῥύπος is doubtful.)

ῥυπόω, part. perf. ep. ῥερυπωμένα for ἐῤῥύπ., *to defile, to soil*, Od. 6, 59. † 2) Ep. for ῥυπάω, q. v.

ῥῦσθαι, see ῥύομαι.

ῥύσιον, τό (ἐρύω, ϝΡΥΩ), prop. that which is dragged away, *booty, plunder;* espec. τὰ ῥύσια, that which is taken away from one who injures us, in order to compel satisfaction, *a pledge, a hostage, a reprisal.* ῥύσια ἐλαύνεσθαι, to drive off booty as a reprisal, Il. 11, 674. †

ῥύσκεν, ep. for ῥύσκου, see ῥύομαι.

ῥῡσός, ή, όν (ἐρύω), prop. drawn together, hence *shrivelled, wrinkled*, epith. of the Litæ, Il. 9, 503. †

ῥυστάζω (frequent. from ϝΡΥΩ, ἐρύω), ep. iterat. imperf. ῥυστάζεσκεν, poet. *to draw hither and thither, to drag, to trail*, with accus. of the corpse of Hector, Il. 24, 755. 2) Gener. *to pull about, to abuse*, γυναῖκας, Od. 16, 109. 20, 319.

ῥυσταχτύς, ύος, ή, poet. (ῥυστάζω), the act of *dragging around, pulling about*, gener. *abusing*, Od. 18, 224. †

ῥῡτήρ, ῆρος, ὁ (ϝΡΥΩ, ἐρύω), prop. one drawing; hence 1) *a drawer* of the bow, Od. 21, 173; ὀϊστῶν, the shooter of arrows, Od. 18, 262. 21, 173. 2) *the strap* on the bit of horses in which they draw, or *a rein.* ἐν δὲ ῥυτῆρσι τάνυσθεν, they ran in the reins, see τανύω, Il. 16, 475. 3) (ῥύομαι), *a protector, a watch*, σταθμῶν, Od. 17, 187. 223.

Ῥύτιον, τό, a town in Crete, later prob Ῥιθυμνία, now *Retimo*, Il. 2, 648.

ῥῡτός, ή, όν, poet. (ϝΡΥΩ, ἐρύω), drawn on, *drawn to, dragged on*, spoken of large stones, * Od. 6, 267. 14, 10.

ῥωγαλέος, η, ον (ῥώξ), *torn asunder, split, cut apart*, Il. 2, 417. Od. 13, 435. 17, 198.

ῥώξ, ῥωγός, ὁ and ἡ, poet. (ἔῤῥωγα, perf. from ῥήγνυμι), *a rent, a fissure.* ῥῶγες μεγάροιο are according to Eustath. διοδοι, passages; Apoll. θυρίδες, side-doors of the hall; Etym. Mag. ἀναβάσεις; and Voss translates: ἀνὰ ῥῶγ. μεγ., up the stairs of the house; Wiedasch correctly: the galleries of the dwelling, Od. 22, 143. †

ῥώομαι, depon. mid. only 3 plur. imperf. ἐῤῥώοντο and ῥώοντο, and aor. ἐῤῥώσαντο, 1) *to move oneself violently and rapidly.* γούνατα δ' ἐῤῥώσαντο, Od. 23, 3. conf. Il. 18, 411. χαῖται ἐῤῥώοντο, the manes fluttered, Il. 23, 367. 2) Espec. *to go rapidly, to hasten, to run, to rush*, Il. 11, 50; ἀμφί τινα, Il. 16, 166. 24, 616; πυρὴν πέρι, Od. 24, 69. ὑπὸ δ' ἀμφίπολοι ῥώοντο ἄνακτι, the handmaids hastened with the king, Köppen; or, they exerted themselves for the king (supported the king, V.), Il. 18, 417. 3) Trans. with accus. χορόν, to speed the dance, i. e. to dance, h. Ven. 262.

ῥωπήϊον, τό, Ion. for ῥωπεῖον (ῥώψ), a place grown up with bushes, *a thicket, a coppice*, comm. plur. πυκνὰ ῥωπήϊα, Il. 13, 199. 21, 559. Od. 14, 473. h. 18, 8.

ῥωχμός, ὁ (ῥώξ), *a rent, a fissure, a cleft*, Il. 23, 420. †

ῥώψ, ῥωπός, ή, poet. (akin to ῥίψ), a low bush, *bushes, shrubbery, brambles*, plur. * Od. 10, 166. 14, 49. 16, 47.

Σ.

Σ, the eighteenth letter of the Greek alphabet; the sign, therefore, of the eighteenth book.

σ', apostroph. for σέ. 2) More rarely for σοί [perhaps in Il. 1, 170, but conf. φίσσω]. 3) For σά, Od. 1, 356.

[Σαβάκτης, pr. n. a domestic goblin, Ep. 14, 9.]

Σαγγάριος, ὁ, the largest river in Bithynia, rising near the village Sangia at the mountain Didymus, flowing through Phrygia and falling into the Pontus, now *Sakarja*, Il. 3, 187. 16, 719.

* Σαιδήνη, ή, a lofty mountain in Asia Minor, near Cyme, Ep. 1, 3.

σαίνω (akin to σείω), aor. ἔσηνα, *to wag,*

to move, prop. spoken of dogs, Od. 10, 217. 219. 16, 6; *οὐρῇ*, with the tail, * Od. 17, 302; of wolves, h. Ven. 70.

σακέσπαλος, *ὁ* (*πάλλω*), *shield-shaking* (shield-brandishing), epith. of Tydeus, Il. 15, 126. †

σάκος, *εος*, *τό*, *a shield*; prop. distinct from *ἀσπίς*, prob. larger than that. It was made of several ox-hides stretched one over another; the largest shield mentioned by Homer consisted of seven layers of ox-hide, above which was a plate of beaten brass, Il. 7, 219 seq. It was besides variously adorned, see Il. 11, 32 seq., and espec. the description of the shield of Achilles received from Vulcan, Il. 18, 478 seq.

Σαλαμίς, *ῖνος*, *ἡ*, later *Σαλαμὶν*, 1) an island off the coast of Attica, which at an earlier period constituted a state, but afterwards came under the dominion of Athens, now *Koluri*; from it Ajax conducted twelve ships to Troy, Il. 2, 557. 2) a town in Cyprus, founded by the Salaminian Teucer, now *Porto Constanza*, h. 9, 4.

Σαλμωνεύς, *ῆος*, *ὁ*, son of Æolus and Enarete, father of Tyro; he reigned first in Thessaly, migrated to Elis and built the city Salmone. In his pride he wished to be equal to Jupiter, and imitated thunder and lightning by riding in a brazen chariot upon a copper floor and hurling down blazing torches. Jupiter struck him with lightning, Od. 11, 236.

σάλπιγξ, *γγος*, *ἡ*, *a trumpet* with which the signal of attack was given, Il. 18, 219. † This is the only passage in which this instrument is mentioned; perhaps it was used as a signal in sieges.

σαλπίζω, fut. *σαλπίγξω*, *to sound a trumpet*, Batr. 203; metaph. *to resound like a trumpet*. *ἀμφὶ δὲ σάλπιγξεν οὐρανός* (the heaven round about resounded like a trumpet, V.), spoken of thunder, Il. 21, 388. † 2) Trans. with accus. *to peal forth, to trumpet*, Batr. 202.

Σάμη, *ἡ* or *Σάμος*, Il. 2, 634. Od. 4, 671; an island near Ithaca, which belonged to the kingdom of Ulysses, later *Cephallenia*, now *Cephallonia*. It is separated from Ithaca by a narrow strait, Od. 1, 246. 9, 24. h. Ap. 429.

Σάμος, *ἡ*, 1 = *Σάμη*, q. v. 2) *Σάμος Θρηϊκίη*, later *Σαμοθράκη*, *Samothrace*, an island of the Ægean sea, on the coast of *Thrace*, opposite the mouth of the river Hebrus, later famed by the mysteries of the Cabiri, having a town of the same name, now *Samothraki*, Il. 13, 12; also simply *Σάμος*, Il. 24, 78. 753. 3) an island in the Ægean sea, on the coast of Ionia, having a town of the same name, famed for its splendid temple of Juno, h. Ap. 41.

* *σάνδαλον*, *τό*, *a sole of wood*, which was bound to the feet by thongs, *a sandal*, h. Merc. 79. 83.

σανίς, *ίδος*, *ἡ*, 1) *a board, a plank*. 2) *any thing made of boards*; hence *a*) *doors*, always plur. *σανίδῃς*, *folding doors*, Il. 9, 583. Od. 2, 344. *b*) *a scaffold of boards, a stage*, sing. Od. 21, 51.

ΣΑΩΣ, obsol. ground form of *σῶς*, *σόος*, from which the compar. *σαώτερος*, *η*, *ον*. *σαώτερος ὥς κε νεήαι*, that thou mayest return the more safely home, Il. 1, 32; † prop. compar. with only a slight degree of augmentation (cf. Thiersch § 202. 10). On the other hand, Buttm. Gr. Gram. § 69. N. 8, considers it as a simple positive.

σαοφροσύνη, *ἡ*, ep. for *σωφροσύνη* (*φρήν*), prop. a sound understanding, *discretion, prudence*, * Od. 23, 13. 30.

σαόφρων, *ονος*, *ὁ*, *ἡ*, ep. for *σώφρων* (*φρήν*), *discreet, intelligent, prudent*, Il. 21, 462. Od. 4, 158; (later, *temperate, abstinent*.)

σαόω, contr. *σῶ*, from which poet. *σάω* and *σόω*, ep. form of *σώζω*, (which occurs only once, Od. 5, 490, in the part. pres., but where prob. the reading should be *σώων*.) Hom. has 1) From *σαόω*, fut. *σαώσω*, aor. *ἐσάωσα*, fut. mid. *σαώσομαι*, Od. 21, 309; aor. pass. *ἐσαώθην*, also imperat. aor. *σάω* for *σάοι*, contr. *σῶ* and expanded by *α*, *σάω*, cf. *ναιετάωσα*, Od. 13, 230. 17, 595; 3 sing. imperf. *σάου* for *ἐσάοι*, contr. *σῶ*, and expanded *σάω*, Il. 16, 363. 2) The contracted form *σῶ* does not occur; but the expanded forms, *a*) *σάω* (from which *σώζω*), whence part. *σάοντες* and imperf. *σάεσκον*. *b*) *σόω*, from this subj. pres. *σόῃ*, *σόῃς*, *σόωσι*, 1) *to sustain in life, to save, to keep unconsumed, to preserve, to deliver*, *τινά*, also *ζωούς*, Il. 21, 288; hence pass. *to be saved, to remain alive*, Il. 15, 503; in oppos. to *ἀπολέσθαι*, Il. 17, 228. *b*) Spoken of things: *νῆας*, *πόλιν*; also *σπέρμα πυρός* [*semina flammæ*, Virg.], to preserve the seeds of fire, Od. 5, 490. 2) *to rescue, to deliver, to bring safely*, with accus. from what? *ἐκ φιλοίσβοιο*, *πολέμου*, Il. 5, 469. 11, 752;

ὑπό τινος, Il. 8, 363. *b*) to what? ἧς προχοάς, Od. 5, 452; ἐπὶ νῆα, Il. 17, 692; πόλινδε, Il. 5, 224; μεθ' ὅμιλον, Il. 17, 149. On this, cf. Thiersch § 222.

σαπήῃ, ep. for σαπῇ, see σήπω.

Σαρδάνιος, η, ον, ed. Wolf, from which: μείδησε δὲ θυμῷ Σαρδάνιον μάλα τοῖον, he laughed in his heart a very bitter laugh, Od. 20, 302. † Voss translates: 'with horrible laughter he concealed his anger; Wiedasch, 'he concealed with forced laughter, anger in his mind; used of Ulysses, who escapes the missile of Ctesippus by an inclination of the head. Σαρδάνιον is either neut. sing. and used as an adv., or is accus. sing. and γέλων is to be supplied. Σαρδάνιος γέλως, signifies accord. to the ancients, 'the scornful laughter of an enraged man,' (σαρκαστικός). Prob. the word is to be derived from σαίρω (Eustath. Apoll. ἀπὸ τοῦ σεσηρέναι τοῖς ὀδοῦσι, or ἄκροις χείλεσι), hence also σαρδάζω, and signifies prop. *showing the teeth, grinning*. Others write σαρδόνιον, and derive it from σαρδόνιον, a poisonous plant, which distorted the countenance to an involuntary laugh. It was said to grow chiefly in Sardinia (Σαρδώ). Eustath. quotes still other explanations. [*Sardonic*, Cowper, whose explanation from the Schol., see ad Od. 20, 359.]

σάρξ, σαρκός, ἡ, dat. plur. σάρκεσσι, *flesh*, the sing. only Od. 19, 450; elsewhere plur. of men and beasts, Il. 8, 380. Od. 9, 293.

Σαρπηδών, όνος, ὁ, ep. form Σαρπήδοντος, Il. 12, 379; Σαρπήδοντι, Il. 12, 392; voc. Σαρπῆδον, Il. 5, 633; from the obsol. Σαρπήδων, son of Jupiter and Laodamia, Il. 6, 198 seq. (Accord. to a later tradition, son of Evander and Didamia, grandson of an elder Sarpedon, Apd.), sovereign of the Lycians, an ally of the Trojans, Il. 2, 876; he was slain by Patroclus, Il. 16, 480 seq. Upon the command of Jupiter, Apollo cleansed the dead body from blood and dust, and anointed it with ambrosia, Il. 16, 667.

* σατίνη, ἡ, *a chariot, a war-chariot*, h. Ven. 13.

Σατνίοεις, εντος, ὁ, a large torrent in Mysia, Il. 6, 34. 14, 445; Σαφνιόεις, Strab.

Σάτνιος, ὁ, son of Enops and a river nymph, slain by Ajax, Il. 14, 443.

* σαῦλος, η, ον (akin to σάλος), *vain, mincing, affected*. σαῖλα βαίνειν, h. Merc. 28.

σαυρωτήρ, ῆρος, ὁ, *the lower end of a spear*; elsewhere οὐρίαχος, *the point of the shaft*, which was furnished with iron, that it might be set upright in the ground, Il. 10, 153; † (prob. from σαῦρος, a kind of snake or perhaps a point).

σάφα, adv. (from σαφής for σαφέα), *clearly, certainly, definitely*; connected with εἰδέναι, ἐπίστασθαι, Il. 2, 192. Od. 4, 730. σάφα εἰπεῖν, to speak distinctly, to speak truly, Il. 4, 404.

* σαφέως, adv. = σαφῶς from σαφής, h. Cer. 149.

* σαφής, ές, *clear, certain, sure*, h. Merc. 208.

σάω, for σάον, see σαόω.

σαῶσαι, σάωσε, etc., see σαόω.

σαώτερος, η, ον, ep. compar. from ΣΑΟΣ.

σβέννῡμι, only aor. 1 ἔσβεσα, ep. infin. σπέσσαι, aor. 2 ἔσβην. 1) Trans. in the aor. 1, *to extinguish, to put out*, with accus. πυρκαϊήν, Il. 23, 237. 24, 791. *b*) Metaph. *to moderate, to check, to restrain*, χόλον, Il. 9, 678; μένος, Il. 16, 621. 2) Intrans. in the aor. 2, *to go out*, spoken of fire, Il. 9, 471. *b*) Metaph. *to become calm*, spoken of wind, Od. 3, 182.

σεβάζομαι, depon. mid. (σέβας), aor. 1 only ep. 3 sing. σεβάσσατο, *to stand in awe, to be afraid of*, τὶ θυμῷ, * Il. 6, 167. 417.

σέβας, τό (σέβομαι), only used in nom. and accus. 1) *reverential fear, awe*, in respect of gods and men, of doing any thing; *fear, shame*, with infin., Il. 18, 178. h. Cer. 10. 2) *astonishment, wonder, admiration*, at uncommon occurrences; σέβας μ' ἔχει, Od. 3, 123. 4, 75.

σέβομαι, depon. (akin to σεύω), *to stand in awe, to be ashamed*, absol., Il. 4, 240. †

σέθεν, ep. for σοῦ, see σύ.

σεῖ', abbreviated for σεῖο, see σύ.

* Σειληνός, ὁ (later orthography Σιληνός), *Silenus*, foster-father and companion of Bacchus, who followed him always drunken and riding upon an ass. In the plur. οἱ Σειληνοί, gener. the ancient Satyrs, companions of Bacchus, h. Ven. 263.

σεῖο, ep. for σοῦ, see σύ.

σειρή, ἡ (εἴρω), *a rope, a cord, a string*, Il. 23, 115. Od. 22, 175; σ. χρυσείη, a golden chain, Il. 8, 19.

Σειρήν, ῆνος, ἡ, comm. plur. αἱ Σειρῆνες (from σειρή, the entangling, the enticing), the *Sirens*, mythic virgins, who, according to Homer, dwelt between Æaea and the

rock of Scylla, and by their sweet voices allured passengers and put them to death, Od. 12, 39. 52. Hom. knows but two, for v. 56, we have the dual *Σειρήνοιϊν*. At a later day there were supposed to be three or four, cf. Eustath. ad loc. They were in antiquity, for the most part, placed in the Sicilian sea, on the south-west coast of Italy, hence also the three small dangerous rocks not far from the island Caprea, were called *Σειρηνοῦσαι*, Strab. They are the daughters of the river god Achelous and a muse, Ap. Rh. 4, 895. Apd. 1, 34. At a still later period they were represented as birds with the faces of virgins.

σείω (akin to *σεύω*), aor. 1 ep. *σεῖσα*, aor. mid. ep. *σεσάμην* always without augm., *to shake, to brandish*, with accus. *ἐγχείας*, Il. 3, 345; and pass. Il. 13, 135; *θύρας*, to shake the doors, i. e. to knock at the doors, Il. 9, 583; *ζυγόν*, to shake the yoke, spoken of running horses, Od. 3, 486. Mid. *to move oneself, to shake, to quake*, Il. 14, 285. 20, 59; *σείσατο εἰνὶ θρόνῳ*, she was violently agitated, Il. 8, 199.

σέλα for *σέλαϊ*, see *σέλας*.

Σέλαγος, ὁ, father of Amphius from Pæsus, Il. 5, 612.

σέλας, *αος*, *τό* (akin to *εἴλη*), dat. *σέλαϊ* and *σέλᾳ*, *light, splendor, brightness, a beam*, spoken of fire, Il. 8, 509. Od. 21, 246; of constellations and meteors, Il. 8, 76. h. Ap. 442. *b*) *a torch*, h. Cer. 52.

σελήνη, ἡ (*σέλας*), *the moon*, Il. 8, 555; *πλήθουσα*, the full moon, Il. 18, 484; an image of splendor, Od. 4, 45.

Σελήνη, ἡ, prop. name, *Luna*, the goddess of the moon; in the Il. and Od. we find nothing of her origin or of her rising and setting. In h. 31, 6 seq., she is called the daughter of Hyperion and Euryphæssa (of Theia, Hes. Th. 375.); in h. Merc. 94, daughter of Pallas, cf. h. 32.

Σεληπιάδης, *ου*, ὁ, son of Selepius = *Evenus*, Il. 2, 693.

σέλῖνον, *τό*, *parsley*, a plant which belongs to the family of celery, and grows chiefly in depressed situations, Il. 2, 776. Od. 5, 72. Batr. 54. Accord. to Billerbeck Flor. Class. p. 70, *hipposelinum s. Smyrnium olus atrum* Linn., accord. to Heyne. *apium graveolens* Linn., also *ἑλειοσέλινον*; it is mentioned as a food of horses.

Σελλήεις, *εντος*, ὁ, 1) a river in Elis between the Peneus and the Alpheus, now *Pachiota*, Il. 2, 659. 15, 531. 2) A river in Troas near Arisbe, Il. 2, 839. 12, 97.

Σελλοί, *οἱ* (*Ἕλλοι*, in a Frag. Pind. in Strab. VII. c. 7.), *the Selli*, priests of Jupiter in Dodona, who communicated or explained oracles, Il. 16, 234. They appear, perhaps in accordance with a priestly vow, to have led a very austere life, hence they were called *ἀνιπτόποδες*. Accord. to Strab. VII., the original inhabitants of Dodona.

**σέλμα*, *ατος*, *τό* (akin to *σελίς*), *a rower's bench*, gener. the upper deck (*transtrum*), h. 6, 47. cf. *ζυγόν*.

Σεμέλη, ἡ (accord. to Diod. Sic. 3, 61, from *σεμνός*), daughter of Cadmus, mother of Bacchus by Jupiter. She implored Jupiter that he would show himself to her in the full glory of his divinity. He fulfilled her request, but she was destroyed by his lightning, Il. 14, 323; h. in Bacch. 6, 57. (Accord. to Heffter from *σέω*, Bœot. = *θέω*, the frantic, Herm. *solsequa* from *σέβειν* and *ἕλη* = *vitis*.)

**σεμνός*, ή, όν (*σέβομαι*), *venerable, honored, holy*, prop. spoken of the gods, h. 12, 1. Cer. 486.

σέο, ep. for *σοῦ*, see *σύ*.

σεῦ and *σευ*, see *σύ*.

σεῦα, ep. for *ἔσσευα*, see *σεύω*.

**Σευτλαῖος*, ὁ (*σεῦτλον*), *Beet-eater*, a frog's name, Batr. [212.]

**σεῦτλον*, *τό*, *a beet*, a soft culinary vegetable, *beta vulgaris* Linn. Batr. 162.

σεύω, poet. (akin to *θέω*), aor. ep. *ἔσσυα* and *σεῦα*, aor. mid. *ἐσσευάμην*, perf. pass. *ἔσσυμαι*, pluperf. *ἐσσύμην*. The perf. pass. has often a pres. signif. hence part. *ἐσσύμενος*, *η*, *ον*, with retracted accent. The plupf. is at the same time ep. aor. 2 *ἐσσύμην*, *ἔσσυο*, *ἔσσυτο*, ep. *σύτο*, Il. 21, 167. The pres. act. not found in Hom., the augm. tenses have double Sigma. 1) Act. trans. prop. *to put in violent motion, to drive*; hence, accord. to the prepos. *a*) *to drive, to urge, to chase, τινὰ κατὰ Νυσσήϊον*, Il. 6, 133; *τινὰ ἐπί τινι*, any one to any one, Il. 11, 293. 294; *ἵππους*, Il. 15, 681. *b*) *to drive away, to chase away, κύνες*, Od. 14, 35; *κατὰ ὀρέων*, to drive down from the mountains, Il. 20, 189. *c*) Spoken of inanimate things: *to cast, to hurl, κεφαλήν*, Il. 11, 147. 14, 413; *αἷμα*, to drive out the blood, i. e. to cause to flow, to draw, Il. 5, 208. II) Mid. with ep. aor. 2 and perf. pass. 1) In-

trans. *to move oneself violently, to run, to hasten, to rush*, ἀνὰ ἄστυ, Il. 6, 505; ἐπί τι, Il. 14, 227. ψυχὴ κατ' ὠτειλὴν ἔσσυτο, the soul rushed to the wound, i.e. escaped through the wound, Il. 14, 519; with infin. σεύατο διώκειν, he hastened to pursue, Il. 17, 463. *b*) Metaph. spoken of the mind: *to desire ardently, to long for.* θυμός μοι ἔσσυται, Od. 10, 484; espec. part. ἐσσύμενος, *ardently desiring, longing for, desirous*, with gen. ὁδοῖο, of the journey, Od. 4, 733; and with infin. πολεμίζειν, Il. 11, 717. Od. 4, 416. 2) With accus. trans. *a*) *to drive, to chase, to hunt*, espec. wild beasts, with accus. κάπριον, λέοντα, Il. 11, 415. *b*) *to chase away, to drive*, Il. 3, 26; τινὰ πεδίονδε, Il. 20, 148; metaph. κακότητα, h. 7, 13.

σηκάζω (σηκός), aor. pass. 3 plur. σηκάσθεν for ἐσηκάσθησαν, prop. to drive into the fold, spoken of sheep; gener. *to shut up, to inclose*, Il. 8, 131. †

σηκοκόρος, ὁ (κορέω), one that cleans the stall, *a stable-cleanser, a stall-boy*, Od. 17, 224. †

σηκός, ὁ, an inclosed place: *a fold, a stall*, Il. 18, 589. Od. 9, 219.

σῆμα, ατος, τό, *a sign*, to point out any thing; *a token*, of a lot, Il. 7, 188; of theft, h. Merc. 136; espec. 1) a sign sent by the deity, *an atmospheric sign, an aerial token*, such as thunder and lightning, which were regarded as omens and indications of the will of the gods, Il. 2, 253. 351. 4, 381. 13, 244. 2) *a monumental sign, a mound*; hence σῆμα χεῦαι, Il. 2, 814. 7, 68. Od. 1, 291; gener. *a monument.* 3) *a written sign.* σήματα λυγρά, pernicious characters, Il. 6, 168. Od. 1, 291; see γράφω. 4) *a mark*, Il. 23, 843. Od. 8, 192.

σημαίνω (σῆμα), fut. σημανέω, aor. ep. σήμηνα, aor. mid. ἐσημηνάμην, 1) *to give a sign* to do any thing; hence, *to command, to order*, τινί, Il. 1, 289. 10, 58; rarely with gen. τινός, Il. 14, 65; and ἐπί τινι, about any one, Od. 22, 427. 2) Trans. with accus. *to mark, to indicate*, τέρματα, Il. 23, 358. 757. Od. 12, 26. Mid. *to mark* any thing *for oneself*, κλῆρον, one's lot, Il. 7, 175.

σημάντωρ, ορος, ὁ, poet. (σημαίνω), prop. one who gives a signal, *a leader, commander, sovereign*, Il. 4, 431; espec. *a driver of horses*, Il. 8, 127; βοῶν, a keeper of cattle, a herdsman, Il. 15, 315.

σήμερον, adv. (from τήμερα), *to-day*, Il. 7, 30. Od. 17, 186.

σήπω, perf. σέσηπα, aor. 2 ἐσάπην, from which ep. 3 sing. subj. σαπῇ for σαπῇ, Il. 19, 27. Act. *to cause to decay, to rot.* Pass. and perf. intrans. *to become putrid, to rot, to moulder away.* χρὼς σήπεται, Il. 14, 27. 24, 414. δοῦρα σέσηπε, the timbers are decayed, * Il. 2, 135.

* σησαμόεις, εσσα, εν (σήσαμον), *full of sesame*, Ep. 15, 8.

Σήσαμος, ἡ, a town in Paphlagonia, later the citadel of Amastris, Il. 2, 853.

* σησαμότῡρος, ὁ (τυρός), *sesame-cheese*, i. e. a kind of food made of sesame and cheese, Batr. 36.

Σηστός, ἡ, a little town on the Hellespont, in the Thracian Chersonesus, opposite the city of Abydos in Asia, later rendered famous by the love of Leander and Hero, now *Iulowa*, Il. 2, 836.

σθεναρός, ή, όν, poet. (σθένος), *strong, powerful, mighty*, epith. of Ate, Il. 9, 505. †

Σθενέλαος, ὁ, son of Ithæmenes, slain by Patroclus, Il. 16, 586.

Σθένελος, ὁ (abbrev. from Σθενέλαος), 1) son of Capaneus and Evadne, one of the Epigones and a leader before Troy, Il. 2, 564. 23, 511; a companion of Diomedes, Il. 9, 48. 2) son of Perseus and Andromeda, husband of Nicippe, father of Eurystheus, king of Argos and Mycenæ, Il. 19, 116.

σθένος, εος, τό, poet. *strength, power, might*, primar. spoken of the bodies of men and beasts, Il. 5, 139. Od. 18, 373; more rarely of inanimate things, Il. 17, 751. 18, 607; espec. of strength of heart, *courage* in war: μέγα σθένος ἐμβάλλειν καρδίῃ, Il. 2, 451. 14, 151. 2) Gener. *power, might*, Il. 16, 542; *forces*, Il. 18, 274; espec. in periphrasis with gen. of the person (like βίη): σθένος Ἕκτορος, the might of Hector, i. e. the mighty Hector, Il. 9, 351; Ἰδομενῆος, Il. 13, 248.

σίαλος, ὁ, prop. *fat, fattened.* σῦς σίαλος, a fat swine, Il. 9, 208. Od. 14, 41. 2) Subst. *a fat hog*, Il. 21, 363. Od. 2, 300.

σῑγαλόεις, εσσα, εν, poet. (akin to σίαλος), (nitidus), *shining, white, gleaming, bright, splendid*, ('magnificent, costly,' V.) 1) Spoken of costly variegated or embroidered clothing, χιτών, εἵματα, φήγεα, δέσματα, Il. and Od. 2) Of reins for horses, polished and perhaps adorned with metal, Il. 5, 226. Od.

6, 81. 3) Spoken of household furniture and of the dwelling, Od. 5, 86. 16, 449. (Other significations, as *tender*, *soft*, *covered with foam*, are not proved.)

σῑγάω (σιγή), *to be silent*, *to be still*, only the imperat. σίγα, Il. 14, 90. Od. 14, 493; σιγᾶν, h. Merc. 93.

σῑγή, ἡ (σίζω), *silence*, only σιγῇ, dat. as adv. *in silence*, *still*, *quietly*. σιγῇ ἐφ' ὑμεῖων, still before you, Il. 7, 195. σιγῇ νῦν, Od. 15, 391; (false reading σιγὴ νῦν.)

σιδήρειος, η, ον, poet. for σιδήρεος, Il. 7, 141. 8, 15, etc.

σιδήρεος, η, ον (σίδηρος), 1) *of iron*, *iron*, κορύνη, δίσματα; ὀρυμαγδός), the iron tumult, i. e. of iron arms, Il. 17, 424; οὐρανός, the iron heaven, like χάλκεος, because the ancients conceived of it as made of iron, Od. 15, 329. 17, 565; or, more correctly, in a metaph. sense. 2) Trop. *hard as iron*, *firm*, *strong*; θυμός, an iron mind, i. e. inexorable, Il. 22, 357; thus ἦτορ, κραδίη. σοίγε σιδήρεα πάντα τέτυκται, to thee every thing is iron, Od. 12, 280. σιδ. πυρὸς μένος, the iron, i. e. the unwasting strength of fire, Il. 23, 177. (The forms with ει or ε change with the necessity of the metre.)

σίδηρος, ὁ, 1) *iron*; this metal is often mentioned in Homer; he calls it πολιός, αἴθων, ἰόεις; this last epithet, 'violet-colored,' seems to indicate iron hardened to steel and become blue; also the method of hardening iron by immersing it in water was known to Homer, Od. 9, 391; as an image of hardness, Il. 4, 510. Od. 19, 211. 2) Metonym. *every thing made of iron*, *arms*, *furniture*, hence τολύπηκτος, Il. 6, 48; and often.

Σιδονίηθεν, adv. *from Sidon*, Il. 6, 291. †

Σιδόνιος, η, ον (Σιδών), ep. for Σιδώνιος, *Sidonian*, *of Sidon*, Il. 6, 289; from which, 1) ἡ Σιδονίη, the district of Sidonia in Phœnicia, or the entire coast of the Phœnicians, with the chief town, Sidon, Od. 13, 285. 2) ὁ Σιδόνιος, a Sidonian, Od. 4, 84. 618.

Σιδών, ῶνος, ἡ, the famous capital of the Phœnicians, situated on the sea, with a double port, now *Seida*, Od. 15, 425.

Σιδών, όνος, *a Sidonian*, an inhabitant of the city of Sidon, Il. 23, 743.

σίζω, a word formed to imitate the sound; *to hiss*, primar. the sound of red-hot bodies immersed in water, hence also spoken of the eye of the Cyclops in which Ulysses twisted the burning stake; only imperf. Od. 9, 394. †

Σῑκανίη, ἡ, the original name of the island of *Sicelia*, which it received from the Sicani, accord. to Thucyd. 6, 2. Diodor. 5, 6. When, at a later period, the Sicani were pressed by the Siceli immigrating from Italy, and confined to the region about Agragas, the latter was called Sicania, and the whole island Sicelia, Od. 24, 307.

Σικελός, ἡ, όν, *Sicelian* or *Sicilian*, elsewhere Θρινακίη. γυνὴ Σικελή, Od. 24, 211. 366. 389. Subst. οἱ Σικελοί, *the Siceli*, accord. to Thuc. 6, 2, an Italian people, who, being pressed by the Pelasgi, emigrated to Italy and first settled near Catana. Hence they dwelt on the eastern coast of the island, Od. 20, 383.

Σικυών, ῶνος, ὁ and ἡ, a town in the country Sicyonia, in the Peloponnesus, at an earlier day Αἰγιαλοί and Μηκώνη, famed for its traffic, and later the chief seat of Grecian art; now *Vasilika*, Il. 2, 572.

Σιμόεις, εντος, ὁ, *Simois*, a small river in Troas, which rises in Ida, and flows north from the city of Troy and unites in the Trojan plain with the Scamander; now *Simas*, Il. 4, 475. 5, 774. cf. Τρωϊκός. 2) the river-god of the Simois, Il. 20, 53.

Σιμοείσιος, ὁ, son of the Trojan Anthemion, slain by Ajax, Il. 4, 474 seq.

σίνομαι, depon. mid. only pres. and imperf. iterat. form σινίσκοντο, Od. 6, 6. 1) Prop. *to carry off*, *to plunder*, with accus. ἑταίρους τινί, Od. 12, 114. b) *to attack in order to plunder*, *to rob*, τινά, Od. 6, 6; spoken of herds, Od. 11, 112. 2) Gener. *to hurt*, *to injure*, *to harm*. αἰδὼς ἄνδρας σίνεται, shame injures men, Il. 24, 45.

σίντης, ὁ, poet. (σίνομαι), *a robber*, *a murderer*, as adj. *plundering*, *ravaging*, λῖς, λύκος, * Il. 11, 481. 16, 353. 20, 165.

Σίντιες, οἱ (= σίνται, robbers), *the Sinties*, the earliest inhabitants of the island of Lemnos, who received Vulcan when hurled down by Jupiter, Il. 1, 594. Od. 8, 294.

Σίπυλος, ὁ (Dor. for Θεόπυλος), a branch of the mountain Tmolus, on the borders of Lydia and Phrygia, now *Mimas*, Il. 24, 615.

Σίσυφος, ὁ (Æol. for σόφος, son of Æolus and Enarete, husband of Merope, father of Glaucus, founder of Ephyra or Corinth, noted for his cunning and propensity to rob-

bery, Il. 6, 153. He was doomed to roll a stone up a mountain in the lower world, which always rolled back, because he betrayed to Asopus that Jupiter had seized his daughter, or because he had betrayed the secrets of the gods in general to men, Od. 11, 593. Apd. 1, 9. 3.

σῖτέω (σῖτος), imperf. mid. σιτέσκοντο; act. *to give to eat, to feed.* Mid. *to give oneself food, to eat, to feed upon*, Od. 24, 209. †

σῖτος, ὁ, only sing. *wheat*, gener. *grain*, and espec. 1) *flour, bread*, prepared from it; in opposition to flesh. σῖτος καὶ κρέα, Od. 9, 9. 12, 19. 2) Gener. *food, victuals, nourishment*, hence often σῖτος καὶ οἶνος, Il. 9, 706. Od. 3, 479. σῖτος ἠδὲ ποτῆς, Il. 19, 306. Od. 9, 87. (As neut. it never appears in Homer; but clearly as masc. Od. 13, 244. 16, 83. 17, 533.)

σῖτοφάγος, ον (φαγεῖν), *eating grain* or *bread*, Od. 9, 191. † Batr. 244.

σιφλόω (σιφλός), aor. optat. σιφλώσειεν, prop. to deform, hence gener. *to bring into disgrace, to destroy, to ruin*, τινά, Il. 14, 142. †

σιωπάω (σιωπή), aor. optat. σιωπήσειαν, infin. σιωπῆσαι, *to be silent, to be still*, Il. 2, 280. 23, 560. Od. 17, 513.

σιωπή, ἡ, *silence, stillness*, Hom. only dat. as adv. σιωπῇ, *in silence, still*, Il. 6, 404. Od. 1, 325. ἀκὴν ἐγένοντο σιωπῇ, they were entirely still, Il. 3, 95. Od. 7, 154. σιω. ἐπινεύειν, to give the nod in silence, Il. 9, 616; and often.

σκάζω (akin to σκαίρω), *to limp, to hobble*, Il. 19, 47; ἐκ πολέμου, Il. 11, 811. Batr. 251.

Σκαιαί, αἱ, πύλαι, *the Scæan gate*, also called *the Dardanian* (Δαρδάνιαι); it was upon the west side of the city, hence the name *west gate* (σκαιός); it was the main gate, and led to the Grecian camp. From its turret were to be seen the oak, the watch-station, the fig-tree, and the monument of Ilus, Il. 3, 145. 6, 237. 11, 170. cf. Τρωϊκὸν πεδίον.

σκαιός, ή, όν, *left.* ἡ σκαιή, sc. χείρ, the left hand; hence σκαιῇ, with the left, Il. 1, 501. 16, 734. 2) *western*, perhaps σκαιὸν ῥίον, Od. 3, 295.

σκαίρω (akin to σκάζω), *to leap, to spring*, Od. 10, 412; ποσί, to dance, Il. 18, 572. h. 31, 18.

*σκαλμός, ὁ, *the pin*, a block upon the ship, upon which the oar rests, h. 6, 42.

Σκαμάνδριος, η, ον, *Scamandrian*, on the Scamander. τὸ Σκαμάνδριον πεδίον, the Scamandrian plain, = τὸ Τρωϊκὸν πεδίον, q. v. Il. 2, 465; also λειμὼν Σκαμάνδριος, Il. 2, 467. 2) Subst. name of Astyanax, which his father gave him, Il. 6, 402; see Ἀστυάναξ. b) son of Strophius, a Trojan, Il. 5, 49 seq.

Σκάμανδρος, ὁ (σκ never forms posit., cf. Thiersch § 146. 8), *Scamander*, a river in Troas, called by the gods *Xanthus;* it rises according to Il. 22, 147 seq., near the city of Troy, from two fountains, of which the one had cold, the other warm water; it then flows south-west from the city through the plain, unites with the Simois, Il. 5, 774, and falls into the Hellespont somewhat north of Sigeum, Il. 21, 125. Il. 12, 21 seems to clash with the origin of the Scamander in Il. 22, 147, accord. to which passage it rises upon Ida, as says also Strabo XIII. p. 602. [Conf. Jahrb. J. und K., p. 282.] Now the river is called *Mendere-Su.* 2) the river-god *Xanthus.* His contest with Achilles is found Il. 20, 74. 21, 136 seq.

Σκάνδεια, ἡ, a harbor on the southern coast of the island Cythera, now *Cerigo*, Il. 10, 268.

*σκάπτω, fut. ψω, *to dig*, φυτά, h. Merc. 90, 207.

*σκαπτήρ, ῆρος, ὁ (σκάπτω), *a digger*, Fr. 2.

Σκάρφη, ἡ (Σκάρφεια, Strab.), a small town in Locris, not far from Thermopylæ, Il. 2, 532. (According to Strab. I. 60, already, 400 years before Christ, destroyed by an earthquake.)

σκαφίς, ίδος, ἡ (σκάπτω), a small vessel for preserving any thing, *a bowl, a tub*, Od. 9, 123. †

σκεδάννῡμι, aor. 1 ἐσκέδασα, ep. σκίδασα, only aor. as pres. the poet. form, *to scatter, to drive apart* or *let go*, with accus. λαόν, Il. 19, 171. 23, 162; ἠέρα, Il. 17, 649. Od. 13, 352. ἀχλὺν ἀπ' ὀφθαλμῶν, to scatter the darkness from any one's eyes, Il. 20, 341; metaph. αἷμα, to shed blood, Il. 7, 330.

σκέδασις, ιος, ἡ (σκεδάννυμι), *the act of scattering, dispersion*, * Od. 1, 116. 20, 225.

σκέλλω (or σκελέω), ep. aor. 1 optat. 3 sing. σκήλειε, *to dry, to parch, to wither*, χρόα, Il. 23, 191. †

σκέλος, εος, τό, in the broader sense, the entire leg from the hip to the foot; in the

narrower, *the shank* (tibia) with the calf; hence πρυμνὸν σκέλος, the calf (Schol. γαστροκνημίαν), Il. 16, 314. †

σκέπαρνον, τό (prob. from σκάπτω), *a double-edged axe*, for hewing wood, *a carpenter's axe*, * Od. 5, 237. 9, 391.

σκέπας, αος, τό (σκεπάω), *a cover, a covering, a shelter*; ἀνέμοιο, a shelter from the wind, * Od. 5, 443. 6, 210.

σκεπάω, poet. (σκέπας), 3 plur. pres. σκεπόωσι, ep. for σκεπῶσι, *to cover, to protect*; spoken of the coast, σκεπᾶν κῦμα ἀνέμων, the wave or the sea from the winds, Od. 13, 99. †

σκέπτομαι, depon. mid. aor. ep. σκεψάμην, to look at a distance with the hand held over the eyes, *to look sharply, to look around*, ἔς τι; μετά τινι, Od. 12, 247; with αἴ κεν, Il. 17, 652; ἐκ θαλάμοιο, h. Cer. 245. 2) Trans. *to examine, to contemplate*, with accus. ὄϊστῶν, ῥοῖζον, Il. 16, 361. h. Merc. 360.

* σκευάζω (σκευός), *to prepare, to make ready*; absol. *to arrange domestic affairs*; κατ' οἶκον, in the house, h. Merc. 285.

σκηπάνιον, τό (σκήπτω), = σκῆπτρον, *a staff, a scepter*, the ensign of imperial dignity; of Neptune, Il. 13, 59; of Priam, * Il. 24, 247.

σκηπτοῦχος (σκῆπτον, ἔχω), *scepter-bearing*, holding the scepter, epith. of kings, Il. 2, 86. Od. 5, 9.

σκῆπτρον, τό (σκήπτω), 1) *a staff, a cane* to support oneself upon, Od. 13, 437. 14, 31. 17, 199. 2) Espec. *a sovereign's scepter, the scepter*, a spear without a metallic point, and accord. to Il. 1, 246, adorned with golden studs. It was an ensign of imperial dignity in peace. Kings espec. bore it, Il. 1, 234. Od. 3, 412; also priests and prophets, Il. 1, 15. Od. 11, 91; heralds, Il. 7, 277; also judges, Il. 18, 505. It was gener. an ensign of public action; whoever spoke in an assembly was obliged to hold the scepter in his hand, and received it from the herald, Il. 23, 568. Od. 2, 37; in taking an oath the scepter was raised, Il. 7, 412. 10, 327. 3) Metaph. *the royal power, the imperial dignity*, Il. 6, 259. σκῆπτρον καὶ θέμιστες, marks the union of the imperial and judicial power, Il. 2, 206. 9, 99.

σκήπτω, act., a false reading, Il. 17, 437, from ἐνισκίμπτειν; now only mid. *to support oneself, to lean* upon a staff, spoken of old men and beggars, Od. 17, 203. 338; with dat. καί μιν ὀΐω αὐτῷ (ἄκοντι) σκηπτόμενον κατίμεν δόμον Ἄϊδος εἴσω, and I think that he, supported on the spear, will descend to the abode of Pluto, sarcastic for 'he will die pierced through by my spear,' Il. 14, 457.

σκηρίπτω (σκήπτω), only mid. *to support oneself, to lean upon*, Od. 17, 196; spoken of Sisyphus rolling the stone, χερσίν τε ποσίν τε, to resist with hands and feet, * Od. 11, 595.

σκιάζω, poet. form σκιάω, aor. subj. σκιάσῃ, *to shade, to envelope with shade, to veil*, with accus. of the night, ἄφουραν, Il. 21, 232. †

σκιάω, poet. σκιάζω, only mid. *to become shady*. σκιόωντο, ep. for ἐσκιῶντο πᾶσαι ἀγυιαί, all the paths became shady, * Od. 2, 388. 3, 487.

σκίδναμαι, mid. poet. a form of σκεδάννυμι, in the pres. and imperf. *to scatter, to separate*, spoken of men: κατὰ κλισίας, Il. 1, 487; ἐπὶ ἔργα, Od. 2, 252; πρὸς δώματα, Od. 2, 258; ἐπὶ νῆα, Il. 19, 277; with infin. Il. 24, 2; spoken of the foam of the sea: ὑψόσε, to dash on high, Il. 11, 308; of dust: ὑπὸ νεφέων, to whirl upward, Il. 16, 375; of a fountain: ἡ ἀνὰ κῆπον σκίδναται, it was distributed through the garden, Od. 7, 130.

σκιερός, ή, όν, poet. (σκιή), *shadowy, shady, dark*, νέμος, Il. 11, 480; ἄλσος, Od. 20, 278.

σκίη, ῆ, Ion. for σκιά, *a shadow, a shade*, spoken of the souls in Hades, * Od. 10, 495. 11, 207. h. Cer. 100.

σκιόεις, εσσα, εν, poet. (σκιά), *shady, shaded*, i. e. by trees, ὄρεα, Il. 1. 157; *dark, gloomy*, μέγαρα, Od. 1, 365. 4, 768. (There were no windows in the hall, and it received light through the door; or according to Eustath. because it protected from the heat.) νέφεα, Il. 5, 525. Od. 8, 374.

σκιρτάω, optat. pres. σκιρτῷεν, aor. 1 infin. σκιρτῆσαι, Batr. 60; *to leap, to spring*, ἐπὶ ἄφουραν, upon the earth, * Il. 20, 226; and v. 228, ἐπὶ νῶτα θαλάσσης.

σκολιός, ή, όν, *crooked, curved, tortuous, oblique*; metaph. σκολιὰς κρίνειν θέμιστας, to give perverse judgments, Il. 16, 387. †

σκόλοψ, οπος, ὁ (from κόλος), a body having a sharp point, *a spit*, Il. 18, 177. 2) Espec. *a stake, a pale* for fortifying the walls of towns and encampments, Il. 8, 343. 15, 1. Od. 7, 45.

σκόπελος, ὁ (σκοπός, prop. = σκοπιή), *a*

mountain peak, a rock, a cliff, Il. 2, 396; often Od., 12, 73. 95. 101.

σκοπιάζω (σκοπιά), prop. to look abroad from a lofty place; gener. *to spy, to watch, to observe*, Il. 14, 58. Od. 10, 260. 2) Trans. *to spy out, to explore*, τινά, Il. 10, 40.

σκοπιή, ἡ, Ion. for σκοπιά (σκοπός), any elevated place, from which observations can be taken, *a watch-station*, in Hom. always an elevation, Il. 4, 275. Od. 4, 524; espec. a place near Troy, Il. 22, 145. 2) *the act of spying*, observation, Od. 8, 302. h. Merc. 99.

σκοπός, ὁ (σκέπτομαι), 1) *a spy*, who from an elevated position surveys the region, *a watch*, Od. 4, 524; spoken of Helios, h. Cer. 63; also, *a scout*, = ἐπίσκοπος, Il. 10, 324. 526. 561; gener. *an overseer*, Il. 23, 359; also *a female superintendent*, δμωάων, Od. 22, 396; in a bad sense, *a lier in wait*, Od. 22, 156. 2) In the Od. *the point* to which one looks, Od. 22, 6; metaph. *aim, purpose.* ἀπὸ σκοποῦ, contrary to the design, Od. 11, 344.

σκότιος, η, ον (σκότος), *dark, gloomy*; metaph. *secret, clandestine*, Il. 6, 23. †

σκοτομήνιος, ον (μήνη), *in which the moon is obscured, dark*, νύξ, Od. 14, 457. †

σκότος, ὁ (akin to σκιά), *darkness, obscurity*, Od. 19, 389; espec. metaph. *the darkness of death*, often spoken of the dying, τὸν δὲ σκότος ὄσσε κάλυψεν, Il. 4, 461. h. Ap. 370. [In the Il. always in the metaph. signif.; in the Od. only once in the literal.]

σκυδμαίνω, poet. form of σκύζομαι, ep. infin. σκυδμαινέμεν, *to be angry at*, τινί, Il. 24, 592. †

σκύζομαι, depon. only pres. and imperf. poet. (from κύων, to snarl like a dog), *to mutter, to be angry, to be displeased*, absol., Il. 8, 483; τινί, at any one, Il. 4, 23.-8, 460. Od. 23, 209.

σκύλαξ, ακος, ὁ, ἡ (κεύω, κύων), a young animal, espec. *a young dog*, * Od. 9, 289. 12, 86. 20, 14; in Hom. always fem.

Σκύλλα, ἡ, comm. in Hom. Σκύλλη, (the nom. Σκύλλα, only Od. 12, 235; *that tears in pieces*, from σκύλλω), a sea-monster of the Italian coast in the Sicilian straits, opposite Charybdis, dwelling in a cavern, Od. 12, 85 seq. She is called the daughter of Cratais, Od. 12, 124; (accord. to Ap. Rh. 4, 828, daughter of Phorcys and Hecate). She had six dragon throats and twelve sharp claws, and her body was surrounded with half-projecting dogs and other horrible objects. She tore in pieces every living thing which approached her. She robbed Ulysses of six of his companions. According to mythology, she was afterwards changed into a rock. This rock, named Scyllæum, lies opposite the promontory Pelorum, on whose east side there lies at this day a small town Scilla or Sciglio.

σκύμνος, ὁ (κύω), like σκύλαξ, *a young animal*; espec. the young of the lion, Il. 18, 319. †

Σκῦρος, ἡ, an island of the Ægean sea north-west of Chios, with a town of the same name, birth-place of Neoptolemus, now *Skyro*, Il. 9, 668. Od. 11, 509; from which, Σκύροθεν, from Scyros, Il. 19, 332.

σκῦτος, εος, τό, (cutis), *the skin*; espec. dressed skin, *leather*, Od. 14, 34. †

σκυτοτόμος, ὁ (σκύτος, τέμνω), prop. cutting leather; hence, *a worker in leather*, Il. 7, 221. †

σκύφος, ὁ (akin to κυφός), *a goblet, a cup*, Od. 14, 112. † (Aristoph. Byz. read σκύφος as neut.)

σκώληξ, ηκος, ὁ, *an earth-worm*, lumbricus, Il. 13, 654. †

σκῶλος, ὁ = σκόλοψ, *a stake pointed*, or accord. to Etym. Mag. a kind of thorn, Il. 13, 564. †

Σκῶλος, ἡ, a village of the Theban dominions in Bœotia, Il. 2, 497.

σκώψ, σκωπός, ὁ, *an owl*, the wood-owl, *strix aluco* Linn. Accord. to Schneider ad Arist. H. A. 9, 19. 11., the *small-horned owl, strix scops* Linn., Od. 5, 66. † (Either from σκέπτομαι, on account of its staring eyes, or from σκώπτω, from its droll form.)

σμαραγέω (akin to μαράσσω), aor. subj. σμαραγήσῃ, *to resound, to roar*, spoken of the sea and of thunder, Il. 2, 210. 21, 199; spoken of the meadow, which resounded with the cry of the cranes, * Il. 2, 463.

* Σμάραγος, ὁ, *the blusterer*, a divinity, Ep. 14, 9.

σμερδαλέος, έη, έον, lengthened from σμερδνός, ή, όν, poet. *frightful, fearful, terrific, odious, horrible*, spoken espec. of the appearance, δράκων, Il. 2, 309. Od. 6, 137; κεφαλή, Od. 12, 91; hence spoken of brass and of weapons: χαλκός, αἰγίς, σάκος, Il. 12, 464. 20, 260. 21, 401. Od. 11, 609; the neut.

sing. and plur. *σμερδαλέον, σμερδαλέα*, as adv. once of the look, *δέδορκεν*, Il. 22, 95; elsewhere spoken with verbs of sound, *βοᾶν, κοναβίζειν, κτυπεῖν, τινάσσεσθαι*, Il. 15, 609.

σμερδνός, ή, όν = *σμερδαλέος*, and much more rarely used; *Γοργείη κεφαλῆς*, Il. 5, 742; the neut. *σμερδνόν*, as adv., Il. 15, 687. h. 31, 9.

σμήχω, ep. Ion. for *σμάω, to wipe off, to rub off, χνόον ἐκ κεφαλῆς*, Od. 6, 226. †

σμικρός, ή, όν, Att. for *μικρός, small*; in Hom. on account of the metre, Il. 17, 757. h. Ven. 115.

Σμινθεύς, ῆος, ὁ, epith. of Apollo, accord. to Aristarch. from *Σμίνθη*, a town in Troas, because he had a temple there, or from the Æolic *σμίνθος, a mouse*, because these as well as other animals living under the earth, were a symbol of prophecy, Il. 1, 39. Accord. to other critics, as Apion, Eustath. it signifies, mouse-killer, because he once freed one of the priests from mice in Chrysa, or because he indicated to the Teucri, on the march to Troy, the place of their settlement by mice, Strab. XIII. p. 604.

* *Σμύρνη, ἡ*, Ion. and ep. for *Σμύρνα*, a noted town in Ionia, on the river Meles, with an excellent harbor, now *Ismir*, Ep. 4, 6.

σμύχω, poet. aor. *ἔσμυξα*, to consume any thing by a smothered fire, *to burn down. κατά τε σμύξαι πυρὶ νῆας*, Il. 9, 653. Pass. *to be consumed by fire, πυρί*, * Il. 22, 411.

σμῶδιγξ and *σμῶδιξ, ιγγος, ἡ, a wale, a tumour, a stripe*, livid with blood, nom. *σμῶδιξ*, Il. 2, 267; and plur. *σμώδιγγες*, * Il. 23, 716.

σόῃ, see *σαόω*.

σοῖο, see *σός*.

σόλος, ὁ (*σέλλω*), a mass of iron forged for throwing; accord. to the Schol. and Apoll. *a spherical quoit* (V. 'a ball,'). Accord. to Apion and Tryphon, the same with the discus, except that this was always made of stone, the *σόλος* of iron; cf. Valken. ad Ammon. de differ. voc. p. 60. * Il. 23, 826. 839.

Σόλυμοι, οἱ, the *Solymi*, a warlike nation, in the country of Lycia in Asia Minor, Il. 6, 184. Accord. to Od. 5, 283, they were neighbors of the eastern Æthiopians. Accord. to Herod. 1, 173, they were the original inhabitants of Lycia, and accord. to Strab. they inhabited the points of the Taurus in Lycia or Pisidia.

σόος, η, ον, ep. shortened from *σῶος*, which is expanded from *σῶς*, a contr. form of *ΣΑΟΣ*. 1) *healthy, sound, safe*, Il. 7, 310; spoken of the moon, Il. 7, 367. 2) *alive, preserved, delivered*, antith. to *ὀλέσθαι*, Il. 1, 117. 5, 331; *unhurt, safe*, Il. 24, 382. Od. 13, 364.

σορός, ἡ (akin with *σωρός*), a vessel for preserving the bones of the dead, *an urn*, Il. 23, 91. †

σός, η, ον (*σύ*), ep. gen. *σοῖο* for *σοῦ*, Od. 15, 511; *thy, thine*, comm. without an article: with an art. *τὸ σὸν γέρας*, Il. 1, 185. 18, 457; the neut. as subst. *ἐπὶ σοῖσι*, with thy friends, Od. 2, 369. (Ep. form, *τεός, ή, όν*.)

Σούνιον, τό, the southern cape of Attica, with a temple of Minerva, now *Capo Colonni*, Od. 3, 278.

σοφίη, ἡ (*σοφός*), *dexterity, skill, intelligence, wisdom*, spoken of a ship architect, Il. 15, 412; † of music, h. Merc. 483. 511.

* *σοφός, ή, όν, expert, experienced, intelligent*, Fr. 1, 3.

σόω, ep. form from *σαόω*, from this, *σόῃς, σόῃ* and *σόωσι*, see *σαόω*.

* *σπαργανιώτης, ου, ὁ, a child in swathing-clothes*, h. Merc. 301.

* *σπάργανον, τό* (*σπάργω*), *swaddling-clothes*, h. Merc. 151. 237.

* *σπάργω*, fut. *ξω, to wrap, to envelope, τί ἐν φάρεϊ*, h. Ap. 121.

Σπάρτη, ἡ, the chief town of Lacedæmon, the residence of Menelaus, on the Eurotas, in a valley almost entirely surrounded by mountains, the ruins now near Magula, see *Λακεδαίμων*, Il. 2, 582. Od. 1, 93; from which adv. *Σπάρτηθεν*, from Sparta, Od. 2, 327.

σπάρτον, τό, a rope made of spartum [a kind of broom]; gener. *a rope, a cable. σπάρτα λέλυνται*, ep. (see Rost § 100. 4. a. Kühner § 369.), Il. 2, 135. † *ὁ, ἡ σπάρτος* is a shrub with tough branches, *spartium scoparium* Linn.; *genista* in Pliny. The reference is prob. not to the Spanish Spartos; and Varro ad Gell. 17, 3, doubts whether in Hom. the shrub gave the name.)

σπάω, aor. 1 *ἔσπασα*, aor. 1 mid. *ἐσπασάμην*, ep. *σπασάμην* and with *σσ*, imperat. *σπάσσασθε*, part. *σπασσάμενος*, aor. 1 pass. *ἐσπάσθην, to draw, to draw out, τί*, h. Merc. 85; in tmesis, Il. 5, 859; hence pass. *σπασθέντος* sc. *ἔγχεος*, when the spear was drawn out, Il. 11, 458. 2) Mid. *to draw out for oneself, to snatch, φῶτας*, Od. 10, 166; *χεῖρα ἐκ χειρός*

τινος, Od. 2, 321. ἄορ παρὰ μηροῦ, to draw the sword from the thigh, Il. 16, 473; φάσγανον, Od. 22, 74; ἐκ σύριγγος ἔγχος, Il. 19, 387.

σπεῖο, see ἔπομαι.

σπεῖος, τό, ep. for σπέος, q. v.

σπεῖρον, τό (σπεῖρα), prop. cloth for a covering; *a cover, a cloth; a robe, a garment*, Od. 4, 245. 6, 179; espec. *linen cloth* for shrouding the dead, Od. 2, 102. 19, 147. 2) Gener. cloth, *a sail* = ἱστία, * Od. 6, 269. 5, 318.

σπεῖσαι, σπείσασκε, see σπένδω.

Σπειώ, οῦς, ἡ (from σπέος, a dweller in a cave), daughter of Nereus and Doris, Il. 18, 43.

σπένδω, fut. σπείσω, aor. ἔσπεισα, ep. σπεῖσα, 2 sing. subj. pres. σπένδῃσθα, Od. 4, 591; iterat. imperf. σπένδεσκε, Il. 16, 227; aor. σπείσασκε, *to sprinkle, to pour out;* prop. a word used of sacred rites, since a portion of the wine was poured out in honor of the gods upon the earth, the table or the altar, Lat. *libare;* comm. absol. or with a dat. of the deity to whom the offering is made: Διΐ, to present a drink-offering to Jupiter, Il. 6, 259; θεοῖς, Od. 3, 334. 7, 137. *b*) Sometimes with an accus. of that which is offered: οἶνον, Il. 11, 775. Od. 14, 447; or with dat. ὕδατι, to sprinkle with water, Od. 12, 363. *c*) With dat. of the vessel: δέπαϊ, to pour out of a cup, Il. 23, 196. Od. 7, 137.

σπέος, τό, ep. σπεῖος, gen. σπείους, dat. σπῆϊ, Il. 24, 83; accus. σπείους, Od. 5, 194; plur. gen. σπείων, h. Ven. 264; dat. σπέεσσι, Od. 1, 15; σπήεσσι, Od. 9, 400; *a cave, a grotto, a cavern.* σπέος appears to be more comprehensive than ἄντρον, cf. h. Merc. 228; and Nitzsch ad Od. 5, 57. [According to Jahrb. J. und Klotz, p. 283, σπέος is used when speaking of the exterior, and ἄντρον of the interior of a hollow space, cf. Od. 9, 182. 216.]

σπέρμα, ατος, τό (σπείρω), *seed, seed-corn*, prop. spoken of plants, h. Cer. 208. 2) Metaph. σπέρμα πυρός, the seed of fire, Od. 5, 490. †

Σπερχειός, ὁ (that hastens, from σπέρχω), *Sperchius*, a river in Thessaly, which flows from Mount Tymphrestus into the Malean gulf, now *Agramela*, Il. 23, 142. 2) a river-god, father of Menesthius, Il. 16, 174.

σπέρχω, poet. only pres. and imperf. Act. prop. trans. *to drive on, to press*, once intrans. like the mid. ὅθ' ὑπ' ἀνέμων σπέρχωσιν ἄελλαι, when the storms hasten on before the winds, Il. 13, 334. h. 33, 7. Mid. *to move oneself violently*, i. e. *to hasten, to run, to rush*, spoken of men, with infin. Il. 19, 317; absol. often in the particip. *hastening, fleet*, Il. 11, 110. Od. 9, 101; ἐρετμοῖς, to hasten with oars, i. e. to row swiftly, Od. 13, 22; spoken of a ship, *to hasten*, Od. 13, 115; of storms, Od. 3, 283.

σπέσθαι, see ἕπομαι.

σπεύδω, aor. ἔσπευσα, from this subj. σπεύσομεν for σπεύσωμεν, Il. 17, 121; fut. mid. σπεύσομαι, Il. 18, 402; mostly in part. pres. 1) Intrans. *to hasten, to speed, to make haste*, often absol. ἐς μάχην, Il. 4, 225; ὑπό τινος, before any one, Il. 11, 119; εἴς τινα, Il. 15, 402; with part. Od. 9, 250. *b*) *to take pains, to strive*, περὶ Πατρόκλοιο θανόντος, about the fallen Patroclus, i. e. to fight about him, Il. 17, 121. 2) Trans. with accus. *to hasten* any thing, *to accelerate, to urge zealously*, τί, Il. 13, 237; γάμον, Od. 19, 137. (Of the mid. only the fut.)

σπῆϊ, σπήεσσι, see σπέος.

σπιδής, ές (σπίζω), *extended, wide.* διὰ σπιδέος πεδίοιο, through the wide plain, Il. 11, 754; † the reading of Zenodotus; others read incorrectly δι' ἀσπιδέος π., assuming an adj. ἀσπιδής, similar to a shield. Accord. to Apoll. Etym. Mag. σπιδής is from σπίζω = ἐκτείνω, and accord. to the Gramm. Æschylus and Antimachius used σπίδιος and σπιδόθεν for μακρός, μακρόθεν.

σπιλάς, άδος, ἡ, *a rocky cliff*, a rock in the sea, * Od. 3, 298. 5, 401.

* σπινθαρίς, ίδος, ἡ = σπινθήρ, h. Ap. 442.

σπινθήρ, ῆρος, ὁ, *a spark*, Il. 4, 77. †

σπλάγχνον, τό, only in the plur. τὰ σπλάγχνα, entrails, espec. the more important, the heart, liver and lungs. These were immediately cut out after the victim was slain, roasted and eaten, whilst the offering was burning. Afterwards followed the sacrificial feast, Il. 1, 464. Od. 3, 9. 40. 461.

σπόγγος, ὁ, Att. σφόγγος, *a sponge* (fungus), for cleaning the hands, Il. 18, 414; the table and chairs, Od. 1, 111.

σποδιή, ἡ, Ion. for σποδιά, *a heap of ashes*, gener. = σποδός, ashes, Od. 5, 488. †

σποδός, ἡ, *ashes*, Od. 9, 375. † h. Merc. 258. (Akin to σβέννυμι.)

σπονδή, ἡ (σπένδω), *a libation, a drink-*

offering (libatio), of unmixed wine, which was poured out in honor of the gods at feasts and espec. in making treaties; hence in the plur. *σπονδαί*, a solemn *league, a covenant*, Il. 2, 341. 4, 159.

* *σπουδαῖος, η, ον* (*σπουδή*), *hasty, zealous, important, χρῆμα*, h. Merc. 332.

σπουδή, ἡ (*σπεύδω*), 1) *haste, zeal, care, diligence.* *ἄτερ σπουδῆς*, without care, Od. 21, 409. 2) *earnestness.* *ἀπὸ σπουδῆς*, in earnest, Il. 7, 359. 12, 235. 3) Espec. often in the dat. *σπουδῇ*, as adv. *in haste*, Od. 13, 279. 15, 209. *b*) With zeal, with pains; hence, *scarcely*, with great difficulty, Il. 2, 99. 11, 562. Od. 3, 297. 24, 119.

σταδίη, ἡ, see *στάδιος*.

στάδιος, η, ον (*ἵστημι*), *standing, firm.* *ἡ σταδίη ὑσμίνη*, a standing-fight, *a close battle*, i. e. a pitched-battle, in which man and man fought with spears or swords, or hand to hand, in distinction from a skirmish, conf. *αὐτοσταδίη*, Il. 13, 314. 713; also *ἐν σταδίῃ* alone: in close conflict, * Il. 7, 241. 13, 514.

στάζω, aor. ep. *στάξα, to drop, to trickle; τινί τι κατὰ ῥινῶν, ἐν στήθεσσι*, * Il. 19, 39. 348. 354. Batr. 232.

στάθμη, ἡ (*ἵστημι*), *a marking-cord, a carpenter's cord*, for making a straight line, or a *leveling-line*, for making an even surface, Il. 15, 410; *δόρυ ἐπὶ στάθμην ἰθύνειν*, to hew the wood straight by the cord, Od. 5, 245. 17, 341. 23, 197.

σταθμόνδε, adv. *into the pen*, into the stall, Od. 9, 451. †

σταθμός, ὁ (*ἵστημι*), 1) a place of stopping for men and beasts; *a station, a stable, a pen, an inclosure*, Il. 2, 470. 5, 140. Od. 16, 45. 2) *a post, a pillar*, often in the Od., 1, 333. 6, 19. 3) *a weight* in the scales, Il. 12, 434.

στάμεν, στάμεναι, ep. for *στῆναι*.

σταμίν, ῖνος, ἡ (*ἵστημι*), that stands upright, *the ribs* or *side timbers* in a ship, which rise from the keel: *ἴκρια ἀραρὼν θαμέσι σταμῖνεσσι*, 'fitting the border to the numerous ribs,' V., Od. 5, 252. † Others, as Eustath., understand by it the *cross-pieces*, the *sideboards*, by which the upright timbers were connected, see Nitzsch ad loc. (*ι* short from ep. license.)

στάν, see *ἵστημι*.

στάξ', ep. for *ἔσταξε*, see *στάζω*.

στάς, see *ἵστημι*.

* *στάσις, ιος, ἡ* (*ἵστημι*), *sedition, strife, contention*, Batr. 135.

στατός, ή, όν (verbal adj. from *ἵστημι*), *placed, standing; ἵππος*, a horse standing in the stall, * Il. 6, 506. 15, 263.

σταυρός, ὁ (*ἵστημι*), *a stake, a pale*, Il. 24, 453. Od. 14, 11.

σταφυλή, ἡ, the wine-grape, the vine, a shoot of a vine, Il. 18, 561. Od. 7, 120. 9, 358. (In Od. 7, 120. 121, Franke ad Callim. p. 187, as also Bothe, rejects the words: *μῆλον δ' ἐπὶ—σταφυλή*.)

σταφύλη, ἡ, the plummet, in the plumb-line; then, *a plumb-line*, *ἵπποι σταφύλῃ ἐκὶ νῶτον εἶσαι*, studs equal over the back by the plumb-line, Il. 2, 765. †

στάχυς, υος, ἡ, ep. also *ἄσταχυς, an ear* of grain, Il. 23, 598. †

ΣΤΑΩ, ground form of *ἵστημι*.

στέαρ, ατος, τό (*ἵστημι*), *congealed fat, tallow*, * Od. 21, 178. 183. (*στέατος* is to be read as a dissyllable.)

στείβω, only pres. and imperf. *to tread, to trample, to tread in pieces*, with accus. spoken of horses, *νέκυας*, Il. 11, 534. 20, 499; *εἵματα ἐν βόθροισι*, to tread clothes in a cistern in order to cleanse them, Od. 6, 92.

στεῖλα, ep. for *ἔστειλα*, see *στέλλω*.

στειλειή, ἡ (*στέλλω*), *the hole* or *ear* of an axe for inserting the helve, Od. 21, 422. †

στειλειόν, τό (*στέλλω*), *the handle* of an axe, Od. 5, 236. †

στεῖνος, εος, τό, poet. (*στείνω*), 1) *narrowness, a narrow space*, Il. 8, 476. 12, 66. 15, 426. Od. 22, 460. *στεῖνος ὁδοῦ*, a narrow way, a narrow pass, Il. 23, 419. 2) Metaph. *pressure, distress, trouble*, h. Ap. 533.

στείνω, ep. for *στένω* (*στεινός*), *to make narrow, to contract;* in Hom. only pass. *στείνομαι, to become narrow, contracted, θυρετρὰ φεύγοντι στείνεται*, the gate is too narrow to one flying, Od. 18, 386; *λαοὶ στείνοντο*, the people were contracted, i. e. pressed together, Il. 14, 34; hence, *a*) *to be oppressed, burdened, τινί*, by any thing, *νεκύεσσιν*, Il. 21, 220; *λαχνῷ*, Od. 9, 445. *b*) *to be full, to fill oneself, ἀρνῶν*, Od. 9, 219.

στεινωπός, όν, Ion. for *στενωπός* (*στενός, ὤψ*), *narrow, contracted; ἡ στειν. ὁδός, a narrow way, a narrow pass, a gorge*, Il. 7, 143. 23, 416; and without *ὁδός*, Od. 12, 234.

στείομεν, ep. for *στῶμεν*, see *ἵστημι*.

στείρη, ἡ, Ion. for *στεῖρα* (*στεῖρος*), the

main timber in the bottom of a ship, *the keel*, Il. 1, 482. Od. 2, 228.

στεῖρος, η, ον, Ion. form of στερεός, prop. *stiff, hard;* hence metaph. *unfruitful*, unsuitable for cultivation (*sterilis*). βοῦς στείρη, * Od. 10, 522. 11, 30. 20, 186.

στείχω, poet. aor. 2 ἔστιχον, prop. *to enter in ranks, to march in*, Il. 9, 86. 16, 258; gener. *to go, to proceed, to travel;* ἐς πόλεμον, to go to the war, Il. 2, 833; ἀνὰ ἄστυ, Od. 7, 72; spoken of the sun, Od. 11, 17.

στέλλω, fut. στελέω, ep. for στελῶ, aor. ἔστειλα, ep. στεῖλα, mid. ἐστειλάμην, 1) *to place;* espec. to bring into a becoming condition, with accus. ἑτάρους, to arrange the companions, Il. 4, 294; hence *to prepare, to fit out*, νῆα, Od. 2, 287. 14, 248. 2) *to send*, τινὰ ἐς μάχην, Il. 12, 325; ἀγγελίην ἔπι, to send upon an embassy, Il. 4, 384. 3) *to take in, to draw in*, ἱστία, Od. 3, 11. 16, 353. It signifies either to take down or *to furl* the sails; here the latter, because ἀείραντες follows; the sails, to wit, were drawn up to the sail-yard and tied fast. They were often let down with the yard. Mid. *to place oneself*, i. e. to prepare oneself, to fit oneself, Il. 23, 285. 2) *to draw in* (with reference to the subject), Il. 1, 433.

στέμμα, ατος, τό (στέφω), prop. *a garland;* and plur. στέμμα Ἀπόλλωνος, the garland of Apollo (V. laurel ornament). According to Eustath. and the best critics, a garland, sacred to Apollo, wound with woollen cords; this the priest bears, as a suppliant, upon his staff, Il. 1, 14. 28. Heyne incorrectly rejects this explanation, and understands by it, 'the holy priestly fillet' (*infula*), h. in Ap. 179.

στενάχεσχ' for στενάχεσκε, see στενάχω.

στεναχίζω, poet. form = στενάζω, *to sigh, to groan*, Il. 19, 304. Od. 1, 243. Mid. with like signif. Il. 7, 95; metaph. spoken of the earth: ὑπὸ ποσσὶ στεναχίζετο γαῖα, the earth resounded, groaned under their feet, Il. 2, 95. (Only pres. and imperf. The form στοναχίζω has been rejected by Wolf, after the Cod. Ven., cf. Buttm. Lexil. I. p. 218.)

στενάχω, poet. form of στενάζω; iterat. imperf. στενάχεσκε, only pres. and imperf. 1) *to sigh, to groan*, spoken of men, Il. 8, 334. 13, 423; of beasts: *to pant*, Il. 16, 393. 489. *b*) Metaph. spoken of the sea and of rivers: *to resound, to roar*, Il. 16, 391. Od. 4, 516; *to bemoan, to bewail*, τινά, Il. 19, 392. Mid. = act. intrans. Il. 19, 301; and trans. Od. 9, 467.

Στέντωρ, ορος, ὁ, a herald of the Greeks before Troy, who could cry as loud as fifty others; accord. to the Schol. an Arcadian, who contended with Mercury in shouting and lost his life, Il. 5, 785.

στένω, Ion. στείνω, only pres. and imperf. for the most part poet. to make narrow, to contract; then, *to sigh, to groan*, in which signif. Hom. uses the form στένω, Il. 10, 16. 18, 33; metaph. spoken of the sea: *to roar, to resound*, Il. 23, 230. cf. στείνω.

στερεός, ή, όν (ἵστημι), compar. στερεώτερος, 1) *stiff, rigid, hard*, λίθος, σίδηρος, Od. 19, 494; βοείη, Il. 17, 493. 2) Metaph. *hard, severe*, ἔπεα, Il. 12, 267; κραδίη, Od. 23, 103. The adv. στερεῶς, *fast, firmly*, Il. 10, 263. Od. 14, 346; metaph. *firmly, severely*, ἀποειπεῖν, Il. 9, 510. h. Ven. 25.

στερέω, aor. 1 infin. στερέσαι, ep. for στερῆσαι, *to plunder*, τινά τινος, Od. 13, 262.

στέρνον, τό (στερεός), *the breast*, prop. the upper long part of it, Il. 2, 479. 7, 224. Od. 5, 346; also spoken of beasts, Il. 4, 106. 23, 365. Od. 9, 443.

στεροπή, ή poet. = ἀστεροπή (ἀστράπτω), 1) *lightning*, Il. 11, 66. 184. 2) splendor similar to lightning, *a flash, a gleam, a beam, brightness*, spoken of metals, Il. 19, 363. Od. 4, 72.

στεροπηγερέτα, αο, ὁ, ep. for στεροπηγερέτης, epith. of Jupiter, who collects the lightning (ἀγείρω), or accord. to Apoll. who excites (ἐγείρω) the lightning, *the lightning-sender*, Il. 16, 298. †

(στεῦμαι), poet. akin to ἵσταμαι, only 3 sing. pres. στεῦται, and 3 sing. imperf. στεῦτο, prop. *to stand* in order to begin any thing; hence 1) to assume an air, to place oneself, *to strive*. στεῦτο διψάων, thirsting he strove, Od. 11, 584; according to Eustath. ἵστατο, thirsting he stood. 2) *to promise, to assure, to boast, to threaten*, with infin. fut. Il. 2, 597. 3, 83. 9, 241; and infin. aor. Od. 17, 525. According to Eustath. it arose from a contraction of the form στέομαι into στεῦμα, the resulting diphthong passing into the other persons also, Kühner § 242. Anm. Thiersch § 223. *f*.

στεφάνη, ἡ (στέφω), prop. any thing encompassing the upper part of a body; hence *a*) *a garland, a crown* as a female head-

ornament, Il. 18, 597. *b*) *a rim, a brim, a border*, of the helmet, Il. 7, 12. 11, 96; also the helmet itself, Il. 10, 30. *c*) *the brink* of a mountain, * Il. 13, 138.

στέφανος, ὁ (*στέφω*), *a garland, a crown*, h. 6, 42. 2) Gener. any thing which encompasses; hence metaph. [spoken of a company or circle of warriors, *κύκλος πολεμούντων*, Schol.] *πάντη στέφανος πολέμοιο δέδηε περὶ σε*, the crown of battle burns everywhere around thee, or everywhere around thee burns the flame of the fight, * Il. 13, 736. †

στεφανόω (*στέφανος*), perf. pass. *ἐστεφάνωμαι*, in Hom. only mid. to encompass a thing as a border, *to wind oneself*. *ἣν περὶ πάντη φόβος ἐστεφάνωται*, round about which fear wound itself (which fear encompassed), Il. 5, 739. 11, 36. *ἀμφὶ δέ μιν νέφος ἐστεφάνωτο*, a cloud wound itself about him [encompassed him], Il. 15, 153. *περὶ νῆσον πόντος ἐστεφάνωτο*, Od. 10, 195. h. Ven. 120. 2) With accus. *to surround, to encompass* any thing. *τάτ'* (*τείρεα*) *οὐρανὸς ἐστεφάνωται*, Il. 18, 485; or pass. with which the heaven is crowned, accus. of object with the pass. cf. Kühner § 485. Anm. 2. (The act. is not found at all in Hom.)

στέφω, 1) *to surround, to encompass, to encircle*; *τὶ ἀμφί τινι*, to put any thing around any one, Il. 18, 205; metaph. *to adorn, to ornament*; *μορφὴν ἔπεσσι*, the form with the gift of words (wit of words, V.), Od. 8, 170.

στέωμεν, ep. for *στῶμεν*, see *ἵστημι*.

στῆ, ep. for *ἔστη*; *στήῃ*, ep. for *στῇ*, see *ἵστημι*.

στῆθος, *εος*, *τό* (*στῆναι*, prop. that which projects), ep. gen. and dat. *στήθεσφι*, *the breast*, both male and female, in the sing. and plur. Il. 2, 218. 544. 23, 761; also spoken of beasts, Il. 11, 282. 2) Metaph. *the breast* as the seat of the feelings, passions, and thoughts, Il. 3, 63. 6, 51. Od. 2, 304.

στήλη, ἡ (*ἵστημι*), *a column*, Il. 13, 437; espec. *a*) *a pillar, a buttress* for the support of walls, Il. 12, 259. *b*) *a monumental pillar, a grave-stone*, Il. 11, 371. 16, 457. Od. 12, 14; and often.

στήμεναι, see *ἵστημι*.

* *στήμων*, *ονος*, ὁ, *the warp* in the loom, Batr. 83.

στηρίζω (*ἵστημι*), aor. 1 *ἐστήριξα*, and ep. *στήριξα*, aor. mid. infin. *στηρίξασθαι*, 3 sing. pluperf. mid. *ἐστήρικτο*, 1) Trans. *to support, to place firmly, to sustain*, with accus. *ἴριδας ἐν νέφεϊ*, Il. 11, 28; *κάρη οὐρανῷ*, to sustain the head in the clouds, i. e. to extend, Il. 4, 443. 2) *to support oneself, to stand firmly, ποσίν*, Od. 12, 434; in like manner mid. intrans. *πόδεσσιν*, to stand firmly with the feet, Il. 21, 242. *b*) With dat. *κακὸν κακῷ ἐστήρικτο*, evil pressed upon evil, Il. 16, 111. *δεκατὸς μὲς οὐρανῷ ἐστήρικτο*, to the tenth month mounts the heavens, h. Merc. 11.

στιβαρός, ή, όν (*στείβω*), compar. *στιβαρώτερος*, η, ον, prop. firmly trodden; hence *pressed, thick, firm, stout, strong*, spoken of human limbs and of arms, Il. 3, 335. 5, 400. 746. Od. 8, 187.

στιβαρῶς, adv. *thick, firmly*, Il. 12, 454. †

στίβη, ἡ (*στείβω*, prop. condensed vapor), *rime, hoar-frost*, espec. *morning frost*, * Od. 5, 467. 17, 25.

* *στίβος*, ὁ (*στείβω*), *a trodden path, a way, a foot-path*, h. Merc. 353.

στίλβω, *to gleam, to shine, to beam*, *ἐλαίῳ*, with evil, Il. 18, 596; metaph. spoken of the shining of the skin, *κάλλεϊ, χάρισιν*, Il. 3, 392. Od. 6, 237; *ἀπό τινος*, h. 31, 11.

στιλπνός, ή, όν, poet. (*στίλβω*), *shining, gleaming, beaming*, *ἔερσαι*, Il. 14, 351. †

ΣΤΙΞ, ep. in the nom. absol. for the prose *στίχος*, from which gen. sing. *στιχός*, and nom. and accus. plur. *στίχες* and *στίχας*, *a row, a rank*, espec. *a rank in battle*, sing. Il. 20, 362; comm. plur. *στίχες ἀνδρῶν*, the ranks of men, Il. and Od. *κατὰ στίχας*, in close ranks, by ranks, also *ἐπὶ στίχας*, Il. 18, 602.

στιχάομαι, mid. poet. (*στίχος*), only 3 plur. imperf. *ἐστιχόωντο* for *ἐστιχῶντο*, *to proceed in a line*, gener. *to march, to advance*, spoken of warriors, *εἰς ἀγορήν*, Il. 2, 92; *ἐς μέσσον*, Il. 3, 266; of ships, * Il. 2, 516. 602.

Στιχίος, ὁ, leader of the Athenians before Troy, slain by Hector, Il. 13, 195. 15, 329 seq.

* *στοιχεῖον*, *τό* (prop. dimin. from *στοῖχος*), prop. a small pole, a pin. 2) a letter; and as these are the simplest component parts of speech, hence in the plur. 3) *στοιχεῖα*, the simplest component parts of things, *the elements*, Batr. 61.

στόμα, *ατος*, *τό*, 1) *the mouth* of animals, *the jaws*, hence metaph. *στόμα πολέμοῖο, ὑσμίνης*, the jaws of the war, of the battle, poet. for the desolating war, Il. 10,

8. 19, 313. 20, 359. (The explanation of Heyne, 'the first line, the van,' belongs to a later period;) proverbial, *ἀνὰ στόμα ἔχειν, διὰ στόμα ἄγεσθαι*, to carry in the mouth, i. e. to utter, Il. 14, 91. *ἀπὸ στόματος εἰπεῖν*, to speak out freely, Batr. 77. 2) *the mouth, the opening* of rivers, Il. 12, 24. Od. 5, 441. *στ. ἠϊόνος* (V. an inlet of the shore), Il. 14, 36. (It was a coast stretching far into the sea [rather, into the land], bounded on both sides by promontories.) *λαύρης*, the termination of the street, Od. 22, 137. 3) Gener. *the most conspicuous part;* hence *the face*, Il. 6, 43. 16, 410. *b*) Spoken of a spear: *κατὰ στόμα*, at the point, Il. 15, 389. *c*) *the pincers* of a crab, Batr. 300.

στόμαχος, *ὁ* (*στόμα*), a mouth, hence in Hom. *the gorge, the throat*, * Il. 3, 292. 17, 47. 19, 266.

στοναχέω, poet. (*στοναχή*), only infin. aor. *στοναχῆσαι, to sigh, to lament*, Il. 18, 124. † cf. Buttm. Lexil. I. p. 214.

στοναχή, *ἡ*, poet. (*στένω*), the act of *sighing, groaning*, a sigh, often in the plur. Il. 2, 356. Od. 5, 83.

στοναχίζω, see *στεναχίζω*.

στονόεις, *εσσα, εν*, poet. (*στόνος*), *full of sighs*, i. e. causing many sighs, hence *lamentable, mournful, κήδεα, βέλεα*; *εὐνή*, Od. 17, 102; *ἀοιδή*, a dirge, Il. 24, 721.

στόνος, *ὁ*, poet. (*στένω*), the act of *sighing, groaning*, the rattling in the throat of the dying, Il. 4, 445. 10, 483. Od. 23, 40.

στορέννῡμι, aor. 1 *ἐστόρεσα*, ep. *στόρεσα* from *στρώννυμι*, perf. pass. *ἔστρωμαι*, 3 sing. pluperf. pass. *ἔστρωτο* (the pres. does not occur), 1) *to spread, to lay down* any thing (*sternere*); *λέχος*, to prepare a couch, Il. 9, 621. Pass. h. Ven. 158; also *δέμνια, τάπητας*, Od. 4, 301. 13, 73; *ἀνθρακιήν*, to spread the coals, Il. 9, 213. 2) *to make level, to render passable*, prop. spoken of a road, then *πόντον*, Od. 3, 158.

Στρατίη, *ἡ* (appell. *στρατιή*, an army), a town in Arcadia, in Strabo's time destroyed, Il. 2, 606.

Στρατίος, *ὁ* (appell. *στρατιή*, an army), son of Nestor and Anaxibia, Od. 3, 413.

στρατός, *ὁ* (*στράω* = *στορέννυμι*), ep. gen. *στρατόφιν*, Il. 10, 347; *a camp, an encamped army*, and gener. *an army*, Il. 1, 10. Od. 2, 30.

στρατόομαι, mid. (*στρατός*), 3 plur. impf. *ἐστρατόωντο*, ep. for *ἐστρατῶντο, to be encamped*, Il. 3, 187; *πρὸς τείχεα*, * Il. 4, 377. cf. Buttm. Gr. Gram. I. p. 499.

***στρεβλός**, *ἡ, όν* (*στρέφω*), 1) *turned, twisted, crooked.* 2) Spoken of the eyes: *squint*, Batr. 297.

στρεπτός, *ἡ, όν* (*στρέφω*), verb. adj. *twisted, wound. στρ. χιτών*, a chain coat of mail, which was formed of metallic rings, accord. to Aristarch.; or perhaps we are to understand the rings with which the two plates of the cuirass were united, Il. 5, 113. (Passow, with Schol. Ven.: a tunic of twisted work.) 2) that may be easily turned, *pliable, voluble, γλῶσσα*, Il. 20, 248; hence *tractable, manageable, φρένες*, Il. 15, 203; *θεοί*, Il. 9, 497.

στρεύγομαι, depon. pass. poet. (akin to *στράγγω*), prop. to be expressed drop by drop, hence *to become gradually enfeebled, exhausted, to become weary, ἐν αἰνῇ δηϊοτῆτι*, Il. 15, 512; *ἐν νήσῳ*, Od. 12, 351.

στρεφεδῑνέω, poet. (*στρέφω, δινέω*), *to whirl around in a circle;* pass. *to turn oneself round in a circle. στρεφεδίνηθεν* (ep. for *ἐστρεφεδινήθησαν*) *δέ οἱ ὄσσε*, his eyes were seized with a vertigo, V. Il. 16, 792. † [Accord. to Meiring, from *στρέφεσθαι δίνῃ*].

στρέφω, fut. *στρέψω*, aor. ep. *στρέψα*, iterat. *στρέψασκον*, fut. mid. *στρέψομαι*, perf. pass. *ἔστραμμαι*, aor. 1 pass. *ἐστρέφθην*, 1) Act. intrans. *to turn, to turn about, to bend*, with accus. *οὖρον*, Od. 4, 520; espec. *ἵππους*, to turn the horses, Il. 8, 168. Od. 15, 205; pass. *στρεφθείς*, firmly twisted, Od. 9, 435. 2) Intrans. *to turn oneself, to turn about*, Il. 18, 544; *ἀνὰ ὄγμους*, v. 546. *εἰς Ἔρεβος στρέψας*, Od. 10, 528. Mid. with aor. pass. 1) *to turn oneself, to turn*, Il. 18, 488. *ἔνθα καὶ ἔνθα στρέφεται*, to turn oneself hither and thither, Il. 24, 5; hence 1) *to turn oneself to*, Il. 12, 42. *ἐστραμμένοι ἀλλήλῃσιν*, h. Merc. 411; or *to turn oneself from;* *ἐκ χώρης*, to go from the region, Il. 6, 516. 15, 645. 2) Like *versari, to turn oneself about, to have intercourse with*, with accus. h. Ap. 175.

στρέψασκον, see *στρέφω*.

στρόμβος, *ὁ* (*στρέφω*), prop. a twisted body, hence *a whirlwind*, Il. 14, 413. †

στρουθός, *ἡ*, *a sparrow*, * Il. 2, 311. 317; (elsewhere also *ὁ στρ.*)

στροφάλιγξ, *ιγγος*, *ἡ* (*στροφαλίζω*), *a whirlwind*, espec. *κονίης*, of dust, Il. 16, 775. 21, 503. Od. 24, 39.

στροφαλίζω, poet. (στρέφω), a strengthened form, *to turn*, ἠλάκατα, Od. 18, 315. †

Στρόφιος, ὁ (dexterous, from στροφή), father of Scamandrius, Il. 5, 49.

στρόφος, ὁ (στρέφω), *a twisted cord, a string, a rope, a girdle*, the band of a wallet, * Od. 13, 438. 17, 198. 2) *a swathing-band*, h. Ap. 123.

στρώννῡμι, see στορέννυμι.

στρωφάω, poet. form of στρέφω, *to turn*, ἠλάκατα, Od. 6, 53. 17, 97. Mid. *to turn oneself*, κατά τινα, *to* any one, Il. 13, 557. *b*) to turn *oneself* hither and thither, i. e. *to abide, to remain*, κατὰ μέγαρα, Il. 9, 463; ἑκάς, Il. 20, 422. h. Cer. 48.

στυγερός, ή, όν, adv. στυγερῶς (στυγέω), prop. *hated, abhorred;* gener. *hateful, abominable, horrible.* *a*) Spoken of persons: Ἄϊδης, Il. 8, 368; στυγερὸς δέ οἱ ἔπλετο θυμῷ, he was odious to her in the soul, Il. 14, 158. *b*) Of things: πόλεμος, σκότος, γάμος, πένθος, Il. 4, 240. Od. 1, 249. 16, 126. Adv. στυγερῶς, *terribly, horribly*, Il. 16, 123. Od. 21, 374. 23, 23.

στυγέω, aor. 2 ἔστυγον, aor. 1 ἔστυξα, causat. 1) Pres. with aor. 2 *to hate, to abhor, to fear*, τινά, Il. 7, 112. Od. 13, 400. *b*) *to stand in awe of, to fear*, with infin., Il. 1, 186. 8, 515. 2) In the aor. 1 *to render odious, frightful*, τῷ κέ τεῳ στύξαιμι μένος, Od. 11, 502.

Στύμφηλος, ή, Ion. for Στύμφᾱλος, a town in Arcadia on the Stymphalian lake, Il. 2, 608; famous in mythology on account of the Stymphalian birds.

Στύξ, Στυγός, ή (the horrible). 1) A river in the lower world, by which the gods swore the most dreadful and sacred oath, Il. 2, 755. Od. 8, 369. The Cocytus is a branch of it, Od. 10, 514. 2) As a nymph, daughter of Oceanus and Tethys, Hes. Th. 361. h. Cer. 424. She dwelt, accord. to Hes. Th. 778, at the entrance of the lower world; her stream is a branch of Oceanus, and, as a part of it, flows from the world above to the world below, Il. 15, 37. Jupiter granted to her, Hes. Thes. 383, the honor to be the most sacred oath of the gods, Il. 14, 271. Od. 5, 183. Accord. to Hes. Th. 783 seq., any one of the immortals, who had sworn a false oath, was obliged to lie down a full year breathless in sickness. Perhaps the fable was derived from the Arcadian fountain near Nonakris, whose water was said to be deadly, Hdt. 6, 74.

Στύρα, τά, a town on the island of Eubœa, Il. 2, 539.

στυφελίζω (στυφελός), fut. στυφελίξω, aor. ἐστυφέλιξα, ep. στυφέλιξα, 1) *to strike, to thrust, to shake*, with accus. ἀσπίδα, Il. 5, 437; τινά, 7, 261; νέφεα, to scatter the clouds, Il. 11, 305. *b*) *to thrust away, to chase away*, τινὰ ἐξ ἑδέων, ἐκ δαιτύος, ἐκτὸς ἀταρπιτοῦ, Il. 1, 581. Od. 17, 234. 2) Gener. *to push hither and thither, to abuse, to insult*, τινά, Il. 21, 380. 512; pass. Od. 16, 108. 20, 318.

σύ, person. pron. of the second person, nom. ep. τύνη, gen. ep. σέο, σεῦ, σεῖο, τεοῖο, Il. 8, 37; σέθεν, dat. σοί, τοί, accus. σέ (σε). The common gen. σοῦ is not found in Hom., σοί is always orthotone, τοί always enclitic: *thou*, gen. *thine*. σύγε, σύπερ, and connected with αὐτός, in which case it always retains the accent, Il. 3, 51. 19, 416; hence we should write σοὶ αὐτῷ for σοι αὐτῷ, Od. 4, 601. 5, 187. 6, 39; cf. Thiersch § 204. 205. Rost. Dial. 44. Kühner § 301.

συβόσιον, τό (βόσις), *a herd of swine*, with συῶν, Il. 11, 679. Od. 14, 101; (with ι lengthened).

συβώτης, αο, ὁ (βόσκω), *a swine-herd;* often, * Od. 4, 640.

σύγε, see σύ.

συγκαλέω (καλέω), part. aor. συγκαλέσας, *to call together, to collect*, with accus., * Il. 2, 55. 10, 302.

συγκλονέω, poet. (κλονέω), *to confound, to put in confusion*, with accus., Il. 13, 722. †

συγκυρέω, poet. (κυρέω), aor. 1 optat. συγκυρσείαν, *to strike together, to meet*, Il. 23, 435. †

συγχέω (χέω), aor. 1 συνέχευα, infin. συγχεῦαι, part. συγχέας, ep. syncop. aor. 2 mid. σύγχυτο, 1) *to pour together*, espec. with the ruling idea of disorder: *to confound, to confuse, to blend, to cast together*, ψάμαθον, Il. 15, 364; and pass., Il. 16, 471. 2) Metaph. *a*) Spoken of things: *to render null, to make void*, ὅρκια, Il. 4, 269; κάματον, ἰούς, Il. 15, 366. 473. *b*) In a mental respect, *to confuse, to sadden, to disquiet*, θυμόν, νόον, Il. 9, 612. 13, 808; ἄνδρα, Od. 8, 139. (V. 'to destroy.')

συκέη, ή, contr. συκῆ, *a fig-tree*, Od. 7, 116. 11, 590; only once the longer form, which is to be pronounced as a monosyllable, * Od. 24, 341.

σῦκον, τό, *a fig*, Od. 7, 121. † Batr. 31.

σῡλάω, fut. σω, aor. optat. *συλήσειε*, subj. *συλήσω*, part. *συλήσας*, also often 3 sing. imperf. *ἐσύλα*, and dual *συλήτην*, Il. 13, 202. 1) *to take away, to take down*, with accus. *πᾶμα φαρέτρης*, Il. 4, 116; *τόξον*, to take out, (of the case), Il. 4, 105. 2) Espec. spoken of despoiling slain enemies, *to take away, to plunder, to strip, τεύχεα ἀπ' ὤμων*, Il. 6, 28; and *τεύχεα*, alone, Il. 4, 466. *b*) With accus. of the pers. *to rob, to plunder, to despoil, νεκρούς*, Il. 10, 343; and *τινὰ τεύχεα*, to despoil any one of arms, Il. 6, 71. 15, 428. 16, 499; poet. form *συλεύω*, * Il.

σῡλεύω, poet. form of *συλάω*, * Il. 5, 48. 24, 436.

συλλέγω, ep. and Att. ξυλλέγω (*λέγω*), part. aor. *συλλέξας*, aor. 1 mid. *συνελεξάμην*, ep. *συλλεξάμην*, fut. mid. *συλλέξομαι*. 1) *to put together, to bring together, to collect, τί*, Il. 18, 301. Mid. *to lay together for oneself, ὅπλα ἑς λάρνακα* (his implements), Il. 18, 413. *b*) Spoken of persons, *to assemble*, with accus., Od. 2, 292. (Bothe in his ed. has always ξυλλ.)

συμβάλλω or ξυμβάλλω (*βάλλω*), aor. 2 *συνέβαλον*, ep. *σύμβαλον*, aor. mid. *συνεβαλόμην*; of the ep. syncop. aor. act. *ξυμβλήτην* (as if from *βλῆμι*), Od. 21, 15; infin. *ξυμβλήμεναι*, Il. 21, 578; ep. syncop. aor. mid. *ξύμβλητο*, Il. 14, 39; *ξύμβλητο*, Il. 14, 27; subj. *ξύμβληται*, Od. 7, 204; part. *ξυμβλήμενος*, Od. 11, 127; from which ep. fut. *συμβλήσομαι*, Il. 20, 335. 1) Trans. *to cast together, to bring together*, with accus. spoken of rivers, *ὕδωρ*, to unite the water, Il. 4, 453; *ῥόας*, Il. 5, 774; espec. in war, *ῥινούς, ἔγχεα*, to clash spears and shields together, Il. 4, 447. 8, 61; metaph. *πόλεμον*, to begin a battle, Il. 12, 181. *b*) Spoken of persons: *to bring together, to put together, to set together*, in battle, *ἀμφοτέρους*, Il. 20, 55; with infin. *μάχεσθαι*, Il. 3, 70. 2) Intrans. like the mid. *to fall in with, to meet, τινί*, Od. 21, 15; espec. *to meet* in battle, *to fall upon* another, with infin., Il. 16, 565; ep. aor., Il. 21, 578. Mid. *to fall in with, to meet*, with any one, *τινί*, often in the ep. aor. 2, Il. 14, 27. 231. Od. 6, 54; espec. *to meet*, in battle, to come to close conflict, Il. 16, 565.

Σύμη, ἡ, an island between Rhodes and Cnidus, on the coast of Caria, now *Symi*; from which *Σύμηθεν*, from Syme, Il. 2, 671.

συμμάρπτω, poet. (*μάρπτω*), part. aor. *συμμάρψας, to grasp together*, to break off, *τί*, Il. 10, 467. †

συμμητιάομαι, depon. mid. (*μητιάομαι*), infin. pres. *συμμητιάασθαι*, ep. for *συμμητιᾶσθαι, to consult together, to deliberate*, Il. 10, 197. †

συμμίγνῡμι, Hom. συμμίσγω (*μίγνυμι*), aor. *συνέμιξα*, aor. pass. *συνεμίχθην*. 1) *to mingle together, to unite, τί*, h. Merc. 81; espec. spoken of love, *θεοῖς γυναιξί*, h. Ven. 80. Mid. *to mingle, to unite* (with reference to the subject), spoken of rivers, with dat. *Πηνειῷ*, Il. 2, 753; of a pugilistic combat, in tmesis, Il. 23, 687; see *μίγνυμι*.

συμμίσγω, Hom. for *συμμίγνυμι*.

συμμύω, in tmesis, see *μύω*.

σύμπᾶς, *ᾶσα, ᾶν*, ep. and Att. ξύμπας (*πᾶς* strengthened by *σύν*), only in the plur. *all together*, Il. 1, 241. (The Att. *ξύμπαντα*, stands, Od. 7, 214. 14, 198, without metrical necessity; cf. Thiersch § 175, 4.)

συμπήγνῡμι (*πήγνυμι*), aor. 1 *συνέπηξα, to join together, to cause to coagulate, to curdle* or *concrete, γάλα*, Il. 5, 903. †

συμπίπτω (*πίπτω*), *to fall together, to meet* in battle, only aor. 2 in tmesis, Il. 7, 256. 21, 687; spoken of the wind, Od. 5, 295; conf. *πίπτω*.

συμπλαταγέω (*πλαταγέω*), aor. *συμπλατάγησα*, ep. for *συνεπλατ., to strike together, χερσί*, to clap the hands, Il. 23, 192. †

συμφερτός, ή, όν (*συμφέρω*), brought together; hence, *united, connected, συμφερτὴ δ' ἀρετὴ πέλει, ἀνδρῶν, καὶ μάλα λυγρῶν*, the united force, even of very weak men, avails somewhat, Il. 13, 137. (Thus Köppen, Spitzner, since *πέλει* must be rendered, by *avails, effects*; Voss, 'effective still is the united strength, even of weak men.' The other explanation, *συμφερτή* for *συμφέρουσα*, i. e. *ὠφελίμη*, conflicts with the context.)

συμφέρω (*φέρω*), fut. mid. *συνοίσομαι*, prop. to bring together, only mid. *to meet with*, like congredi, *to meet in conflict, to engage in combat, πτόλεμόνδε*, Il. 8, 400; *μάχῃ*, * Il. 11, 736.

συμφράδμων, ονος, ὁ, ἡ, poet. (*φράδμων*), *deliberating with, aiding with counsel*, Il. 2, 372. †

συμφράζομαι, mid. (*φράζομαι*), aor. *συνεφρασάμην*, ep. *συμφρασάμην*. 1) *to consult, τινί*, with any one, Od. 15, 202; *βουλάς τινι*, to give counsel to any one, Il. 1, 537. 9, 374.

2) *to deliberate by oneself, to ponder*, θυμῷ, Od. 4, 462.

* *σύμφωνος, ον* (φώνη), *consonant, harmonious*, h. Merc. 51.

σύν, ep. and old Att. *ξύν*, the latter rarely used, and only for a metrical reason. I) Prep. with dat. ground signif. *with* (cum). 1) Spoken of place, in indicating coexistence of persons: *with, together with, in company with*; σὺν ἑταίροις, often with the implied idea of assistance, σὺν θεῷ, with the help of the deity, Il. 3, 439. 9, 49; σὺν Ἀθήνῃ, Il. 10, 290. Od. 8, 493. *b*) Spoken of things: σὺν νηυσί, σκήπτρῳ, Il. 1, 179. 2, 187; σὺν τεύχεσι, ἔντεσι, ἄνεμος σὺν λαίλαπι, Il. 17, 57. 2) Spoken of causative relations: *a*) In indicating the means, by which any thing is produced: *with, by means of*, σὺν νιφάδεσσιν, Od. 5, 293. *b*) In assigning the measure by which the action is limited, σύν τε μεγάλῳ ἀπέτισαν, Il. 4, 161. II) As adv. *at once, at the same time, together*, Il. 1, 579. 4, 269. 23, 879; σὺν δύο, *two together*, Il. 10, 224. III) In composition it has the signif. of the adv., *with, at once, together*, and also that of accomplishing.

συναγείρω, ep. and Att. *ξυναγείρω* (*ἀγείρω*), aor. 1 ep. *ξυνάγειρα*, aor. 1 mid. ep. *ξυναγείρατο*, Od. 14, 323; ep. aor. 2 mid. *συναγρόμενος, to bring together, to collect*, spoken of persons and things, Il. 20, 21; *βίοτον*, Od. 4, 90. Mid. *to collect* or *bring together for oneself*, with accus. *κτήματα*, Od. 14, 323; ἵππους, Il. 15, 680; (*συναγείρεται*, shortened subj. aor. 1 mid. where Spitzner has adopted *συναείρεται*, after the Schol. A.) *b*) Intrans. *to assemble*, in part. aor. 2 mid., Il. 11, 687. 24, 802.

συνάγνῡμι, ep. and Att. *ξυνάγνυμι*, (*ἄγνυμι*), aor. 1 ep. *ξυνέαξα, to break in pieces, to crush together*, with accus. ἔγχος, Il. 13, 166; νῆας, Od. 14, 383; 'to crush in pieces,' V., τέκνα, Il. 11, 114. (Hom. employs the form with ξ even without metrical necessity.)

συνάγω, ep. and Att. *ξυνάγω* (*ἄγω*), fut. ξω, aor. 2 *συνήγαγον, to lead together, to bring together*, with accus. γεραιὰς γυνάς, to collect the matrons into the temple, Il. 6, 87; ὄρκια θεῶν, Il. 3, 269; φόρτον τινί, Od. 14, 291. *b*) Metaph. as *συμβάλλειν Ἄρηα*, to excite or begin a battle, Il. 2, 381; also ἔριδα Ἄρηος, Il. 6, 861; ὑσμίνην, Il. 16, 764; πολέμου, h. Cer. 267.

συναείρω, poet. (*ἀείρω*), aor. *συνήειρα*, prop. 1) *to lift up together*, in tmesis, Il. 24, 590. 2) *to take together*, σὺν δ' ἧειρεν ἱμᾶσι, viz. ἵππους ('he bound them together with straps,' V.), Il. 10, 499. Mid. *πίσυρας συναείρεται ἵππους*, ed. Spitzner, to harness together, cf. *συναγείρω*, * Il. 15, 680. (Eustath. explains it in the two last passages, by *συμπλέκειν, συζευγνύειν*; *ἀείρειν* is compounded of ἁ (ἅμα) and εἴρω, and thus equivalent to ὁμοῦ εἴρειν; but conf. *παρήορος* and *συνήορος*).

συναίνυμαι, poet. (*αἴνυμαι*), *to take together, to collect*, with accus., Il. 21, 502. †

συναίρεω (*αἱρέω*), aor. 2 *συνεῖλον, to take together, to gather together* (with violence and haste), with accus. χλαῖναν, Od. 20, 25. 2) *to take away, to tear away, to crush*, (Schol. *συνέτριψε*), ὀφρῦς, Il. 16, 740.

συναντάω, poet. *ἀντάω* (*ἀντάω*), imperf. dual. *συναντήτην*, aor. 1 mid. *συνηντησάμην, to meet with* any one, Od. 16, 333. Mid. = act. *to come against, to meet with*, τινί, Il. 17, 134.

συνάντομαι, poet. form of *ἀντάω*, in the pres. and imperf., Il. 7, 22. 21, 34. Od. 4, 367. 15, 538.

συναράσσω (*ἀράσσω*), fut. ξω, aor. ep. *συνάραξα, to strike together, to dash in pieces*, with accus., Il. 12, 384. Od. 12, 412; only in tmesis.

* *συναραρίσκω* (*ΑΡΩ*), only in the perf. *συνάρηα*, intrans. *to be joined together, to be united*, h. Ap. 164.

* *συναρωγός, ὁ* (*ἀρωγός*), *an assistant, an aid*, h. 7, 4.

συνδέω, ep. and Att. *ξυνδέω* (*δέω*), aor. 1 ep. *συνέδησα* and *ξυνέδ.*, infin. *ξυνδῆσαι*, 1) *to bind together, to bind fast, to fetter*, τινά, Il. 1, 399; πόδας, Od. 10, 168. h. Merc. 82. 2) *to bind up*, spoken of a wound, Il. 13, 599. (In the Il. always the Att. form.)

* *συνδύο*, as dual. (*δύο*), *two and two, two together*, h. Ven. 74; (in Il. separate.)

συνέδραμον, see *συντρέχω*.

συνεεργάθω, ep. form for *συνείργω* (*εἴργω*), *to inclose, to shut up*, Il. 14, 36. †

συνείργω, ep. for *συνείργω*, prop. to inclose together: then, *to bind together*, τὶ λύγοισιν, Od. 9, 427. 12, 424; χιτῶνα ζωστῆρι, to bind together the tunic with the girdle, * Od. 14, 72.

συνείκοσι, ep. and Att. *ξυνείκοσι*, *twenty together*, Od. 14, 98. †

σύνειμι (εἰμί), fut. infin. ep. and Att. ξυνέσσεσθαι, *to be together, to live with*, ὀΐζυῖ πολλῇ, Od. 7, 270. †

σύνειμι (εἶμι), ep. and Att. imperf. 3 plur. ξύνισαν, part. ξυνιόντες; on the other hand, συνίτην, Il. 6, 120. 16, 476 (Bothe with ξ), *to go* or *come together*, ἐς χῶρον ἕνα, Il. 4, 446. 8, 60; ἐς μέσον, Il. 6, 120; espec. in a hostile signif. *to meet together*, to fall upon one another, Il. 14, 393; with μάχεσθαι, Il. 20, 159; or ἔριδι, Il. 20, 66; absol. *to fight; περὶ ἔριδος*, from a spirit of strife (*præ ira*), * Il. 16, 476.

συνελαύνω, ep. and Att. ξυνελαύνω (ἐλαύνω), aor. 1 συνήλασα, ep. συνέλασσα, infin. ξυνελάσσαι, *to drive together*, with accus. λῃΐδα ἐκ πεδίων, Il. 11, 677; βοῦς, h. Merc. 106; to draw together, χάρη χεῖράς τε, h. Merc. 240; ὀδόντας, to chatter with the teeth, in tmesis, Od. 18, 98; espec. *to bring together* in battle, *to urge to engage* in contest, θεοὺς ἔριδι, Il. 20, 134. Od. 18, 39. 2) Intrans. *to meet, to engage* in battle, Il. 22, 129.

σύνελον, ep. for συνεῖλον, see συναιρέω.

συνεοχμός, ὁ (Att. ξυνεοχμός, Bothe), poet. for συνοχμός (συνέχω), connection, *a joining*, Il. 14, 465. †

συνερείδω (ἐρείδω), *to press together*, in tmesis, στόμα, Od. 11, 426. †

συνέρῑθος, ὁ, ἡ (ἔριθος), *a coadjutor*, Od. 6, 32. †

συνέσευε, see συσσεύω.

σύνεσις, ἡ, ep. and Att. ξύνεσις (συνίημι), prop. *the act of meeting, uniting*, confluence, ποταμῶν, Od. 10, 515. †

συνεχής, ές (συνέχω), *holding together*. 2) Spoken of time: *perpetual, unceasing*. The neut. sing. συνεχές as adv., *perpetually, unceasingly*, (continenter), Il. 12, 26; also συνεχὲς αἰεί, Od. 9, 74.

συνέχω, ep. and Att. ξυνέχω (ἔχω), ep. perf. συνόχωκα, prop. *to hold together*, i. e. intrans. *to strike together, to unite*, Il. 4, 133. 20, 415. 478. τὼ δὲ ὤμω ἐπὶ στῆθος συνοχωκότε, the shoulders were curved together upon the breast, Il. 2, 218. (Perf. simple ὄχα, ὤχα, and with Att. redupl. ὄκωχα, see Thiersch § 232, 64. Buttm. p. 283. Rost p. 234. Kühner § 168.)

*συνήθεια, ἡ (ἦθος), 1) dwelling together. 2) *custom, a customary manner*. συνήθειαι μαλακαί, *consuetudines molles, pro consuetudine leniter tangendi fides*, Franke h. Merc. 485.

συνημοσύνη, ἡ (συνήμων), *connection, union*, hence *a promise, an agreement*, Il. 22, 261. †

συνήορος, ον (συνείρω), *associated, united*. φόρμιγξ δαιτὶ συνήορος (connected with the repast), Od. 8, 99. †

συνθεσίη, ἡ, poet. (συντίθημι), *an agreement, contract, covenant*, Il. 2, 339; in the plur. *a commission*, * Il. 5, 319.

συνθέω (θέω), fut. συνθεύσομαι, to run together; metaph. *to run happily, to go well*, Od. 20, 245. †

συνίημι, ep. and Att. ξυνίημι (ἵημι), pres. imperat. ξυνίει, Od. 1, 271; imperf. 3 plur. ξύνιον for ξυνίεσαν (but Spitzner, with Aristarch., ξύνιεν), Il. 1, 273; aor. 1 ξυνέηκα, ep. for ξυνῆκα, aor. 2 imperat. ξύνες, aor. 2 mid. ξύνετο, subj. 1 plur. συνώμεθα. I) Act. 1) Prop. *to send together, to bring together*, spoken of battle: *to cause to engage*, with accus. ἔριδι μάχεσθαι, to contend in strife, Il. 1, 8. 7, 210. 2) *to understand, to observe, to hear* (conf. *conjicere*); comm. with accus. of the thing and gen. of the pers. ὅπα θεᾶς, ἔπος τινός, Il. 2, 182. Od. 6, 289. *b*) With gen. of the pers. Il. 2, 26; of the thing, Il. 1, 273. II) Mid. 1) *to unite, to come together, to agree*, ἀμφί τινι, Il. 13, 282. 2) Like act. *to perceive, to observe*, τοῦ ξύνετο, Od. 4, 76.

συνίστημι (ἵστημι), only intrans. in the perf. part. *to stand together*. *b*) *to arise, to begin*, πολέμοιο συνεσταότος, Il. 14, 96. †

συνοίσομεθα, see συμφέρω.

συνορίνω, poet. (ὀρίνω), *to move with* or *together*, act. only in tmesis, Il. 24, 467. Mid. *to move oneself, to put oneself in motion*, spoken of warlike forces, Il. 4, 332. †

συνοχή, ἡ, ep. and Att. ξυνοχή (συνέχω), the act of *holding together, meeting*. ἐν ξυνοχῇσιν ὁδοῦ (V., with the Schol., in the narrow part of the way), Il. 23, 330. †

συνοχωκότε, see συνέχω.

συνταράσσω (ταράσσω), to blend with, *to put in entire confusion*, only in tmesis, Il. 1, 579; see ταράσσω.

συντίθημι (τίθημι), only aor. 2 mid. 3 sing. σύνθετο, imperat. often σύνθεο, act. *to put together*. Mid., which alone Hom. uses, prop. to put any thing together for oneself; hence, with and without θυμῷ (animo componere), *to observe, to notice, to perceive, to understand*, with accus. βουλήν, ἀοιδήν, Il. 7, 44. Od. 1, 328. 16, 259. *b*) Ab-

sol. *to be attentive, to attend*, Il. 1, 76. Od. 15, 27.

σύντρεις, neut. σύντρια, *three together*, Od. 9, 429. †

συντρέχω (τρέχω), aor. 2 συνέδραμον, *to run together*, in a hostile sense, *to rush upon each other*, * Il. 16, 335. 337. (On the constr. of the dual with the plur. see Rost § 100. 4. *e.* Kühner § 371.)

* Σύντριψ, ιβος, ὁ, ἡ (τρίβω), *Crusher*, prop. name of a domestic goblin that breaks vessels, Ep. 14.

συνώμεθα, see συνίημι.

Συρίη, ἡ, ep. for Σῦρος, an island in the Ægean sea, between Delos and Paros, now *Sira*, accord. to Strab. X. p. 487; see Ottfr. Müllers Orchomen. p. 326, and τροπή, Od. 15, 403. The moderns seek it on the eastern coast of Sicily, see Ὀρτυγίη, cf. Voss alte Weltkund. II. p. 295. Völcker Hom. Geogr. p. 24.

σῦριγξ, γος, ἡ, prop. any reed, hence 1) *a pipe*, espec. *a shepherd's pipe* or *pipe of Pan*, Il. 10, 13. 18, 526. h. Merc. 512. 2) *a spear's case, a spear-sheath* (prop. of the spear's head), * Il. 19, 387.

* σῡρίζω (σύριγξ), *to whistle*, spoken of a spear, Fr. 72.

συῤῥήγνῡμι (ῥήγνυμι), fut. ξω, to strike together, *to strike in pieces, to break in pieces*, metaph. κακοῖσιν συνέῤῥηκται (he is broken with sufferings, V.), Od. 8, 137. †

* σύρω, *to draw, to pull, to drag*, with accus. Batr. 87.

σῦς, συός, ὁ and ἡ, dat. συΐ, plur. nom. σύες, always uncontr. dat. συσί, ep. σύεσσι, accus. σύας and σῦς, *a swine, a boar, a sow*, commonly masc. σῦς κάπρος and κάπριος, Il. 5, 783. 7, 257; also ἄγριος, Il. 8, 338. cf. ὗς.

* συσσεύω (σεύω), aor. συνέσευα, *to drive together*, βοῦς, h. Merc. 94.

σύτο, ep. for ἔσσυτο, see σεύω.

συφειός and συφεός, ὁ (σῦς), *a sty, a hog-pen*, Od. 10, 234. 14, 13; συφεόνδε, to the sty, * Od. 10, 320.

συφορβός, ὁ (φέρβω), *a swine-herd*, often Od. παῖς συφ., the young swine-herd, Il. 21, 282. cf. ὑφορβός.

σφάζω, aor. 1 ἔσφαξα and ep. σφάξα, perf. pass. ἔσφαγμαι, *to slay*, with accus. βοῦν, Il. 9, 466; frequently spoken of sacrifices: to cut off the neck after they were slain, *to slaughter*, Il. 1, 459. Od. 3, 454. Pass. Il. 23, 31. Od. 10, 532.

σφαῖρα, ἡ, *a sphere*; and gener. any round body, a ball. σφαίρῃ παίζειν, to play ball, * Od. 6, 100. 115. 8, 372.

σφαιρηδόν, adv. in the form of a sphere, Il. 13, 204. †

σφάλλω, aor. 1 ep. σφῆλα, infin. σφῆλαι, *to cause to fall*, espec. by striking out a leg (*supplantare*); gener. *to cast down any one*, τινά, Il. 23, 719. Od. 17, 469.

σφαραγέομαι, mid. poet. = σμαραγέω, *to rattle, to roar, to hiss*, Od. 9, 390. 2) *to be filled, to be full.* οὖθατα σφαραγεῦντο, Od. 9, 440.

σφάς, enclit. for σφέας, see σφεῖς.

σφέ, enclit. accus. plur. of σφεῖς.

σφεδανός, ή, όν, poet. *violent, impetuous, terrible*, only neut. adv. κελεύειν, * Il. 11, 165. 16, 372. (It is comm. derived from σπεύδω, as if σπεδανός; others from σφαδᾶν, akin to σφοδρός.)

σφεῖς, plur. of the pron. of the third person, gen. σφῶν, ep. σφέων (always monosyllabic), σφείων, dat. σφίσι (ν), ep. and Ion. σφί (ν), accus. σφέας (monosyllabic and dissyllabic), ep. σφάς and rarely σφέ, Il. 19, 265. The nom. and the neut. are not found in Hom. at all; all the forms except σφείων are enclitic; σφάς and σφέ always; σφέ, accord. to Buttm. Lexil. I. p. 59, is shortened from σφωέ, and prop. dual. 1) *they, their*, in Hom. always personal, conf. Od. 10, 355; strengthened, σφέας αὐτούς, Od. 12, 225. 2) Rare and poet. is the use of this pronoun for ὑμεῖς, Il. 10, 398; conf. Thiersch § 204. 205. Rost Dialect. 44. p. 204. Kühner § 301.

σφείων, see σφεῖς.

σφέλας, αος, τό, plur. ep. σφέλα, Od. 17, 231; *a footstool*, Od. 18, 394. conf. Buttm. Gram. § 54. Anm. 3.

σφενδόνη, ἡ, *a sling*, espec. the string of the sling, spun of wool, which later was made of leather, Il. 13, 600. † It was an unusual weapon with the Greeks; only the Locrians are mentioned as slingers, Il. 13, 712–721.

σφέτερος, η, ον (σφεῖς), pron. of the third pers. plur. *their*, as it now stands, with Aristarch., everywhere in Homer, Il. 4, 409; strengthened by αὐτός, Od. 1, 7. ἐπὶ σφέτερα, substantively (*ad sua*), Od. 1, 274. 14, 9.

σφηκόω, poet. (σφήξ), perf. pass ἐσφήκω-

μαι, *to draw closely together*, into the form of wasps; gener. *to bind fast*, πλοχμοὶ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο, the locks were bound with gold and silver, Il. 17, 52. †

Σφῆλος, ὁ (adj. σφηλός, easy to shake), son of Bucolus of Athens, Il. 15, 338.

σφῆλεν, ep. for ἔσφηλε, see σφάλλω.

σφήξ, σφηκός, ὁ, *a wasp*, * Il. 12, 167. 16, 259. According to Bothe we are not here to understand common wasps, (*vespæ vulgaris*,) but *hornets*, (*vespæ crabrones*,) Linn.

σφί and σφίν, see σφεῖς.

* σφίγγω, *to contract, to draw together*; πόδας κατὰ γαστέρος, to draw the legs to the body, Batr. 71. 88.

σφοδρῶς, adv. (from σφοδρός), *vehemently, violently, impetuously*, Od. 12, 124. †

σφονδύλιος, ὁ, ep. for. σφόνδυλος, *a vertebra* of the back-bone; plur. *the vertebræ*, Il. 20, 483. †

σφός, σφή, σφόν (σφεῖς), sing. *his, her, it, (suus,)* plur. *their*, like σφέτερος, Il. 1, 534. Od. 2, 237. σὺν σφοῖσιν τεκέεσσι. h. Ap. 148. Herm. reads: αὐτοῖς σὺν τεκέεσσι.

σφῦρα, ἡ, *a hammer, a mallet*, Od. 3, 434; where in ed. Wolf, σφύραν stands incorrectly, see Buttm. Ausf. Gram. § 33, 4. p. 142.

σφῦρόν, τό, *the ankle*, Il. 4, 518; plur. * Il. 6, 117.

σφώ, 1) Abbrev. for σφῶϊ. 2) For σφωέ, ep.

σφωέ, see σφωΐν.

σφῶϊ, ep. σφῶΐν and σφῷϊ, gen. and dat. σφῶΐν, contr. σφῶν, Od. 4, 62; cf. Thiersch Gram. § 204, 6; accus. σφῶϊ and σφώ, dual of the second personal pronoun, *ye two*; often ἀμφοτέρω σφῶϊ, Il. 7, 280; see Thiersch § 204. Rost Dialekt. 44. p. 412. Kühner § 301.

σφωΐν, dat. dual of the third personal pronoun, accus. σφῶ, ep. σφωέ; the nom. is not in use; all the forms are enclitic: *of them both, to them both*; strengthened: σφωΐν ἀμφοτέροιϊν, Od. 20, 327. σφῶ for σφωέ stands Il. 17, 531; σφώ, on the other hand, is found in Bothe, cf. Thiersch Gram. § 204, 6. Anm.

σφωΐτερος, η, ον (σφῶϊ), *your two, belonging to you two*, Il. 1, 216. †

σχεδίη, ἡ, prop. fem. of σχέδιος, subaud. νηῦς, *a vessel built in haste*, by Ulysses in a strait: *a raft*, * Od. 5, 33. 163. According to Nitzsch ad loc. *a hand-boat*, which one man can manage alone. [According to Jahrb. J. und Klotz, it is derived from σχεῖν, akin to σχεδόν; cf. the German *Gebünde*, contignatio.]

σχεδίην, ep. adv. (prop. fem. of σχέδιος), *near, in the vicinity*, Il. 5, 830. †

Σχεδίος, ὁ (adj. σχέδιος), 1) son of Iphitus and Hippolyte, leader of the Phocians, slain by Hector, Il. 2, 517. 2) son of Perimides, another leader of the Phocians, Il. 15, 515.

σχεδόθεν, adv. poet. *from the vicinity*, Il. 16, 807. 17, 359. 2) *in the vicinity, near*, with gen. Od. 19, 447; and dat. Od. 2, 267.

σχέδον, adv. poet. (σχεῖν, ἔχω), *in the vicinity, near*, absol. οὐτάζειν, ἐλαύνειν, εἶναι, Il. 5, 458. 11, 488. *b*) As prep. with gen. ἐλθεῖν τινος, to come near any one, Il. 5, 607. Od. 4, 439; with dat. Od. 2, 284. οὐ σχεδὸν ἦν ὑπερθορέειν, it was not near to leap over, i. e. the other side of the ditch was not so near that the horses could reach it, Il. 12, 53. 2) *near*, spoken of time: σοὶ δ' αὐτῷ φημι σχεδὸν ἔμμεναι, Il. 13, 817.

σχεθεῖν, ep. σχεθέειν, infin. of a poet. lengthened aor. ἔσχεθον for ἔσχον, in the signif. *to hold, to restrain*; see ἔχω.

σχεῖν, σχέμεν, see ἔχω.

σχέο, see ἔχω.

Σχερίη, ἡ (prob. from σχερός, the land), *Scheria*, the blessed land of the Phæaces, Od. 5, 34. 280. According to the local indications furnished Od. 6, 204. 279, it may be considered as the island farthest north of Ithaca, near the land of the Thesprotians; according to the ordinary explanation of the ancients, the later Κέρκυρα, now *Corfu*, cf. Thuc. 1, 25. Strab. These are followed amongst the moderns by Voss and Völcker: others place it towards Thesprotia or Campania (cf. Nitzsch ad Od. 7, 129.) Others still regard it as a fabulous land in the vicinity of Elysium, as F. G. Welker in the treatise: *die homerischen Phäaken u. die Inseln der Seligen*, in the Rhein. Museum, St. 2, 1833, attempts to prove at large. Not inappropriately has the German *Schlaraffenland* (Pays de Cocagne), been compared with it.

σχέτλιος, η, ον (σχεῖν, ἔχω), the fem. only Il. 3, 414. Od. 23, 150; that sustains or abides any thing; hence, 1) *strong, powerful, impetuous, bold, rash*; mostly spoken in a bad sense, of those who from impetuous courage, or from a bad use of their strength, are terrible, as Hercules, Achilles, Hector, Il. 5, 403. 9, 630. 16, 203. 17, 150. Od. 9, 351.

478. The fem. σχετλίη, Il. 3, 414; plur. Od. 4, 729. It stands in a more favorable sense in Il. 10, 164, where Nestor, on account of his restless activity, is called σχέτλιος by Diomedes. Here and in Il. 18, 13. Od. 12, 279, expositors endeavor to apply the meaning, *miserable, wretched;* it is, however, an expression like the Latin *improbus*, to be translated *wicked* or *prodigious, astonishing.* b) Often spoken of gods, and espec. of Jupiter, *harsh, severe, cruel*, Il. 2, 111. 9, 19. Od. 3, 161; spoken of the gods gener., Il. 24, 133. Od. 5, 118. 2) Spoken of things, *violent, cruel, impious*, always with ἔργα, Od. 9, 295. 14, 83. 22, 413.

σχέτο, ep. for ἔσχετο, see ἔχω.

ΣΧΕΩ, obsol., another form of ἔχω, q. v.

σχίζη, ἡ (σχίζω), *split wood, a billet of wood*, Il. 1, 462. Od. 14, 425.

σχίζω, aor. 1 ἔσχισα, *to split, to cleave*, with accus. in tmesis, Od. 4, 507; gener. *to separate, to divide*, h. Merc. 128.

σχοίατο, Ion. for σχοῖντο, see ἔχω.

σχοῖνος, ὁ, *a rush, a bulrush*, also a place overgrown with rushes, Od. 5, 463. † Batr. 213.

Σχοῖνος, ἡ, a town in Bœotia, on the river Schœnus, not far from Thebes, Il. 2, 497. Strabo calls it χώρα; the region received the name from the rushes growing thereabouts.

σχόμενος, η, ον, see ἔχω.

σώεσκον, see σαόω.

σώζω, the comm. form instead of the ep. σαόω, only σώζων, Od. 5, 490; † see σαόω.

σῶκος, η, ον, ep. (σωκέω), *strong, powerful* (V. 'that blesses'), epith. of Mercury, Il. 20, 72. (The derivation from σάοικος, that preserves the house, according to Apion, is fanciful.)

Σῶκος, ὁ, a Trojan, son of Hippasus, slain by Ulysses, Il. 11, 427.

σῶμα, ατος, τό, *a body*, spoken both of men and beasts; in Hom. *a dead body, a corpse*, Il. 7, 79. 23, 169. Od. 11, 53. [Accord. to Aristot. sanctioned by Passow and Jahrb. J. und K., it is always spoken of a dead body in Hom., whether of men or beasts. Accord. to Schol. brev. ad Il. 3, 23, it is there spoken of a living animal, conf. Eustath. ad l. c.]

σῶς, contr. from σάος, occurs in Hom. only in the nom. sing. *safe, unhurt*, Il. 22, 332. Od. 15, 42. 2) *sure, certain*, or accord. to the Schol. *complete*, σῶς ὄλεθρος, Il. 13, 773. Od. 5, 305; cf. σόος.

*σωτήρ, ῆρος, ὁ (σώζω), *a deliverer, a preserver*, h. 21, 5. 33, 6.

Σῶχ', poet. shortened from Σῶκε, voc. from Σῶκος.

σώω, see σαόω.

T.

T, the nineteenth letter of the Greek alphabet, hence in Homer the sign of the nineteenth rhapsody.

τ', with an apostrophe 1) for τέ. 2) More rarely in Hom. doubtful for τοί in μέντ' accord. to Bothe, Il. 4, 541. Wolf μέν τ', and in τἄρ, see this word.

ταγός, ὁ (τάσσω), *an arranger, a leader*, a commander, Il. 23, 160. † (Comm. ᾱ, hence Bothe and Spitzner have adopted τ' ἀγοί, which is the ancient reading.)

ΤΑΓΩ, obsol. theme of the defect. part. aor. 2 with ep. reduplic. τεταγών, *to seize, to grasp, to lay hold of*, ποδὸς τεταγών, seizing by the foot, *Il. 1, 591. 15, 23. Accord. to the Schol. = λαβών, and akin to ΤΑΩ, τείνω, cf. Buttm. Lexil. p. 162.

ταθείς, τάθη, see τείνω.

*Ταίναρον, τό (also ὁ Ταίναρος, Orph. Scylax; ἡ Ταίναρος, Pind.), *Tænarum*, a promontory in Laconia, the middle of the southern capes of the Peloponnesus, now *Cap Matapan*. Upon it there was a famous temple of Neptune, above a cave, where was the entrance to Hades, h. Ap. 412.

ταλαεργός, όν, poet. (ἔργον), enduring in labor, *labor-bearing, burden-bearing*, epith. of the mule, Il. 23, 654. 662. Od. 4, 636. 21, 23.

Ταλαιμένης, ους, ὁ poet. for Ταλαμένης, a leader of the Mæonians, Il. 2, 865.

Ταλαϊονίδης, αο, ὁ, ep. for Ταλαονίδης, son of Talaus = Adrastus, Il. 2, 566. 23, 678.

τάλαντον, τό (ΤΑΛΑΩ, prop. that bears), prop. *a scale*, in the plur. *the balance, scales*,

Il. 12, 438. *b*) Metaph. *the scales* for the decision of Jupiter (since Jupiter weighs the fates of men in a golden balance), Il. 8, 69. 16, 658. 19, 223; δίκης, h. Merc. 324. 2) that which is weighed, and, indeed, a specific weight, whose value cannot be determined, *the talent*, always with χρυσοῦ, sing. Od. 8, 393. Plur. Il. 9, 122. 18, 507. Od. 4, 129.

ταλαπείριος, ον (πεῖρα), that has sustained many trials, = τλήμων, *miserable, wretched*, ξεῖνος and ἰκέτης, * Od. 7, 24. 14, 511. h. Ap. 168.

ταλαπενθής, ές (πένθος), *enduring sufferings, patient*, θυμός, Od. 5, 222. †

τάλαρος, ὁ (prob. from ΤΑΛΩ), *a basket, a spinning-basket*, so called because the wool which was daily weighed out to the slaves was put in it, Od. 4, 132; also *a fruit* and *cheese-basket*, Il. 18, 568. Od. 9, 247. Comm. of osier-work; but also made of metallic rods, Od. 4, 132.

τάλᾱς, τάλαινα, τάλᾰν (ΤΑΛΩ), voc. τάλαν, h. Merc. 160; *enduring suffering, miserable, wretched*, Od. 18, 327; sometimes *impudent*, Od. 19, 68.

ταλασίφρων, ονος, ὁ, ἡ, poet. (φρήν), *having an enduring soul*, spoken of one who has sustained many battles, gener. *courageous, spirited, bold, unterrified*, Il. 4, 421; often spoken of Ulysses, Od. 3, 84. 4, 241.

ταλαύρῑνος, ὁ (ΤΑΛΑΩ, ῥινός), epith. of Mars, who makes resistance with a leathern shield, or who fights against shields, gener. *steadfast, unwearied, invincible*, Il. 5, 289. 20, 78. The neut. as adv. τό μοί ἐστι ταλαύρινον πολεμίζειν; according to the Schol. τό stands for διό, therefore can I steadfastly combat; or τό is metaleptic for ᾗ, referring to βῶν, * Il. 7, 239. cf. Thiersch § 267. Damm, on the other hand, explains τό by ὅ, and refers it to the whole clause: which enables me, etc.

ταλάφρων, ονος, ὁ, ἡ, poet. shortened for ταλασίφρων, Il. 13, 300. †

ΤΑΛΑΩ, an assumed theme for the defect. aor. 1 ἐτάλασα, ep. σα, subj. ταλάσσω, *to venture, to dare, to undertake*, with infin. following, * Il. 13, 829. 15, 164. 17, 166.

Ταλθύβιος, ὁ, a herald of king Agamemnon before Troy. In Sparta [at a later period] he was worshipped as a hero, Il. 1, 320.

τἆλλα, contr. for τὰ ἄλλα.

τάμε, ταμέειν, see τάμνω.

ταμεσίχρως, οος, ὁ, ἡ (χρώς), *cutting or wounding the skin, lacerating the body* (V. body-piercing), chiefly epith. of spears, * Il. 4, 511. 13, 340.

ταμίη, ἡ (τάμνω), *a stewardess, a housekeeper, a dispenser*, also γυνή, ἀμφίπολος ταμίη, Il. 6, 381. Od. 1, 139; see ταμίης.

ταμίης, ου, ὁ (τάμνω), prop. a distributor, that divides to each one his portion, *a steward, a provider, ruler* Il. 19, 44; hence spoken of Jupiter: ταμίης πολέμοιο (arbiter of war, V.), Il. 4, 84. 19, 224; of Æolus: ἀνέμων, Od. 10, 21.

τάμνω, ep. and Ion. for τέμνω, fut. τεμῶ, aor. 2 ἔταμον, ep. τάμον, always without augment, infin. ταμεῖν, ep. ταμέειν, aor. 2 mid. ἐταμόμην, infin. ταμέσθαι, perf. pass. τέτμημαι. (From τάμνω, only pres. infin. τέμνειν, Od. 3, 175; imperf. τέμνον, h. Cer. 382; and fut. τεμεῖ, Il. 13, 707; but where Buttm. and Spitzner would read τέμει as pres.), ep. for τμήγω, 1) *to cut, to hew, to split*, and, accord. to the relation indicated by the prep., to cut in pieces, to hew in pieces, to split in pieces, to cut through, to hew through, to cut off, [to cut out], spoken of things animate and inanimate, ἀρνῶν ἐκ κεφαλέων τρίχας, [Il. 3, 273;] βίλος ἐκ μηροῦ, Il. 11, 844; κεφαλὴν ἀπ' ὤμοιϊν, Il. 17, 26; espec. *a*) Spoken of persons: χρόα χαλκῷ, Il. 13, 501; τινὰ διαμελεΐστί, to cut any one in fragments, Od. 18, 339. *b*) Spoken of beasts: prop. *to carve*, gener. *to slay*, Il. 19, 197 (as a sacrifice); espec. ὅρκια τάμνειν, to conclude a treaty, like *fœdus ferire*, from the slaughtering of the victim on such occasions, Il. 2, 124; and often, see ὅρκια; also φιλότητα καὶ ὅρκια πιστά, Il. 3, 73. 94. 256. conf. Il. 4, 155. *b*) Spoken of trees and wood: *to cut down, to fell*, also *to hew*, δένδρεα, Il. 11, 83; δούρατα, Od. 5, 243; pass. μελίη χαλκῷ ταμνομένη, Il. 13, 180. cf. Od. 17, 597. *c*) Spoken of motion through space, like *secare*, of a ship: πέλαγος, κύματα, Od. 3, 175. 13, 88; ἠέρα, h. Cer. 382; of the plough: τεμεῖ δέ τε τέλσον ἀρούρης, Il. 13, 707; supply, with Heinrichs, from the preceding ἄροτρον, and take the sentence as a parenthesis: it cuts through the end or boundary of the field. Instead of τεμεῖ as fut., Spitzner, after the Cod. Ven., has adopted τέμει, because the fut. can hardly be defended, cf. Buttm. Gr. Gram. p. 388. The early critics improperly refer τεμεῖ to

ζυγόν; Voss follows the conjecture of Barnes, and translates: they cut diligently the furrow down to the end of the field. 2) *to cut out*, i. e. *to separate, to cut off, to measure off*, hence τέμενός τινι, Il. 6, 194. 20, 184. Mid. 1) *to cut off for oneself, to cut in pieces*, with accus. κρέα, Od. 24, 304; to fell for oneself, δοῦρα, Od. 5, 243. τάμνονθ' ὁμφὶ βοῶν ἀγέλας, they cut off for themselves the herds, i. e. they drove them away, Il. 18, 528. conf. περιτάμνω. 2) *to cut out for oneself, to separate*, ταμέσθαι ἄφορον, Il. 9, 580. It is better, with Spitzner, to take ταμέσθαι as dependent upon ἄφορον πεδίοιο ταμέσθαι, sc. ἀρούρης, arable land, to plough. So also Voss.

ταναηκής, ές, gen. έος, poet. (ἀκή), with a long point or blade, *long-pointed, long-edged*, epith. of the spear and the sword, Il. 7, 77. 24, 754. Od. 4, 257.

ταναός, ή, όν, poet. (τείνω), *stretched, extended, long, lofty*, αἰγανέη, Il. 16, 589; † ἀσταχύες, h. Cer. 454. (Later also three endings.)

ταναύπους, ποδος, ὁ, ἡ, ep. for ταναόπους (πούς), *stretching the feet, long-legged*, or *swift-running*, μῆλα, Od. 9, 464. † h. Ap. 304.

ταναυλεγής, ές (ταναός, λέγω), *that stretches out long, that extends at length*, epith. of death, because the dead body appears longer ('for a long time' seems unsuitable, since death stretches out for ever), Il. 8, 70. Od. 2, 100; and often.

Τάνταλος, ὁ, son of Jupiter and Pluto, or of Tmolus, king of Sipylus in Phrygia, grandfather of Atreus and Thyestes. Blessed by the gods with riches, and even entertained at their table, he betrayed their secrets, and also he once introduced his son Pelops to a feast of the gods in order to prove their omniscience. As a punishment, he stood in Hades up to the neck in water, and was still obliged to suffer eternal thirst, Od. 11, 583. According to another fable, a rock was suspended over him and threatened to fall upon him; hence his name from ταντάλεία, akin to τάλαντον. Plato, Cratyl. p. 395, derives it from τάλας, wretched.

ταναύγλωσσος, ον, poet. (γλῶσσα), *having a long tongue, long-tongued*, κορῶναι, Od. 5, 66. ‡

ταναυγλώχῖν, ινος, ὁ, ἡ (γλωχίν), *having a long point, long-pointed*, epith. of an arrow, Il. 3, 297. †

ταναήκης, ες, poet. (ἀκή,), *having a long point, long-pointed, long-extended*, ἄορ, Il. 14, 396. Od. 10, 439; once ὄζοι, Il. 16, 768.

τάνυμαι, poet. for τανύομαι, after the conjug. in μι; from this τάνυται, Il. 17, 393; † see τανύω.

ταναύπεπλος, ον, poet. (πέπλος), *having a long upper garment* or *robe*, as the noble women wore it (whilst slaves tucked it up), as Helen, Il. 3, 228. Od. 12, 375. ταν. πλακοῦς, jocularly: a cake surrounded by sugar and spices, Batr. 36.

* ταναύπτερος, ον, poet. shortened from ταναυσίπτερος, h. Cer. 89.

ταναυπτέρυξ, υγος, ὁ, ἡ, poet. (πτέρυξ), with outspread wings, *wide-winged*, i. e. swift-flying, οἰωνοί, ἄρπη, * Il. 12, 237. 19, 350.

ταναυσίπτερος, ον (πτέρον), = ταναυπτέρυξ, * Od. 5, 65. 22, 468.

ταναυτύς, ύος, ἡ, poet. (τανύω), *the act of stretching* or *drawing*, τόξου, Od. 21, 111. †

* ταναύσφυρος, ον, poet. (σφυρόν), prop. having stretched ankles, *slender-footed*, h. Cer. 2, 77.

ταναύφλοιος, ον, poet. (φλοιός), prop. having a long bark, prob. *of a long growth, lofty*, perhaps because in peeling it tears into long pieces, κράνεια, Il. 16, 767. †

ταναύφυλλος, ον, poet. (φύλλον), having long leaves or *thick-leaved*, ἔλαια, * Od. 13, 102. 23, 190.

τανύω, poet. lengthened from τείνω, fut. ύσω, ep. σω, and τανύω, Od. 21, 174; aor. 1 ep. ἐτάνυσα, τάνυσα, and τάνυσσα; aor. 1 mid. ep. ἐτανυσσάμην and τανυσσάμην, perf. pass. τετάνυσμαι, aor. 1 pass. ep. τανύσθην (τάνυται, ep. shortened for τανύεται, Il. 17, 393, after the conjug. in μι), I) *to stretch*, i. e. 1) *to extend, to expand, to spread out*, with accus. ἶριν, Il. 17, 547. *b*) *to stretch*, i. e. *to draw, to bend, to strain*, τόξον, βίον, χοφὸν ἐπὶ πόλλοπι, Od. 21, 407; hence pass. *to be stretched, to be tense* or *strained*, γναθμοὶ τάνυσθεν, Od. 16, 176; ἵππους, to guide, Il. 23, 334; κανόνα, to fly the shuttle, Il. 23, 761; metaph. *to move violently, to excite*, ἔριδα πτολέμοιο, Il. 14, 389; μάχην, Il. 11, 336; (ἴριδος πείρατ' ἐπ' ἀμφοτέροισι τάνυσσεν, Il. 13, 359; see ἐπαλλάσσω;) πόνον, Il. 17, 401; hence pass. *to exert oneself, to hasten, to run, to leap*, Il. 16, 375; ἐν ζυγέσφι τάνυσθεν, Il. 16, 475. 2) *to stretch out, to prostrate, to*

place, to set, ὀβελούς, Il. 9, 213; τράπεζαν often, τινὰ ἐν κονίῃς, Il. 23, 25. Od. 18, 92; hence pass. *to lie extended*, Il. 9, 468. 10, 156. 13, 392; νῆσος τετάνυσται, Od. 9, 116. cf. Od. 4, 135. Mid. 1) *to bend* or *stretch for oneself*, with accus. τόξον, Il. 4, 112; χόρδας, h. Merc. 51. 2) *to extend oneself, to stretch oneself out*, Od. 9, 298.

τάπης, ητος, ὁ, *a carpet, a cover*, which was spread over seats and beds, Il. 9, 200. Od. 4, 124.

τἄρ, accord. to some Gramm. contr. from τοὶ ἄρ; hence Bothe: τἄρ, Il. 1, 8. 2, 268; accord. to others doubtful, hence Wolf: τ' ἄρ for τε ἄρ, cf. Buttm. Gr. Gram. § 29. 4. Note 22; and Spitzner.

ταράσσω, aor. 1 ἐτάραξα, ep. intrans. perf. τέτρηχα, from the Att. form θράττω, Ion. θρήττω, 1) *to stir, to stir up*, spoken of storms: πόντον, to stir up the sea, Od. 5, 291; metaph. *to perplex, to disquiet, to disturb*, φρένας, Batr. 145; δαῖτα, Il. 1, 579; see συνταράσσω. 2) The perf. 2 τέτρηχα has an intrans. signif. *to be unquiet, stormy*, spoken of an assembly of the people, Il. 2, 95. 7, 346. (The form θράττω arose by metathesis from ταράσσω, where τ passes into θ on account of ρ, and the vowel is lengthened (part. θρᾶττον); from this the perf. τέτρηχα, see Buttm. Lexil. I. p. 110, and Gram. p. 302. Rost p. 330. Kühner § 155.)

*ταρβαλέος, η, ον, poet. (τάρβος), *terrible, terrified*, h. Merc. 165.

ταρβέω, poet. (τάρβος), aor. 1 ep. τάρβησα, iterat. imperf. τάρβεσκον, 1) Intrans. *to be terrified, to be fearful*, Il.; with the adjunct θυμῷ, Il. 7, 51. 2) Trans. *to fear, to be afraid of*, with accus. Il. 6, 469. 11, 405.

τάρβος, εος, τό, *terror, fear, fright*, * Il. 24, 152. 181.

ταρβοσύνη, ἡ, poet. = τάρβος, Od. 18, 342. †

Τάρνη, ἡ, a town in Lydia, at mount Tmolus, later *Sardes*, Il. 5, 44.

ταρπήμεναι, ταρπῆναι, see τέρπω.

ταρσός, ὁ (τέρσω), 1) *a hurdle* [basket-work] for drying any thing upon, Od. 9, 219. 2) any level surface, espec. ταρσὸς ποδός, *a foot-sole, a sole*, Il. 11, 377. 388.

Τάρταρος, ὁ, a deep abyss under the earth, which lies as deep below Hades, as the earth is below the heavens. It has iron gates and brazen thresholds, Il. 8, 13 seq. cf. Τιτῆς. Here are the Titans, Saturn, Japetus, etc., Il. 8, 481. h. Ap. 336. h. Merc. 256. 374.

ταρφέες, οἱ, ταρφέα, τά (τάρφος, τρέφω), defect. adj. used only in the plur., to which as fem. ταρφειαί belongs; *thick, frequent, dense*, epith. of arrows, ἰοί, Il. 11, 387. 15, 472. Od. 22, 246. Neut. plur. as adv. *thickly, frequently, densely, often*, Il. 12, 47. 13, 718. (The derivation from ταρφής is incorrect; on the other hand, at a later date, in Æschylus ταρφύς actually occurs; see Buttman Gr. Sprachl. § 64. Anm. 2.)

ταρφειός, ὁ, only in the fem. plur. ταρφειαί, *thick, crowded, frequent*, νιφάδες, κόρυθες, Il. 12, 158. 19, 357. 359. (According to Buttm. Gr. Sprachl. § 64. Anm. 2, to be accented prop. ταρφεῖαι.)

Τάρφη, ἡ, a town in Locris, west of Œta, according to Strabo the later *Pharygæ*, Il. 2, 533.

ταρφής, see ταρφέες.

τάρφθη, ep. for ἐτάρφθη, see τέρπω.

τάρφος, εος, τό (from τρέφω by a transposition of the letters), *thickness, a thicket*, only in the dat. plur. ἐν τάρφεσιν ὕλης, * Il. 5, 555. 15, 606.

ταρχύω (poet. for ταριχεύω), fut. ταρχύσω, aor. subj. ταρχύσωσι, prop. to embalm, and gener. *to inter, to bury*, aor. νέκυν, Il. 7, 85; τύμβῳ τε στήλῃ τε, * Il. 16, 456.

ταύρειος, η, ον (ταῦρος), prop. of a bull; then *of bull's hide, of ox-hide*, epith. of a shield and of a helmet, * Il. 10, 258. 13, 161. 16, 360.

ταῦρος, ὁ, *a bull, an ox*, ταῦρος βοῦς, Il. 17, 389. Bulls were espec. offered in sacrifice to the superior gods, also to river-gods, Il. 11, 728. 21, 131.

ταφήϊος, η, ον, ep. and Ion. ταφεῖος (τάφος), *belonging to burial*. ταφ. φᾶρος, a shroud, * Od. 2, 99. 19, 144.

Τάφιοι, οἱ, a tribe of the Leleges, who prop. dwelt partly on the western coast of Acarnania, partly upon the small islands between Acarnania and Leucadia. From the largest of these, Taphos, they received their name. The Taphians were engaged in navigation, and also in piracy, Od. 1, 105. 181. 14, 452. 15, 427. They were also called *Teleboæ*, Apd. 2, 4. 5. conf. Mannert VIII. s. 96.

Τάφος, ἡ, the largest of the islands in-

habited by the Taphians; accord. to Dodwell, now *Meganisi*, Od. 1, 417. Voss places it, Alt. Weltkunde, p. 6, at the Achelous.

τάφος, ὁ (θάπτω), 1) *interment*, and the customary solemnities connected with it, *a funeral solemnity*, Πατρόκλοιο τάφ., Il. 23, 619. 680. 2) Espec. *a funeral feast*, δαινύναι τάφον, to give a funeral feast, Il. 23, 29. Od. 3, 309.

τάφος, εος, τό, poet. (ΘΑΦΩ), *astonishment, amazement, wonder*, *Od. 21, 122. 23, 93. 24, 441. h. 6, 37.

τάφρος, ἡ (akin to τάφος), *a trench*, Il. 7, 341. 450. Od. 21, 120; espec. about walls, Il. 8, 179. 9, 349.

ταφών, part. aor. 2 of ΘΑΦΩ, q. v.

τάχα, adv. (from ταχέα), *quickly, swiftly, immediately, soon*, only of time, τάχα δή, quickly indeed, Od. 1, 251; and ἦ τάχα, Od. 18, 73. 19, 69; τάχα ποτέ, quickly sometime, Il. 1, 205; in Hom. never: *perhaps, probably*, cf. Nitzsch. ad Od. 8, 202.

ταχέως, adv. (ταχύς), *quickly, soon*, Il. 23, 365. †

τάχιστος, η, ον, see ταχύς.

τάχος, εος, τό (ταχίς), *swiftness, rapidity*, *Il. 23, 406. 515.

ταχύπωλος, ον (πῶλος), *having swift horses*, an epith. of the Greeks, *Il. 4, 232; and often.

ταχύς, εῖα, ύ, compar. θάσσων, neut. θᾶσσον, superl. τάχιστος, η, ον, *swift, quick, active, hasty*; ταχὺς πόδας, swift-footed, Il. 13, 249; and with infin. θέειν, Il. 16, 186. Od. 3, 112. The neut. of the comp. θᾶσσον stands as adv. Il. 2, 440. Od. 2, 307. Of the superl. Hom. has only the neut. plur. as adv. τάχιστα, most quickly, very fleetly, ὅ,τι τάχιστα, as quickly as possible, Il. 4, 193. Od. 5, 112.

ταχυτής, ῆτος, ἡ (ταχύς), *fleetness*, Il. 23, 740. Od. 17, 315.

ΤΑΩ, an assumed theme, 1) for the derivation of the imperf. τῆ, q. v. 2) Incorrectly for the formation of the tenses of τείνω.

τέ, an enclitic particle: *and* (que), the most universal copula, unites related and coordinate ideas and clauses. It stands 1) Single, chiefly in connecting ideas which receive a casual adjunct clause, or which rise as a natural consequence from what precedes, Il. 1, 5. cf. 57, 159. 2) Placed double, τέ, τέ, it marks the correspondence of connected clauses, *as—so, both—and*, πατὴρ ἀνδρῶν τε θεῶν τε, Il. 1, 544; also often in a series, Il. 1, 177. 2, 58. Od. 3, 413. 3) It is often connected with other particles, [τί περ, Od. 21, 142;] τέ καὶ and καί τε, see καί; ep. also τ' ἠδέ, Il. 2, 206. 9, 159; and more rarely τ' ἰδέ, ed. Spitz., Il. 8, 162. 4) By τέ Hom. also connects different modes and tenses, Il. 8, 347. 10, 224. cf. Thiersch Gram. § 312. 11. 5) By a use peculiar to the epic poets τέ very frequently stands after relative pronouns and conjunctions, as an exterior indication of the internal connection of the sentences; *a*) With relatives, ὅστε, *he who, namely he*, ὅστις τε, οἷός τε, ὅσος τε, ἅτε. *b*) After relative particles, ἔνθα τε, ὅτε τε, ὡς τε, ὡστέ τε, ἵνα τε. *c*) On γάρ τε, μέν τε, δέ τε, see these conjunctions.

Τεγέη, ἡ, an old town in Arcadia, having a famous temple of Minerva, now in ruins, *Paleo Episcopi* near *Tripolitza*, Il. 2, 607.

τέγεος, ον (τέγος), *under the roof*, τέγεα θάλαμοι, apartments under the roof for the daughters of Priam, Il. 6, 248. † The Schol. explain it by ὑπερῷοι, apartments in the highest part of the house, occupied by the females of the family, but these apartments were opposite to those of the men, and situated on the interior of the court; hence more correctly with Heyne and Köpper: under the roof of the house, not under the porch.

τέγος, εος, τό, *a roof, a cover*, Od. 10, 559. 11, 64. 2) Any covered part of the house, *a room, a chamber, a hall*, *Od. 1, 333. 8, 458.

τεθαλυῖα, τέθηλα, see θάλλω.

τέθηπα, see ΘΑΦΩ.

τέθναθι, τεθναίην and τεθνάμεναι, τεθνᾶσι, see θνήσκω.

τεθνεώς, τεθνηώς and τεθνειώς, see θνήσκω.

τεΐν, Dor. for σοί, see σύ.

τείνω, aor. 1 ἔτεινα, perf. pass. τέταμαι, 3 sing. τέταται, pluperf. 3 sing. τέτατο, 3 dual τετάσθην, aor. 1 pass. ἐτάθην, ep. τάθην. 1) *to stretch*, *a*) *to extend, to stretch out, to spread out*, ἡνία ἐξ ἄντυγος, to bind the reins fast to the chariot seat, Il. 5, 262. 322; and pass. ὀχεὺς τέτατο ὑπ' ἀνθερικῶνος, the fastening extended under the chin, Il. 3, 372; τελαμῶνε τετάσθην, Il. 14, 404; τέταθ' ἱστία, Od. 11, 11. Metaph. λαίλαπα τείνειν, to spread a storm, Il. 16, 365; νέφεα, Od. 11,

19. *b) to stretch, to bend, to draw, to make tense*, τόξον, Il. 4, 124; ἶσον πολέμου τέλος, to draw equally the end of the war, i. e. to accord to both parties a similar issue, Il. 20, 101; pass., Il. 12, 436; metaph. ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὑσμίνη, a fierce battle arose about Patroclus, Il. 17, 452; ἵπποισι τάθη δρόμος, the race was strained by the horses, i. e. the horses stretched to the race, Il. 23, 375; ἀπὸ νύσσης, their race was stretched from the barriers, Il. 23, 758. Od. 8, 121. 2) *to stretch along, to lay down*, φάσγανον τετάτο, the sword hung down, Il. 22, 307; espec. *to stretch upon the ground*, τινὰ ἐπὶ γαίῃ, Il. 13, 655; ἐν κονίῃσιν, Il. 4, 536. 544.

Τειρησίης, αο, ep. for Τειρεσίας, *Tiresias*, son of Everes and the nymph Chariclo, a noted prophet of Thebes. He was changed to a woman, and did not become a man again till the expiration of seven years. Angry at a decision which displeased her, Juno made him blind; Jupiter on the contrary gave him the gift of prophecy, and a life of nine ages, Od. 10, 492. 11, 32. 267. 23, 251.

τείρος, εος, τό, ep. for τέρας, cf. Thiersch Gram. § 188, 13; used only in the plur. τὰ τείρεα, *the heavenly signs*, the constellations by which seamen and travellers by land direct their course, Il. 18, 485. † h. 7, 7.

τείρω, only pres. and imperf. prop. *to rub, to rub off*, metaph. *to rub out, to exhaust, to enfeeble, to oppress, to weaken*, spoken of the body, by age, wounds, hunger, with accus., Il. 4, 315. 5, 153. 13, 251. Of the soul, by care and anxiety: *to torment, to distress*, τινὰ κατὰ φρένας, Il. 15, 61; κῆρ, Od. 1, 342; often pass. τείρεσθαι, to be pressed, exhausted in battle, Il. 6, 387. 9, 248; χαλκῷ, Il. 17, 376; πένθεϊ, Od. 2, 71.

τειχεσιπλήτης, ου, ὁ (πελάζω, ἐπλήμην), approaching the walls, *the assaulter of walls, the assailer of fortresses*, epith. of Mars, * Il. 5, 31. 455.

τειχίζω, aor. 1 mid. ep. ἐτειχίσσαντο, to build a wall; mid. *to build a wall for oneself*, τεῖχος, Il. 7, 449. †

τειχιόεις, εσσα, εν (τεῖχος), surrounded with walls, *walled*, epith. of fortified towns, * Il. 2, 559. 646.

τειχίον, τό = τεῖχος, of which it is a dimin., but only in form, *a wall*, espec. of a court, * Od. 16, 165. 348.

τεῖχος, εος, τό, *a wall*, espec. *a city wall*, which served as a fortification; in Hom. any kind of a wall or intrenchment made of cast up earth, as before Troy, ἀμφίχυτον τεῖχος, Il. 20, 145. The marg. was prob. covered with stone. So also at the Grecian camp, Il. 9, 349. 12, 399. 438.

τείως, adv. ep. for τέως.

τέκε, τεκέειν, see τίκτω.

τεκμαίρομαι, depon. mid. (τέκμαρ), aor. 1 ep. τεκμηράμην, prop. to place a mark, hence 1) *to establish, to appoint, to determine*, spoken espec. of the deity and of fate, κακά τινι, Il. 6, 349. 7, 70; also of Alcinous, πομπήν τινι, Od. 7, 317; gener. *to indicate, to communicate, to predict*, ὄλεθρόν τινι, Od. 11, 112. 2) Later, *to decide with oneself, to conclude*, h. Ap. 285. (The act. is later.)

τέκμωρ, τό, indecl. poet. 1) *a mark, a border, an end*, Il. 13, 10; εὑρεῖν τέκμωρ, to find an end or an issue, Od. 4, 373. 466; εὑρέσθαι τέκμωρ, Il. 16, 472; τέκμωρ, Ἰλίου, the end of Troy, i. e. the destruction, Il. 7, 30. 9, 48. 2) Gener. *a sign, a token, a pledge*, by which any thing is assured. μέγιστον τέκμωρ ἐξ ἐμέθεν, the greatest token from me (V. 'the most sacred pledge of my promises'), Il. 1, 526; *a divine omen*, h. 32, 13.

τέκνον, τό (τίκτω), *that which is born, a child*; often as a friendly address, with adj. masc. φίλε τέκνον, Il. 22, 84. *b) a young one*, of animals, Il. 2, 311. 11, 113. Od. 16, 217.

τέκον, ep. for ἔτεκον, see τίκτω.

τέκος, εος, τό, poet. = τέκνον (τίκτω), dat. plur. τέκεσσι and τεκέεσσι, *a child*, Διὸς τέκος, Il. 2, 157. Od. 2, 177. 2) *a young one*, of beasts, Il. 8, 248. 12, 222.

τεκταίνομαι, depon. mid. (τέκτων), aor. 1 ep. τεκτηνάμην, *to construct, to build, to prepare*, with accus. νῆας, Il. 5, 63; χέλυν, h. Merc. 25. Metaph. *to devise, to plot*, μῆτιν, * Il. 10, 19.

Τεκτονίδης, ᾱο, ὁ, son of Tecton, Od. 8, 114.

τεκτοσύνη, ἡ (τέκτων), *construction, architecture*, plur. ('works of architecture,' V.), Od. 5, 250. †

τέκτων, ονος, ὁ (akin to τεκεῖν, τεύχω), one who prepares or makes any thing, *a workman, an artist*; κεραοξόος, one who works in horn, Il. 4, 110; espec. *a carpenter, an architect*, Il. 5, 59. Od. 17, 384; also τέκτονες ἄνδρες, Il. 6, 315. [In Il. 5, 59, many, as Damm, regard it as a pr. n.]

TEKΩ, obsol. theme of *τίκτω*.

τελαμών, ῶνος, ὁ (*τλῆναι*), prop. *a bearer, a holder*, espec. 1) *a belt*, a leathern strap on which the sword was carried, Il. 2, 388. 5, 796. 798; and also the shield, Il. 7, 304; sometimes also the short sword, Il. 18, 598; hence two are mentioned in Il. 14, 404; often of costly fabric, Il. 11, 38. Od. 11, 610. 2) *a band*, for binding up wounds, Il. 17, 290.

Τελαμών, ῶνος, ὁ, son of Æacus, brother of Peleus, king of Salamis, father of Ajax and Teucer, Il. 17, 293. Od. 11, 553.

Τελαμωνιάδης, ου, ὁ, son of Telamon = Ajax and Teucer, Il. 9, 623. 13, 709.

Τελαμώνιος, η, ον, Telamonian, of Telamon, by way of distinction from Ajax, son of Oïleus, Il. 2, 528. 13, 67. 76. 170.

τελέθω (poet. lengthened from *τέλλω*), pres. and iterat. imperf. *τελέθεσκε*, h. Cer. 241, *to arise, to become, to be*, with the implied idea of coming into being, *νὺξ ἤδη τελέθει*, it is already night, Il. 7, 282. 293. cf. Il. 9, 441. Od. 4, 85. 17, 486.

τέλειος, ον (*τέλος*), superl. *τελειότατος, η, ον, finished*, hence, *perfect, complete*, spoken of sacrificial animals, which were required to be spotless and perfect, Il. 1, 66. 24, 34, (or, as others say, because they must be full grown); the eagle is called *τελειότατος πετεηνῶν*, the most perfect among birds of omen, because his omen, as coming from Jupiter, was most certain, * Il. 8, 247. 24, 315.

τελείω, ep. lengthened for *τελέω*.

* *τέλεος, η, ον* = *τέλειος*, h. Merc. 129.

τελεσφόρος, ον (*φέρω*), prop. act. bringing the end, *bringing to perfection* or *maturity*; *Ζεύς*, who brings the end of all things, h. 22, 2; and often *τελεσφόρον εἰς ἐνιαυτόν*, to the *full-perfecting* year, (because, accord. to the Schol., in this every thing comes to maturity. (Accord. to others, reflex. to the *self-perfecting* or *complete* year, Il. 9, 32. Od. 4, 86. Thus Nitzsch ad Od. 4, 86.

* *τελετή, ἡ* (*τελέω*), *accomplishment, end*, Batr. 305.

τελευτάω (*τελευτή*), *σω*, aor. 1 ep. *τελεύτησα*, fut. mid. *τελευτήσομαι*, with pass. signif., Il. 13, 100; aor. 1 pass. *ἐτελευτήθην*, 1) *to finish, to accomplish, to bring into operation*, with accus. *ἔργα*, Il. 8, 9; *γάμον*, to consummate, Od. 24, 126; *ὅρκον*, to finish an oath, i. e. to give in the best form, complete, Il. 14, 280. Od. 2, 378; *κακὸν ἡμάρ τινι*, to bring to any one the day of evil, Od. 15, 524. 2) *to cause to be fulfilled, to fulfil*, spoken of promises and wishes; *τί*, Il. 13, 375; *ἰάλδαρ*, Od. 21, 200. cf. 3, 62; hence pass. with fut. mid. *to be accomplished, to be fulfilled*, to come to pass, Il. 15, 74. Od. 2, 171.

τελευτή, ἡ (*τελέω*), 1) *accomplishment, completion, τελευτὴν ποιῆσαι*, to bring to pass, Od. 1, 249. 16, 126. 2) *a termination, an end; βιότοιο*, Il. 7, 104. h. 6, 29; metaph. *an end, an aim, an object, μύθοιο*, Il. 9, 625.

τελέω, ep. *τελείω*, according to the necessity of the metre (*τέλος*), fut. *τελέσω*, ep. *τελέω*, aor. 1 *ἐτέλεσα*, ep. *σσ*, and *τέλεσσα*, perf. pass. *τετέλεσμαι*, aor. pass. *ἐτελέσθην*. 1) *to bring to an end, to finish, to end, τί, δρόμον*, Il. 23, 373. 768; *ὁδόν*, Od. 10, 490; with part. *οὐδ' ἐτέλεσσε φέρων*, he did not quite bring it, Il. 12, 222; hence pass. *to be finished, accomplished, fulfilled*, often *τὸ καὶ τετελεσμένον ἔσται*, which will also be accomplished, Il. 1, 212; *τετελεσμένος* also signifies, *that may be fulfilled, that may be accomplished*, Il. 1, 388. 2) *to accomplish, to execute; κότον* or *χόλον*, to satisfy one's anger, Il. 1, 82. 4, 178; spoken of wishes and promises: *to bring to pass, to fulfil, ὑπόσχεσιν, ὄφελος*, Od. 10, 483. Il. 7, 69; *μῦθον*, Od. 4, 776; *ἔπος τινί*, Il. 1, 108. 3) *to accord, to grant, to present, τινί τι*, Il. 9, 157; *ἀγαθόν*, Od. 2, 34; *γῆρας*, Od. 23, 286; *δῶρα*, h. Cer. 369; espec. *to pay*, spoken of established tributes, *θέμιστας*, Il. 9, 156. 298.

τελήεις, εσσα, εν (*τελέω*), *complete, perfect*, like *τέλειος*, spoken of victims: *τελήεσσαι ἑκατόμβαι*, perfect hecatombs (either full in number, or in which the animals were without blemish), Il. 1, 315. Od. 4, 582. *τελήεντες οἰωνοί*, perfect birds of omen, which give sure omens, h. Merc. 544.

τέλλω, aor. 1 *ἔτειλα*, perf. pass. *τέταλμαι*, in Hom. only in tmesis *ἐπιτέλλω*, q. v.

τέλος, εος, τό, 1) *end, boundary, aim*, very often spoken of things and actions: *accomplishment, completion, issue. τέλος ἔχειν*, to have an end, to be finished, Il. 18, 378. *τέλος μύθων ἱκέσθαι*, to reach the end of the discourse, i. e. to have said every thing, Il. 9, 56; hence *τέλος μύθου*, the whole of the discourse, Il. 16, 83; *πολέμοιο*, the end of the war, Il. 3, 291; hence also, *the issue, the decision, ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ* ['tongues in debate, but hands in

war decide,' Cowp.], Il. 16, 630; often periphrastically, *τέλος θανάτου*, the end of death, the end brought on by death, Il. 3, 309. Od. 5, 326. *b*) *accomplishment, completion, γάμοιο*, Od. 20, 74. *τέλος ἐπιτιθέναι μύθῳ*, to give accomplishment to the word, i. e. to execute, Il. 19, 107. 20, 369. *τέλος ἐπιγίγνεται*, the accomplishment is come, Od. 17, 496. *c*) The point of time in which any thing must happen, *the appointed time, μισθοῖο*, the time of reward, Il. 21, 450. 2) *the aim, the object, the design*, Od. 9, 5. *b*) *the extremity; εἰς τέλος*, to the extreme, h. Merc. 462. 3) *a troop, a squadron of warriors*, Il. 7, 380. 10, 470, 11, 730.

τελόςδε, ep. for *εἰς τέλος*, adv. *to the end, to the limit, θανάτοιο τέλοσδε*, * Il. 9, 411. 13, 602.

τέλσον, τό, poet. for *τέλος, the end, the limit, the boundary, ἀρούρης*, the boundary of the field, i. e. the bounded field, * Il. 13, 707. 18, 544.

* *Τελφοῦσα*, ep. and Ion. for *Τιλφοῦσα* (*Τιλφοῦσσα*, Apd., *Τιλφῶσσα*, Pind.), 1) a fountain in Bœotia, sacred to Apollo, not far from Haliartus, near the town Tilphussion. 2) the nymph of this fountain, h. Ap. 246. (The correct orthography is *Τιλφοῦσσα*, contr. from *Τιλφόεσσα*, from, *τίλφη*, Att. for *σίλφη*, a beetle, cf. Ilgen ad h. Ap. l. c.)

* *Τελφούσσιος, ὁ*, epith. of Apollo, h. Ap. 387.

τέμενος, εος, τό (*τέμνω*), 1) a piece of land separated from the public possessions for a ruler, *a royal manor*, Il. 6, 194. Od. 6, 293; gener. *a field, cultivated land*, Il. 18, 550. 2) Espec. a portion of land dedicated to a deity, often *a grove*, with a temple, Il. 2, 696. 8, 48. Od. 8. 363.

Τεμέσῃ, ἡ, a town famous for its copper mine, Od. 1, 184. Most of the old critics, and amongst the moderns Grotefendt, Spohr, Nitzsch, understand by it Temese or Tamasus in Cyprus, which was famed for that metal, cf. Köpke Kriegsw. d. Gr. p. 44. Others, cf. Strab. VI. p. 255, suppose that the town Tempse or Temsa in lower Italy is meant. See Ovid. Fast. V. 441.

τέμνω = *τάμνω*, q. v.

τέμω, theme of *τέμνω*.

TEMΩ, from which the defect. aor. 2 *ἔτεμον* and *τέτμον* (prop. for *ἐτέτμον* with syncop.), subj. *τέτμῃς, τέτμῃ, to reach, to attain, to overtake*, with accus., Il. 4, 293. Od. 3. 256. h. Cer. 179; cf. Thiersch Gr. § 232. 144.

Τένεδος, ἡ, an island of the Ægean Sea, on the coast of Troas, with a town of the same name, now *Tenedo*, Il. 1, 452. Od. 3, 159.

Τενθρηδών, όνος, ὁ, a leader of the Magnetes from Thessaly, Il. 2, 756.

τένων, οντος, ὁ, (*τείνω*), prop. the drawer; *a tenon, a sinew*, espec. *a muscle of the neck*, Il. 4, 521; and often: Od. 3, 449; [only dual or plur. in Hom.]

τέξω and *τέξομαι*, see *τίκτω*.

τέο, ep. and Ion. for *τινός* and *τίνος*.

τεοῖο, ep. for *σοῦ*, see *σύ*.

τεός, ή, όν, ep. and Dor. for *σός, thy, thine*, often, Il. 1, 138. and Od. 1, 295.

τέρας, ατος, ep. *αος, τό*, nom. plur. ep. *τέρα*, Od. 12, 394; ep. *τερέα*, gen. *τεράων*, dat. *τεράεσσι, a sign, an index, an omen, a miracle, a prodigy*, (prodigium, portentum,) espec. spoken of natural phenomena, as thunder, lightning, rainbows, etc., by which the gods presaged the future. *τέρας Διός*, a sign sent by Jupiter, Il. 12, 209. Od. 16, 320; but *τέρας ἀνθρώπων*, a sign for men, Il. 11, 28. *b*) Spoken of any uncommon appearances, in which were seen the displeasure of the deity, Il. 12, 209. 2, 324. h. Ap. 302; hence, *a terrific sign, a signal, πολέμοιο*, Il. 11, 4. 17, 548; spoken of Gorgo, *τέρας Διός*, Il. 5, 742.

**τερατωπός, όν* (*ὤψ*), of wonderful appearance, *wonderful to behold*, h. 19, 36.

τέρετρον, τό (*τερέω*), *a gimlet*, * Od. 5, 246. 23, 198.

τέρην, ενα, εν (*τείρω*), gen. *ενος*, prop. rubbed off; hence *tender, soft, delicate*, espec. *ἄνθεα, φύλλα*; masc. only, *τερένα χρόα*, Il. 14, 237; fem. *τέρεινα γλήχων*, h. Cer. 209.

τέρμα, ατος, τό (akin to *τέρας*), *end, limit, goal*, espec. in the race-course, around which the chariots turned, otherwise *νίσσα*, Il. 23, 309. 323. *b*) *the mark* at which the discus was hurled, Od. 8, 193.

τερμιόεις, εσσα, εν, poet. (*τέρμα*), *extending to the earth* (V. far-reaching); *ἀσπίς, χιτών*, a shield, a tunic reaching to the earth, Il. 16, 803. Od. 19, 242.

Τερπιάδης, ου, ὁ, son of Terpis = *Phemius*, Od. 22, 330.

τερπικέραυνος, ὁ (*κέραυνος*), delighting in

lightning, *the thunderer*, epith. of Jupiter, Il. 1, 419. Od. 14, 268; and often.

τερπνός, ή, όν (τέρπω), *rejoicing, charming*, only as a *varia lectio*, Od. 8, 45; now τέρπειν.

τέρπω, aor. 1 ἔτερψα, h. Pan. 47; fut. mid. τέρψομαι, aor. 1 mid. optat. τέρψαιτο, h. Ap. 153; τερψάμενος, Od. 12, 188. † Hom. has also the aor. 2 mid. with a change of the vowel, ἐταρπύμην (only ταρπώμεθα, Il. 23, 10. 24, 636. Od. 4, 295); and often with redupl. τεταρπόμην (τετάρπετο, τεταρπώμεσθα, τεταρπόμενος); also the aor. pass. in a triple form: 1) The aor. 1 pass. ἐτέρφθην, Od. 5, 74. 8, 131. 17, 174. h. 18, 45; and with a change of the vowel, ἐτάρφθην, Od. 19, 213; 3 plur. τάρφθεν, Od. 6, 99. 2) The aor. 2 pass. ἐτάρπην, 3 plur. τάρπησαν, subj. 1 plur. τραπείομεν, ep. for ταρπῶμεν, Il. 3, 441. 14, 314. Od. 8, 292; infin. ταρπῆναι, ep. ταρπήμεναι, *to satisfy, to refresh, to recreate, to rejoice, to charm*, τινά, and dat. instrum. λόγοις, by words, Il. 15, 393; θυμὸν φόρμιγγι, Il. 9, 189; θυμὸν πεσσοῖσι, Od. 1, 107; *to cheer*, ἀκαχήμενον, Il. 19, 312; with part. ἀείδων, Od. 17, 385. Mid. with aor. mid. and pass. 1) *to satisfy oneself, to refresh oneself, to recruit oneself*, with gen. ἐδητύος ἠδὲ ποτῆτος, Il. 11, 780. Od. 3, 70; ὕπνου, εὐνῆς, Il. 24, 3. Od. 23, 346; ἥβης, to enjoy youth, Od. 23, 212; metaph. γόοιο, to sate oneself with lamentation, Il. 23, 10; and often. 2) Gener. *to rejoice oneself, to delight oneself*; with dat. of the thing, φόρμιγγι, with the harp, Il. 9, 186; αὐδῇ, δαιτί, etc. *b*) With part. Il. 4, 10. Od. 1, 369; and often. *c*) With the adjunct: θυμῷ, φρεσίν, Il. 19, 313. Od. 8, 368; also with accus. θυμόν, φρένα, ἦτορ, κῆρ, to rejoice one's heart, Il. 1, 474. 9, 705. Od. 1, 310. λέκτρονδε τραπείομεν εὐνηθέντε, Od. 8, 292, constr. εὐνηθέντε λέκτρονδε; τραπείομεν is not derived from τρέπω, but from τέρπω, cf. Buttm. Gr. Gram. § 114, under τέρπω, Note.

τερπωλή, ή, poet. for τέρψις, *satisfaction, delight, merriment*, Od. 18, 37. †

τερσαίνω (τέρσομαι), aor. 1 ἐτέρσηνα, ep. τέρσ., trans. *to dry, to dry up, to wipe off*; αἷμα, Il. 16, 529. †

τερσήμεναι, see τέρσομαι.

τέρσομαι, ep. aor. 2 ἐτέρσην; from this, infin. τερσῆναι and τερσήμεναι, Il. 16, 519. Od. 6, 98; *to dry, to become* or *to be dry*, ἕλκος ἐτέρσετο, Il. 11, 267; ἠελίῳ, Od. 7, 124; with gen. ὅσσε δακρυόφιν τέρσοντο, the eyes were dried from tears, Od. 5, 152.

τερψίμβροτος, ον (βροτός), *man-rejoicing* or *cheering*, epith. of Helios, * Od. 12, 269. 274. h. Ap. 411.

τεσσαράβοιος, ον (βοῦς), *worth four oxen* or *cattle*, Il. 23, 705. †

τεσσαράκοντα, indecl. *forty*, Il. often, and Od. 24, 341. †

τέσσαρες, οἱ, αἱ, τέσσαρα, τά, *four* (with which Hom. has also the Æol. πίσυρες), Il. 2, 618. Od. 10, 349.

τεταγών, see ΤΑΓΩ.

τέταλμαι, perf. pass. from τέλλω, see ἐπιτέλλω.

τέταμαι, see τείνω.

τετάρπετο, τεταρπώμεσθα, τεταρπόμενος, see τέρπω.

τέταρτος, η, ον, ep. τέτρατος, by transposition, Il. 21, 177 (τέσσαρες); *the fourth*. The neut. τέταρτον and τὸ τέταρτον, as adv. *for the fourth time*, Il. 5, 438. 13, 20. Od. 21, 128.

τετάσθην, see τείνω.

τετεύξομαι, see τεύχω.

τετεύχαται, see τεύχω.

τετεύχετον, see τεύχω.

τετευχῆσθαι, infin. perf. pass. derived from τείχεα, *to be armed, equipped*, Od. 22, 104; † see Thiersch Gram. § 232. 146.

τετίημαι (from the obsol. theme ΤΙΕΩ, akin to τίω), a perf. pass. with pres. signif.; from this 2 dual τετίησθον, Il. 8, 447; part. τετιημένος, also part. perf. act. τετιηώς, *to be troubled, dejected, sad*. τετιημένος ἦτορ, troubled in heart, Il. 8, 457. The perf. act. has the same signif. τετιηότες, Il. 1, 13; and τετιηότι θυμῷ, Il. 11, 555.

τετιηότες, see τετιήμαι.

τέτλᾰθι, τετλαίην, τετλάμεν, τετλάμεναι, see τλῆναι.

τετληώς, ότος, see τλῆναι.

τετμημένος, η, ον, see τάμνω.

τέτμον, ες, ε, see ΤΕΜΩ.

τετράγυος, ον (γύα), *four acres in size*, ὄρχατος, Od. 7, 113. Subst. τὸ τετράγυον, a piece of land of four acres, * Od. 18, 374.

τετραθέλυμνος, ον, poet. (θέλυμνον), *having four layers*; σάκος, a shield having four layers of ox-hide, Il. 15, 479. Od. 22, 122.

τετραίνω (a form of τιτράω), only aor. ep. τέτρηνα, *to bore, to pierce through*, τί, Il. 22, 396; τερέτρῳ, Od. 5, 247. 23, 198.

τετράκις, adv. *four times*, Od. 3, 306. †

τετράκυκλος, ον (κύκλος), having four wheels, *four-wheeled*, ἀπήνη, ἅμαξα, Il. 24, 324. Od. 9, 242; in the last passage ᾱ.

τετράορος, ον (ἄρω), *drawn by four horses, harnessed by fours*, ἵπποι, Od. 13, 81.

τετραπλῇ, adv. in a *four-fold manner, four-fold*, Il. 1, 128. †

τέτραπτο, poet. for ἐτέτραπτο, see τρέπω.

* τετράς, άδος, ἡ, the number *four*. 2) *a period of four days' time*. τετράδι τῇ προτέρῃ, on the fourth day of the month, h. Merc. 19.

τέτρατος, η, ον, poet. for τέταρτος, Il. 13, 20. Od. 2, 107.

τετραφάληρος, ον (φαληρός), accord. to the Schol. and App. = τετράφαλος), *having four knobs* or *bosses*. Thus Heyne and Köpen; or, *with four-fold rings* or *chains*; since φάλαρα are rings on the back of the helmet (κρίκοι τινὲς ἐν τοῖς παραγναθίοις). These explanations are rejected by Buttm. Lexil. II. p. 247, since in both passages, * Il. 5, 743. 11, 41, the poet has ἀμφίφαλος κυνέη τετραφάληρος together. He compares φάληρος with φαληριόω and takes it as a *crest*, or an epith. of the crest, hence: 'having a quadruple crest.'

τετράφαλος, ον (φάλος), an epith. of the helmet; the common definition is: a helmet *having four studs* or *bosses*; according to Buttm. Lexil. II. p. 242, and Köpke Kriesgw. der Griechen, p. 94, better, a helmet *with four cones for the crest*, * Il. 12, 384. 22, 315; see φάλος.

τετράφατο, see τρέπω.

τετραχθά, adv. poet. for τέτραχα, *four-fold*, in four parts, Il. 3, 363. Od. 9, 71.

* τετράχυτρος, ον (χύτρος), *containing four pots*, as wide as four pots, Batr. 258.

τέτρηνα, see τετραίνω.

τέτρηχα, τετρήχει, see ταράσσω.

τέτρῑγα, τετριγῶτας, see τρίζω.

τέτροφα, see τρέφω.

τέττα, a friendly mode of address used by a younger person to an older, *father*, Il. 4, 412. †

τέττιξ, ῑγος, ὁ, dat. plur. τετίγεσιν, *a cicada* or *locust* (*cicada ornis* Linn.), *s. cicada plebeia*, a winged insect which dwells in trees, and by a movement of the under wings against the breast, produces a clear, shrill sound, regarded by the ancients as agreeable. The poets used it as a comparison for the clearness of the human voice, Il. 3, 151. †

τέτυγμαι, see τεύχω.

τετυκεῖν, τετυκέσθαι, τετυκοίμην, see τεύχω.

τέτυξαι, τετύχθαι, see τεύχω.

τετύχηκα, see τυγχάνω.

τεῦ, contr. from τέο, see τίς.

Τευθρανίδης, ου, ὁ, son of Teuthros = *Axylus*, Il. 6, 13.

Τεύθρᾱς, αντος, ὁ, 1) a Greek from Magnesia, slain by Hector, Il. 5, 705. 2) the father of Axylus, q. v.

Τεῦκρος, ὁ, son of Telamon (Τελαμώνιος) and of Hesione of Salamis, and step-brother of Ajax, the best archer in the Grecian army before Troy, Il. 6, 31. 8, 281 seq. 13, 170. Accord. to a later tradition, he was banished by his father, because he returned without his brother. He found a new country in the island of Cyprus, and built there the city Salamis, Pind.

* Τευμησός, ὁ or Τευμησσός, Strab., a village in Bœotia, not far from Thebes, where Jupiter concealed Europa, h. Ap. 224.

Τευταμίδης, ου, ὁ, son of Teutamias = *Lethus*, Il. 2, 843.

* τεῦτλον, τό, Att. for σεῦτλον, *a beet* (*beta*), Batr.

τευχέω, from this τετευχῆσθαι, q. v.

τεῦχος, εος, τό (τεύχω, prop. what is made), *a tool, an implement, an instrument*; espec. *a) a warlike implement, equipment, weapon*, always in plur.; also ἀρήϊα and πολεμήϊα τεύχεα, Il. 6, 340. 7, 193; so also Od. 4, 784. 11, 74. 12, 13. *b) ships' furniture, ships' tackle*, accord. to Eustath., Od. 15, 218. 16, 326. 360. Accord. to Nitzsch ad Od. 4, 780, *luggage*, or better, *equipments of arms*, and not = ὅπλα.

τεύχω, poet. fut. ξω, aor. ἔτευξα, ep. τεῦξα, perf. only part. τετευχώς, intrans. Od. 12, 423; † fut. mid. τεύξομαι, aor. (ἐτευξάμην), infin. τεύξασθαι, h. Ap. 16, 221; perf. pass. τέτυγμαι, ep. and Ion. 3 plur. τετεύχαται, infin. τετύχθαι, pluperf. pass. ἐτετύγμην, ep. 3 plur. ἐτετεύχατο, aor. 1 pass. ἐτύχθην, fut. 3 τετεύξομαι, Il. 12, 345. 358. Also the purely ep. aor. with redupl. and a change of the aspirate: aor. act. only infin. τετυκεῖν, aor. 2 mid. τετύκοντο, infin. τετυκέσθαι, with middle signif. (N. B. τετεύχετον ἄλγεα, Il. 13, 346. ed. Wolf, which accord. to the Schol. and the context, is 3 plur. imperf., is in for-

inadmissible; the correct reading is *ἐτείχετον*, cf. Buttm. Gr. Gram. § 114, under *τεύχω*; Rost. p. 410; the old reading *τετείχατον* as perf. with act. signif. accord. to Passow and Thiersch § 232. 146, is likewise to be rejected. 1) *to prepare, to make ready, to make, to build;* prim. spoken of human labors of the hands and mind, with accus. *δώματα, σκῆπτρον, σάκος, εἴδωλον*; again spoken of repasts: *δαῖτα, δόρπον, κυκειῶ*, Il. 11, 624; *ὄμβρον* (of Jupiter), Il. 10, 6. Metaph. *to prepare, to occasion, to cause, ἄλγεά τινι, κήδεα*, Il. 1, 110. Od. 1, 244; *φύλοπιν, πόλεμον*, Od. 24, 476; *παλίωξιν*, Il. 15, 70; *θάνατόν τινι*, Od. 11, 409; *δόλον*, Od. 8, 276; *γάμον*, Od. 1, 277. *b*) With double accus. *αὐτοὺς ἑλώρια τεῦχε κύνεσσιν*, he made themselves [i. e. the bodies], a prey to the dogs, Il. 1, 4; hence, 2) Pass. *to be prepared,* ἔκ *τινος*; fut. mid. with pass. signif. Il. 5, 653; often in the perf., pluperf. and aor. *a*) *to be prepared, made, formed,* with gen. of the material, *χρυσοῖο*, of gold, Il. 18, 574; *κασσιτέροιο*, Od. 19, 226; in like signif. *τετευχώς*, Od. 12, 423; with dat. *κεράεσσι*, Od. 19, 563. The perf. part. pass. *τετυγμένος* is often used as an adj. and signifies: *well wrought, well made, beautifully wrought;* also metaph. *νόος ἐν στήθεσσιν τετυγμένος οὐδὲν ἀεικής*, the mind in my breast is by no means perplexed or despicable, Od. 20, 366. *b*) Espec. in the 3 sing. perf., pluperf., aor. pass., and fut. 3, *to become, to arise, to be*, Il. 4, 84. 5, 78, 402; *οἷον ἐτύχθη*, Il. 2, 155. 17, 690. 18, 120. Od. 21, 303. Mid. *to prepare for oneself, to build for oneself*, in the imperf. *δαῖτα*, Od. 10, 182; fut. mid. *δόρπον*, Il. 19, 208; aor. 1 mid. *νηόν*, h. Ap. 248; and often in the aor. 2, *δαῖτα*, Il. 1, 467. Od. 8, 61.

τέφρη, ἡ, ep. and Ion. for *τέφρα* (*θάπτω*), *ashes*, with which the head and clothes were sprinkled as a token of grief, *Il. 18, 25. 23, 251.

τεχνάω, act. only infin. aor. *τεχνῆσαι*, Od. 7, 110; comm. *τεχνάομαι*, mid. fut. *τεχνήσομαι*, aor. *ἐτεχνησάμην, to form with art, to make*, to make beautifully, with accus., Od. 5, 259. 11, 613. Metaph. *to devise cunningly*, to prepare artfully, *τί*, Il. 23, 415; gener. to use craft, h. Ap. 326.

τέχνη, ἡ (*τεκεῖν*), 1) *art, trade*, Il. 3, 61. Od. 3, 433. 11, 614. 2) *dexterity in art*, Od. 6, 234; espec. in a bad sense: *artifice, cunning*, Od. 4, 455. 529; in the plur. Od. 8, 327. h. Merc. 317.

τεχνήεις, εσσα, εν, poet. (*τέχνη*), *artificial, ingenious, artful*, Od. 8, 297. † Adv. *τεχνηέντως, artificially*, Od. 5, 270. †

τέῳ, τέων, see *τίς*.

τέως, ep. and Ion. *τείως*, adv. 1) *until then, as long as, in the mean time*, always spoken of time, prop. answering to the relative *ἕως*, Il. 20, 42. Od. 4, 91; or to *ὄφρα*, Il. 19, 189. *b*) Often absol. *meanwhile, in the meantime*, Il. 24, 658. Od. 10, 348. 15, 231. 16, 139. 2) Poet. for *ἕως*, to avoid the hiatus, h. Ven. 226. Cer. 66. 138. (*τέως* is also to be read as monosyllabic, Od. 15, 231. 16, 370; but Il. 20, 42, *τέως* at the beginning of the verse is trochaic, unless *τεῖος* stood there, cf. Thiersch Gram. § 168. 10. Anm.—*τείως*, only in the Od.)

τῆ, old ep. imperat. derived from the ground theme *ΤΑΩ, take*, and always in connection with an imperat. Il. 14, 219. 24, 287. Od. 9, 347, except Il. 23, 618. [It never takes an accus.; the only apparent exception is Od. 10, 287, which the interpunction of Wolf removes.]

τῇ, adv. (prop. dat. fem. of *ὅ*), 1) *in this place, here, there*, Il. 5, 858; and often metaph. *in this manner, thus*, Od. 8, 510. 2) Relat. Ion. and poet. for *ᾗ, in which place, where*, Il. 12, 118. 21, 554. 3) Rarely, *thither*, Il. 5, 752.

τῇδε, adv. = *τῇ*, cf. *ὅδε*.

τῆθος, εος, τό, an oyster, plur. *τήθεα*, Il. 16, 747. †

Τηθύς, ύος, ἡ, daughter of Uranus and Gæa [Cœlus and Terra], wife of Oceanus, mother of the river-gods and the Oceanides (prob. fr. *τήθη*, grandmother), Il. 14, 201. 302.

τηκεδών, όνος, ἡ (*τήκω*), the act of liquefying or dissolving, hence, *a wasting away, a consumption*, Od. 11, 201. †

τήκω, perf. 2 *τέτηκα*, with pres. signif. 1) Trans. in the act. *to melt, to dissolve*, with accus. metaph. *θυμόν*, to consume the heart (by grief), Od. 19, 264. 2) Mid. with perf. II. intrans. *to melt, to flow down, to dissolve*, spoken of snow, Od. 19, 207; gener. *to vanish, to disappear, to pine away*, from grief or desire, Od. 5, 396. 19, 204; *τέτηκα κλαίουσα*, I pine away in weeping, Il. 3, 176.

* *τηλαγής, ές* (*αὐγή*), *far-shining, beaming, illuminating*, h. 31, 13.

τῆλε, adv. like *τηλοῦ, in the distance, far, abroad*, Od. 2, 183. 2) With gen. *far from*,

φίλων, Il. 11, 817. Od. 2, 333; also *ἀπό τινος*, Od. 3, 313; *ἔκ τινος*, Il. 2, 863.

τηλεδαπός, ή, όν (*τῆλε*), *from a distant land, foreign, strange, ξεῖνοι*, Od. 6, 219. 19, 351. 2) *situated at a distance, νῆσοι*, Il. 21, 254. (Accord. to the Gramm. contr. from *τῆλε* and *ΔΑΠΟΣ* = *δάπεδον*; accord. to Buttm. *τῆλε* and *ἀπό*, see *ἀλλοδαπός*.

τηλεθάω, poet. lengthened from *θάλλω, θηλέω, θαλέθω*, only in the part. pres.: *τηλεθάων*, fem. *τηλεθάωσα*, ep. for *τελεθῶσα, τηλεθάον, to become verdant, to be in bloom, to flourish*, Il. 6, 148. 17, 55. h. 6, 41; metaph. *παῖδες*, Il. 22, 423; *χαίτη*, blooming, i. e. abundant hair, Il. 23, 142. (On the change of *θ* into *τ* when a syllable is inserted, see Buttm. Gr. Gram. § 18. p. 79.)

τηλεκλειτός, όν, poet. (*κλείω*), *far-famed*, epith. of illustrious men, Il. 14, 321. Od. 11, 308. 19, 546.

τηλέκλητος, ον, poet. (*καλέω*), *far-called, called from a distance*, epith. of allies, *Il. 5, 491. 6, 111. 11, 564. 12, 108; which Wolf has adopted for *τηλεκλειτός*; against this Buttm. contends Lexil. I. p. 94, because allies are often called *κλειτοί*, Il. 3, 451. cf. 12, 101; and this word does not elsewhere occur. Spitzner and Bothe have therefore adopted *τηλεκλειτός*.

τηλεκλυτός, όν (*κλυτός*) = *τηλεκλειτός*, Il. 19, 400. Od. 1, 30.

Τηλέμαχος, ὁ (adj. *τηλεμάχος*, fighting at a distance), son of Ulysses and Penelope, Od. 1, 216; he received, according to Eustath., the name, because he was born when his father was about to depart to the siege of Troy. When he had grown up, he went to seek his father, and Minerva accompanied him under the form of Mentor, Od. 1–4. On his return, he found his father already in Ithaca, and aided him in slaying the suitors, Od. 15–24.

Τήλεμος, ὁ, son of Eurymus, a famous prophet, who communicated to Polyphemus his later misfortunes, Od. 9, 507 seq.

τηλέπυλος, ον, poet. (*πύλη*), *wide-gated*, Od. 10, 82; it stands as an adj. in Wolf's ed. cf. *Λαιστρυγόνιος*.

Τηλέπυλος, ή, a town of the Læstrygones, as prop. name, Od. 10, 82. ed. Bothe, 23, 318; in Wolf's ed., after the ancients, *Formiæ*, now *Mola di Gaëta*, Cic. Ep. ad Att. 2, 13.

τηλεφανής, ές, poet. (*φαίνομαι*), *that appears at a distance, visible at a distance*, Od. 24, 82. †

Τηλεφίδης, ου, ὁ, son of Telephus = Euryphylus, Od. 11, 519. Telephus, son of Hercules and Auge; he emigrated from Arcadia to Mysia, cf. Apd. 2, 7, 4.

τηλίκος, η, ον (correlat. of *ἡλίκος*), *of the size, of such an age, as old, as large*, spoken of younger and older persons, Il. 24, 487. Od. 1, 297. h. Cer. 116.

τηλόθεν, adv. poet. (*τῆλε*), *from a distance, from afar, ἥκειν*, Il. 5, 478. 2) *far*, Il. 23, 359. Od. 6, 312. h. Ap. 330.

τηλόθι, adv. poet. (*τῆλε*), 1) *far, at a distance, εἶναι*, Il. 8, 285. Od. 1, 22. 2) *far away, far hence*, Il. 1, 30. Od. 2, 365.

τηλόσε, adv. (*τηλοῦ*,) *at a distance, far, far away*, * Il. 4, 455. 22, 407. h. Merc. 414.

τηλοτάτω, adv. superl. of *τηλοῦ, farthest, at the greatest remove*, Od. 7, 322. †

τηλοῦ, adv. *far*, Il. 5, 479. 2) *far from*, with gen. Od. 13, 249. 23, 68.

τηλύγετος, η, ον, a Hom. epith. of children, accord. to the explanation of the old Gramm. (from *τῆλε* or *τηλοῦ* and *ΓΕΝΩ, γίγαα*), prop. *late-born*, i. e. born in the old age of the parents, Il. 5, 153. Od. 4, 11; hence 2) *very dear, tenderly beloved*, for the most part spoken of sons, Il. 9, 143. 285. 482. Od. 16, 19. h. Cer. 164; of a daughter, Il. 3, 175; and 3) In a bad sense: *tender, weakly, puny*, because such late-born children are commonly spoiled by tenderness (cf. Il. 9, 143). *τηλύγετος ὡς*, as a nurseling, Il. 13, 470. Buttm. Lexil. II. p. 200, would derive it from *τελευτή*, so that *τελεύγετος* arose by a standard composition, and *τηλύγετος*, by an inversion of quantity, and translates, *born last, tenderly beloved*. Another derivation is attempted by Döderlein in Comment. de Vocabulo, *τηλύγετος*; and Bothe ad Il. 3, 175, from *θῆλυς* (*θάλλω*), and *γάω*, so that it signifies prop. *being of a blooming age*. (The derivation of the ancients deserves the preference.)

τῆμος, adv. of time, ep. (=*τῆμαρ*), *then, at that time*; it refers prop. to a foregoing *ἦμος*, Il. 23, 228; often *τῆμος ἄρα*, Il. 7, 434. Od. 4, 401.; *τῆμος δή*, Od. 12, 441. 2) Absol. without protasis, h. Merc. 101. *ἐς τῆμος*, to that time, Od. 7, 318. cf. Buttm. Lexil. II. p. 228.

τῆπερ or *τῇ περ*, ep. for *ἦπερ, where*, Il. 24, 603. Od. 8, 510.

Τήρεια, ἡ, a high mountain in Mysia near Zelia, τὸ *Τηρείης ὄρος*, Il. 2, 829; (accord. to Eustath. from *τηρεῖν τὰ κύκλῳ.*)

**τηρέω*, fut. *ήσω*, *to keep, to watch, to guard*, with accus. *δώματα*, h. Cer. 142.

Τηΰγετον, *τό*, Ion. for *Ταΰγετον*, *Taygetus*, a mountain of Laconia, which terminated in the south with the promontory Tænarum, now *Monte de Maina*, Od. 6, 103.

τηῦσιος, *η*, *ον*, poet. *empty, vacant, unprofitable, vain, fruitless*, *ὁδός*, * Od. 3, 316. 15, 13; *ἔπος*, h. Ap. 540. (Of uncertain derivation; accord. to some, Ion. for *ταύσιος* = *αὔσιος* from *αὕτως*.)

τίεσκον, see *τίω*.

TIEΩ, obsol. theme of *τετίημαι* and *τετιηώς*, q. v.

τίη, poet. strengthened for *τί*, *why, wherefore, why then*, also *τίη δέ*, Il. 15, 244; *τίη δή*, Il. 21, 436. Od. 15, 326. (*τιή* from *τί*, like *ἐπειή* from *ἐπεί*, cf. Buttm. Lexil. II. p. 191.)

τιθαιβώσσω, *to build, to construct*, spoken of bees, Od. 13, 106. † (Akin to *τιθάς*, *τίθασσός*.)

τιθέω, poet. form of *τίθημι*, of which Homer uses only 3 sing. pres. *τιθεῖ*, and imperf. *ἐτίθει* and *τίθει*, see *τίθημι*.

τιθήμεναι and *τιθήμενος*, see *τίθημι*.

τίθημι, pres. 2 sing. ep. *τίθησθα*, 3 plur. *τιθεῖσι*, infin. *τιθήμεναι*, ep. for *τιθέναι*, Il. 23, 83; imperf. only 3 plur. *τίθεσαν*; also from the form *τιθέω*, 3 sing. imperf. *ἐτίθει* and *τίθει*, fut. *θήσω*, ep. infin. *θησέμεναι*, aor. 1 *ἔθηκα* and *θῆκα*, only sing. and 3 plur. *ἔθηκαν*, Il. 6, 300; aor. 2 from this, 3 plur. without augment. *θέσαν*, subj. *θῶ*, ep. *θέω*, 2 and 3 sing. *θείῃς*, *θείῃ*, Od. 10, 301. 341; better *θῄῃς*, *θῄῃ* (as in the Il. ed. Wolf, to distinguish it from the optat.), 1 plur. *θέωμεν*, Od. 24, 485; and *θείομεν* for *θῶμεν*, Il. 23, 244; optat. *θείην*, 3 plur. *θεῖεν*, imperat. *θές*, infin. *θεῖναι*, ep. *θέμεναι*, *θέμεν*, mid. pres. part. ep. *τιθήμενος* for *τιθέμενος*, fut. *θήσομαι*, aor. 1 only 3 sing. *θήκατο*, Il. 10, 31. 14, 187; aor. 2 *ἐθέμην*, often 3 sing. *θέτο*, optat. sing. *θεῖτο*, imperat. *θέο* for *θοῦ*, infin. *θέσθαι*, part. *θέμενος*, *η*, *ον*, cf. Thiersch § 224. 89. Ground signif. *to place, put*, or *lay*, any one or any thing any where; hence 1) Prop. spoken of space: *to put, to place, to lay*, and according to the different constructions, *to put away, to lay aside, to place upon, to lay before*, etc., mostly in *τὶ ἔν τινι*, like *ponere in aliqua re*, also with dat. without prep. Od. 13, 364; more rarely *εἴς τι*, *ἐπί* with dat., and gen. *μετά* with dat., *ἀμφί* with dat., *ἀνά* with dat. and accus., *ὑπό* with dat. and accus. *τὶ ἐν πυρί*, to put any thing in the fire, Il. 5, 215; *τὶ ἐν χειρεσσί*, Il. 10, 529; *ἐς λάφναχα*, Il. 24, 795. 797; *κυνέην ἐπὶ κρατί*, to put the helmet on the head, Il. 15, 480; *ἐπ' ἀπήνης*, to lay any thing upon a vehicle, Od. 6, 252; *τὶ ἅμ βαμοῖσι*, Il. 88, 441; *ἀνὰ μυρίκην*, Il. 10, 466; *τὶ ὑπ' αἰθούσῃ*, Il. 24, 644; *ὑπὸ ζῖνα*, Od. 4, 445. *b*) Metaph. spoken of mental states: *μένος τινὶ ἐν θυμῷ*, to put courage into one's heart, Od. 1, 321; *θυμόν τινι*, Il. 24, 49; *νόον*, *βουλὴν ἐν στήθεσσιν*, Il. 13, 732. 17, 470; *ἔπος τινὶ ἐν φρεσί*, to put a word into any one's mind, i. e. to give to consider, Od. 11, 346, *τέλος μύθου*, Il. 16, 83. Espec. *a*) *to place, to put up*, spoken of prizes: *ἄεθλα*, Il. 23, 263; *δίπας*, Il. 23, 656. 750. Od. 11, 546. *b*) *to establish, to appoint, to order*, *τέρματα*, Il. 23, 333; *τιμήν τινι*, Il. 24, 57; hence spoken of the gods: *to allot, to ordain*, Od. 8, 465. *c*) *to put up, to arrange*, *ἀγάλματα*, Od. 12, 347. cf. Il. 6, 92. 2) *to present* any thing, *to place before*, and gener. like *ποιέω*, *to make* any thing, *to prepare, to produce*; primar. spoken of an artisan, Il. 18, 541. 550. 561; metaph. *ἄλγεά τινι*, to occasion woes to any one, Il. 1, 2; *φόως ἑτάροισιν*, to afford light or safety to the companions, Il. 6, 6; *ἔργα*, to occasion works [troubles], *μετ' ἀμφοτέροισιν*, Il. 3, 321; *σκίδασιν*, to cause a dispersion, Od. 1, 116. 3) *to make*, i. e. to bring into any state, with double accus. with subst. *τιθ. τινὰ ἱέρειαν*, to make any one priestess, Il. 6, 300; again, *τινὰ ἄλοχον*, Il. 19, 298. Od. 13, 163; adj. *τινὰ πηρόν*, to make any one blind, Il. 2, 599. conf. Il. 5, 122. 9, 483; and often. Mid. like the act. only with reference to the subject, *to put, place, lay, for oneself*, e. g. *κολεῷ ἄορ*, to put the sword in the sheath, Od. 10, 333; *ἀμφὶ ὤμοισιν ἕντεα*, to put arms upon the shoulders, Il. 10, 34. 149; *ξίφος*, Od. 8, 416; metaph. *τὶ ἐν φρεσί*, to put any thing in one's heart, or to consider it by oneself, Od. 4, 729; *κότον τινί*, to cherish anger against any one, Il. 8, 449; *αἰδῶ ἐν στήθεσσι*, Il. 13, 122. 2) *to make, prepare, cause, for oneself*, *δαῖτα*, Il. 7, 475. *εὖ τίθεσθαι ἀσπίδα*, to prepare well one's shield, Il. 2, 382; *οἶκία*, *δῶμα*, to build a house, Il.

2, 750. Od. 15, 241; *μάχην*, to begin the battle, Il. 24, 402. conf. Il. 17, 158. 3) *to make*, with double accus. *θυμὸν ἄγριον*, to make one's spirit fierce, Il. 9, 629; *τινὰ θέσθαι γυναῖκα*, Od. 21, 72.

**τιθηνέομαι*, depon. mid. (*τιθήνη*) (rarely act.), *to wait upon, to nurse, to bring up*, prop. spoken of the nurse, *παῖδα*, h. Cer. 142.

τιθήνη, *ἡ* (*τιθή*), *a nurse, a female attendant*, Il. 6, 384. *Διωνύσοιο τιθῆναι*, the nurses of Bacchus, are the Hyades, nymphs of Nysa, who brought him up, cf. Apd. 3, 4. 4.

τίθησθα, Dor. and ep. for *τίθης*, see *τίθημι*.

Τῑθωνός, *ὁ*, son of Laomedon, Il. 20, 337; whom Aurora bore away on account of his beauty, and took as a husband, see *Ἠώς*. He received, at the desire of the goddess, immortality, but not immortal youth, h. Ven. 219–239.

τίκτω, fut. *τέξω*, comm. *τέξομαι*, ep. also *τεκοῦμαι*, from this *τεκεῖσθαι*, h. Ven. 207; aor. 2 *ἔτεκον*, ep. *τέκον*, infin. *τεκεῖν*, ep. *τεκέειν*, ep. *ἐτεκόμην* and *τεκόμην*, *to bring into the world, to bear*, prop. spoken of the mother, with accus. *παῖδα*, *υἱόν*, mostly *τινί*, Il. 6, 22; also *ὑπό τινι*, Il. 2, 714. 728. *b*) *to beget, to generate*, spoken of the father; often in the aor. mid., Il. 5, 154. 546; but not solely, cf. Il. 2, 742. 22, 48; of both parents, Il. 22, 234. Od. 4, 64. *c*) Spoken of beasts and birds: *to produce young, to hatch*, Il. 16, 150. 2, 313.

τίλλω, 1) *to pluck, to pick, to pull, to tear out*, with accus. *κόμην*, the hair, Il. 22, 406. conf. v. 78. Batr. 70; *πέλειαν*, Od. 15, 527. Mid. *to pluck out*, with reference to the subject, *χαίτην*, Od, 10, 567 (as a mark of grief); hence *τίλλεσθαί τινα*, to bewail any one (by plucking out the hair), Il. 24, 711.

**τῑμάοχος*, *ον*, poet. (*ἔχω*), having honor, *honored*, h. Cer. 258.

τῑμάω (*τιμή*), fut. *τῑμήσω*, aor. *ἐτίμησα*, fut. mid. *τῑμήσομαι*, with pass. signif. h. Ap. 485; aor. 1 mid. *ἐτῑμησάμην*, Il. 22, 235; perf. pass. *τετίμημαι*, *to value*. 1) Spoken of persons: *to honor, to esteem, to venerate*, to hold in honor, *τινά*; also *τινὰ δωτίνῃσι*, to honor any one with presents, Il. 9, 155; hence pass. *τετιμῆσθαι σκήπτρῳ*, Il. 9, 38; *ἕδρῃ, κρείασιν*, Il. 12, 310; once with gen. *τετιμῆσθαι τιμῆς*, to be esteemed worthy of honor, Il. 23, 649. cf. Kühner § 469. *c*. 2) Of things: *to value, to esteem, ἀοιδήν*, h. 24, 6. Mid. = act. with reference to the subject, *τινά*, Il. 22, 235; *πέρι κῆρι*, Od. 19, 280. 20, 129.

τῑμή, *ἡ* (*τίω*), *value*, hence 1) *estimation, honor, esteem*, espec. *a place of honor, office, the dignity* of gods and of kings, Od. 5, 335; *βασιληΐς*, Il. 6, 193; also alone, *the royal dignity, dominion*, Il. 2, 197. Od. 1, 117. 2) *the valuation* of a thing, espec. a determination of value as a recompense for any thing plundered; hence *requital, punishment, compensation, restitution, satisfaction*. *ἄρνυσθαί τινι τιμήν*, to seek requital for any one, Il. 1, 159. 5, 552. *ἀποτίνειν, τίνειν τιμήν τινι*, Il. 3, 286. 288. 459; *ἄγειν*, Od. 22, 57. [Conf. Jahrb. J. and Klotz, p. 284.]

τῑμήεις, *εσσα*, *εν* (*τιμή*), contr. *τιμῆς*, accus. *τιμῆντα*, Il. 9, 605. 18, 475. Comp. *τιμηέστερος*, Od. 1, 398. Superl. *τιμηέστατος*, Od. 4, 614. 1) Spoken of persons: *valued, honored, esteemed*, Il. 9, 605. Od. 13, 129. 2) Spoken of things: *valuable, precious, costly*, Od. 1, 312. Il. 18, 475. The posit. with contr. *τιμῆς* for *τιμήεις* (as Wolf has substituted for the gen. *τιμῆς*), Il. 9, 601; and accus. *τιμῆντα*, cf. Buttm. Gr. Gram. § 41. 9. 15.

τῑμῆντα, *τιμῆς*, see *τιμήεις*.

τῑμιος, *η*, *ον*, *valued, honored*, spoken of persons, Od. 10, 38. † h. Ap. 483. 2) Of things, h. Ven. 143.

τῑνάσσω, aor. 1 *ἐτίναξα*, aor. mid. *ἐτιναξάμην*, aor. pass. *ἐτινάχθην*, *to shake, to move, to brandish, δοῦρα, ἔγχος*, hence also *ἀστεροπήν, αἰγίδα*, Il. 13, 243. 17, 595; *τινά*, to shake any one in order to arrest his attention, Il. 3, 385; *θρόνον*, to overturn the seat, Od. 22, 88; spoken of the wind: *to strew*, Od. 5, 368. Pass. *to be shaken*, Il. 15, 609. Od. 6, 43. cf. *ἐκτινάσσω*. Mid. *τιναξάσθην πτερά*, they shook their wings, or struck with their wings, Il. 2, 151.

τίνυμαι, poet. form of *τίνομαι*, mid. *to cause to atone, to punish*, *τινά*, Il. 3, 279. 19, 260. Od. 13, 214; *τί*, Od. 24, 326. (*τίννυμαι* is preferred by Buttm. Gr. Gram. Vol. II. § 112. Anm. 19.)

τίνω (*τίω*), fut. *τίσω*, aor. *ἔτῑσα*, infin. *τῖσαι*, fut. mid. *τίσομαι*, aor. 1 *ἐτῑσάμην* (without perf.), 1) *to atone, to pay, to discharge*. *τιμήν τινι*, to pay a compensation to any one, as a punishment, Il. 3, 289; *θοήν*, Od. 2, 193. *b*) *to expiate, to atone for*, with accus. of the thing for which one makes expiation, *δάκρυα*, Il. 1, 42; *ὕβριν, φόνον*, Od. 24, 352. Il. 21,

134; more rarely with accus. of the pers. *τίσεις γνωτόν*, thou shalt make atonement for the brother, Il. 17, 34; with dat. *κράατι*, Od. 22, 218. 2) Gener. *to pay, to discharge*, with accus. *ζωάγρια*, Il. 18, 407; *εὐαγγέλιον*, to reward the tidings, Od. 12, 392. Mid. 1) *to cause to atone, to cause to pay to oneself*, Od. 13, 15; hence 2) Comm. *to punish, to chastise, to revenge*, *a*) With accus. of the person who is made to make atonement, Il. 2, 743. 3, 28. Od. 3, 197. *b*) With accus. of the deed which is avenged: *φόνον τινός*, Il. 15, 116; *βλην, λώβην*, Od. 23, 31. Il. 9, 208. *c*) Comm. accus. of the pers. and gen. of the thing: *τινὰ κακότητος*, to punish any one for wickedness, Il. 3, 366; *ὑπερβασίης*, Od. 3, 206; absol. Od. 3, 266. *d*) Rarely with two accus. *ἐτίσατο ἔργον ἀεικὲς Νηλῆα*, he caused Neleus to expiate the impious deed, Od. 15, 236. (*ι* is long in the ep. writers.)

τίπτε, ep. syncop. for *τίποτε*, before an aspirate *τίφθ'*, Il. 4, 243; *what then? why then?* Il. 1, 202. Od. 1, 225.

Τίρυνς, θος, ἡ, Tiryntha, a town in Argolis, fortified by the Cyclopes with great walls (*τειχιόεσσα*), the residence of Perseus, Il. 2, 559. [Cf. in regard to this nom. form, Jahrb. J. and K. p. 284.]

τίς, τί, an indefin. pron. (enclit.) ep. and Ion. declen. gen. *τέο, τεῦ*, Il. 2, 388. Od. 3, 348; dat. *τέῳ, τῷ*, accus. *τινά, τί*, dual *τινέ*, plur. nom. *τινές*, accus. *τινάς*. 1) Any one, *a certain one, some one*; with subst. it is translated by *a, an, τὶς ποταμός, τὶς νῆσος*, neut. *τί, any thing, something*. *εἴ τις*, if any one, *εἴ τι*, if any thing; comm. with special emphasis: *who but, what but*. 2) An indefinite single person from a large number: *many a one* (aliquis), Il. 6, 459. 479. Od. 2, 324; also collectively: *each one, every one*, for *πᾶς*; *εὖ μέν τις δόρυ θηξάσθω*, Il. 2, 382. 16, 209. 17, 254. Od. 1, 302. So also sometimes *τί* after a negation, h. Merc. 143. 3) In connection with adj. and pron. it gives prominence to the idea, which according to the connection may consist in strengthening or weakening, *somewhat, tolerably, very, ζάκοτός τις*, Il. 3, 220; *τὶς θαρσαλέος*, Od. 17, 449. cf. Od. 18, 382; 20, 140. The neut. *τί* stands as an adv. in connection with adverbs, in the signif. *somewhat, a little, in some degree*, in a certain respect, Il. 21, 101. 22, 382; and often with negat., Il. 1, 115.

τίς, τί, gen. *τίνος*, interrog. pron. (always orthotone), ep. and Ion. declen. gen. always *τέο* and *τεῦ*, plur. gen. *τεῶν*, Il. 24, 387. 1) *who? what one? τί, what? what sort of? ἐς τί*, how long? Il. 5, 465. *τί μοι ἔριδος, καὶ ἀρωγῆς*, supply *πρῆγμα*, what have I to do with contention and aid? Il. 21, 360. 2) Rarely in dependent interrogation, Il. 18, 192. Od. 15, 423. 17, 368. 3) *τί* often stands absol., *how? why? wherefore?* Il. 1, 362. Od. 1, 346; see *τίπτε* for *τί ποτε*. 4) *τί* with a particip. and a verb forms in Greek one sentence, which we may express in two, Il. 11, 313; see *πάσχω*.

τίσις, ιος, ἡ (*τίω*), *value*; hence, 1) *recompense, requital, satisfaction*, Od. 2, 76. 2) Espec. *atonement, expiation, punishment, vengeance*, Il. 22, 19; *τινός*, for any thing, h. Cer. 368. *ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρείδαο*, vengeance will come from Orestes for the son of Atreus, Od. 1, 40.

τιταίνω, poet. (a form from *τείνω* with redupl.), aor. *ἐτίτηνα, to bend, τόξα*, Il. 8, 266. 1) to stretch, *to draw out*; hence also, *to draw, ἅρμα, ἄροτρον*, Il. 2, 390. 13, 704. 2) *to extend, to spread out, to stretch out, χεῖρε*, Il. 13, 354; *τάλαντα*, to hold up the balance, Il. 8, 69; *τράπεζιν*, Od. 10, 334; gener. 3) Intrans. *to stretch oneself, to hasten, to speed*, Il. 23, 403; like the mid. Mid. *to stretch* or *draw for oneself* (sibi), *τόξα*, Il. 5, 97. 11, 370. Od. 21, 259; *ἐπί τινι*. *b*) *to stretch oneself, to exert oneself*, spoken of birds, Od. 2, 149. Espec. spoken of horses: *to exert themselves in running, to stretch to the race*, Il. 22, 23. 23, 518.

**Τιτανοκτόνος, ὁ* (*κτείνω*), *Titan-slayer*, Batr. 282.

Τίτανος, ὁ, a mountain in Thessaly, named from *τίτανος* = *γύψος*, Il. 2, 735.

Τιταρήσιος, ὁ, a river in Thessaly, not far from Olympus, afterwards called Eurotas, which flowed into the Peneus, Il. 2, 751.

Τιτήν, ῆνος, ὁ, ep. and Ion. for *Τιτάν*, plur. *οἱ Τιτῆνες*, the Titans, son of Uranus and Gæa [Cœlus and Terra], Il. 5, 893; an earlier race of gods, to which belonged Oceanus, Cœus, Creius, Hyperion, Japetus, Saturn. In an insurrection under Saturn, they hurled their father from the throne, and in company with their brother ruled heaven. But soon after Saturn hurled them to Tartarus; enraged at which, Gæa instigated.

Jupiter, the son of Saturn, to rebellion, who dethroned his father, and banished him to Tartarus. They are first mentioned, Il. 5, 898, where they are called *Οὐρανίωνες*. The name *Τιτῆνες* stands in Il. 14, 279. h. Ap. 33. Batr. 283. According to Hes. Th. 207, the names signifies *those striving*, from *τιταίνω*, accord. to Etym. Mag., as it were, *οἱ τιταίνοντες τὰς χεῖρας*, *Tendones*, Herm. [Cf. Jahrb. J. and K. p. 284.]

τιτρώσκω, see *τρώω*.

Τιτυός, *ὁ*, son of Gæa [Terra], a monstrous giant, who in Hades, lay extended over nine acres of land. He attempted to offer violence to Latona, and was slain by her children; in Hades, a vulture constantly preyed upon his liver, as a punishment, Od. 7, 324. 11, 576 seq. According to Hom. he dwelt in Eubœa; later writers say in Panopeus. The latter call him the son of Jupiter and Elara, Apd. 1, 3. 12.

τιτύσκομαι, ep. (from the ep. *τετυκέσθαι*), only in the pres. and imperf., and having a like signif. with *τεύχειν* and *τευχεῖν*. 1) With accus. *to prepare, to arrange; πῦρ*, to kindle a fire, Il. 21, 342; spoken of horses, *ἵππους ὑπ' ὄχεσφι*, to harness the horses in the chariot, Il. 8, 41. 13, 23. 2) More frequently = *τυχεῖν, to aim at, ἄντα*, Od. 21, 48; espec. with missiles, absol., Il. 3, 80. Od. 21, 421. 22, 117; with a gen. of the object aimed at, Il. 11, 350. 13, 159. 498; with dat. of the weapon: *δουρί, ἰοῖσι*, Il. 13, 159. 21, 582. *b*] Metaph. *φρεσί*, to aim in mind, i. e. *to have in view, to have in mind*, Il. 13, 558; spoken of ships, *ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες*, that the ships aiming in mind may bring thee thither (where the poet represents the ships as animated), Od. 8, 556.

τίφθ' for *τίπτ'*, see *τίπτε*.

τίω, poet. imperf. iterat. *τίεσκον* and *τιέσκετο*, fut. *τίσω*, aor. 1 *ἔτισα* and *τῖσα*, perf. pass. *τετῖμένος* = *τιμάω*. 1) *to value, to esteem worth, to prize at*, with accus. *τρίποδα δυωδεκάβοιον*, to value a tripod at twelve oxen, Il. 23, 703; cf. v. 705; *τίειν τινὰ ἐν καρὸς αἴσῃ*, Il. 9, 373. (see *κάρ*.) 2) Metaph. *to value, to esteem, to honor, to distinguish, τινά*, often *ἶσον* or *ἰσά τινι*, Il. 5, 467. 13, 176; *ὁμῶς τινι*, Il. 5, 535; *περί τινος*, before any one, Il. 18, 81. Pass. *to be honored, τινί*, by any one, Il. 5, 78. 11, 58; part. *τετῖμένος*, Il. 20, 426. Od. 13, 28. h. Ap. 479; (the signification *to atone*, from *τίσω, ἔτισα*, belongs to *τίνω*).

ΤΛΗΜΙ, an assumed pres. for *τλῆναι*.

**τλημοσύνη*, *ἡ* (*τλήμων*), *endurance, patience, suffering, distress*, h. Ap. 191.

τλήμων, ονος, ὁ, ἡ (*τλῆναι*), 1) *suffering, enduring patient*. 2) That ventures much, *venturing, adventurous, bold*, as epith. of Ulysses, Il. 10, 231. *τλήμων θυμός*, *Il. 5, 670. 21, 430; impudent, h. Merc. 296.

τλῆναι (verb defect. from the obsol. theme *ΤΛΑΩ*), of which there occur, aor. 2 *ἔτλην*, often 3 sing. ep. *τλῆ*, ep. *ἔτλαν* for *ἔτλησαν*, optat. *τλαίην*, imperat. *τλῆθι* (also ep. aor. *ἐτάλασα*), perf. with pres. signif. *τέτληκα, ας, ε*, only in the sing. imperat. *τέτλαθι, ατω*, optat. *τετλαίην*, infin. *τετλάμεναι* and *τετλάμεν*, poet. for *τετλάναι*, part. *τετληώς, ότος*. 1) *to bear, to endure, to suffer*, absol. and with accus. *φίγιστα*, Il. 5, 873; *πολλὰ ἔκ τινος*, Il. 5, 384; *τετληότι θυμῷ*, Od. 4, 447. 11, 181; also *κραδίη τετληυῖα*, Od. 20, 23. 2) *to take upon oneself, to venture, to undertake, to be bold, to dare*, with *θυμῷ* and infin. following, Il. 1, 228. 4, 94; *τάδε μὲν καὶ τετλάμεν εἰσορόωντες*, let us bear these things, when we see them, Od. 20, 311. There is here an infin. as an expression of necessity, and *χρή* is to be supplied, as in h. Cer. 148. cf. Herm. ad loc. Buttm. however in the Schol. ad Od. prefers the old reading *τέτλαμεν*, i. e. *τετλήκαμεν*. So also Voss.

Τληπόλεμος, *ὁ*, son of Hercules and Astyoche (Astydameia, Pind.), he slew his uncle Licymnius by mistake, and fled to Rhodes; here he became king, and led the Rhodians in nine ships to Ilium, Il. 2, 653 seq. 2) Son of Damastor, a Trojan, whom Patroclus slew, Il. 16, 416.

τλητός, ή, όν (*τλῆναι*), prop. *suffered, endured*; act. *suffering, enduring*, steadfast, *θυμός*, Il. 24, 49. †

τμάγεν, ep. for *ἐτμάγησαν*, see *τμήγω*.

τμήγω, ep. form of *τέμνω, to cut*; from this aor. 1 *ἔτμηξα*, aor. 2 *ἔτμαγον*, aor. 2 pass. *ἐτμάγην*, of which there occurs only, *τμήξας*, Il. 11, 146; in tmesis and 3 plur. aor. pass. *τμάγεν*.

τμῖδην, adv. (*τέμνω*), *cutting, grazing*, spoken of a spear, *ἐπῆλθε*, Il. 7, 262. †

Τμῶλος, *ὁ*, a mountain in Lydia near Sardis, abounding in wine and saffron, now *Bosdag*, Il. 2, 866. 20, 385.

τόθι, adv. poet. *there*, Od. 15, 239; † h. Ap. 244. cf. Herm. ad h. Ven. 258.

τοί, enclit. partic. accord. to Buttm. and Passow prop. an old dat. for τῷ; origin. *therefore, accordingly, consequently*, but even in Hom. simply, *truly, certainly, indeed*. It serves 1) To limit and give prominence to a thought: τοῦτο δέ τοι ἐρέουσα ἔπος, Il. 1, 419; μήτι τοι, Il. 23, 315. 2) Espec. it is used when the discourse relates to a proverb: οὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν, [the slow overtakes the swift], Od. 8, 329. 2, 276. Often in connection with other particles: δέ τοι, γάρ τοι, ἦ τοι, etc. (Accord. to Damm, it is prop. dat. of the personal pron. (for σοί); him follows Nägelsbach ad Il. p. 175.)

τοί, 1) Dor. and ep. for σοί, q. v. 2) for οἱ, see ὁ, ἡ, τό.

τοιγάρ, partic. (from τοί and γάρ), it stands comm. at the beginning of a sentence, and signifies: *therefore, then, accordingly, hence*, τοιγὰρ ἐγὼν ἐρέω, Il. 1, 76. Od. 1, 179; (τοιγάρ τοι, Il. 10, 413. Od. 1, 214, the second τοί stands for σοί.)

τοῖος, η, ον (τός), demonstr. pron. *such, such like, thus constituted*, (*talis*), answers prop. to the relative οἷος; but often stands for οἷος, also ὁποῖος, Il. 20, 250. Od. 17, 421; ὅς, Il. 7, 231. 24, 153. Od. 2, 286; rarely ὅπως, Od. 16, 208; for the most part absolute, also with dat. τευχέσι τοῖος, Il. 5, 450. 2) With infin. it signifies: *to be capable, to be able*, ἡμεῖς δ' οὔ πού τι τοῖοι ἀμυνέμεν, able to ward off, Od. 2, 60. 3) With an adj. of the same gender and case, it signifies: *exceedingly, entirely, perfectly*, τύμβος ἐπιειχὴς τοῖος, prop. τοῖος, οἷος ἐπιειχής, Il. 23, 246, cf. Od. 3, 321; also with μάλα, Od. 11, 135. 4) The neut. τοῖον, as adv. *very, exceedingly*, Il. 22, 241. θάμα τοῖον, Od. 1, 209. σιγῇ τοῖον, in perfect silence, Od. 4, 776.

τοιόσδε, ήδε, όνδε = τοῖος strengthened by the enclitic δέ, it refers in the main to what follows, yet also to what precedes, Il. 5, 372. 21, 509. Od. 1, 371; with accus. τοιόσδε δέμας καὶ ἔργα, such in form and deeds, Od. 17, 313. *b*) With infin. Il. 6, 463; cf. τοῖος.

τοιοῦτος, αύτη, οῦτο, ep. and Att. in the neut. τοιοῦτον (τοῖος, οὗτος), Od. 7, 309. 13, 330; a strengthened τοῖος, *such, so constituted*, refers prop. like οὗτος to what precedes, still also to what follows, Il. 16, 847. Od. 4, 269.

τοῖσδεσι and τοῖςδεσσι, see ὅδε.

τοῖχος, ὁ, *a wall*; espec. a wall of a house, and of a court, Il. 9, 219. 16, 212. Od. 7, 86. 2) *the wall of a ship*, Il. 15, 382. Od. 12, 120.

τοκάς, άδος, ἡ (τίκτω), *bearing, having borne*, σῦς, Od. 14, 16. †

τοκεύς, έως, and ῆος, ὁ, poet. (τίκτω), one who begets or bears, in Hom. always in the plur. *parents*, Il. 3, 140. h. Cer. 138; and dual, Od. 8, 312.

τόκος, ὁ (τίκτω), 1) *the act of bearing, birth*, Il. 17, 5. 19, 119. h. Cer. 101. 2) *that which is born, a child, posterity*, γενεή τε τόκος τε, Il. 15, 141. Od. 15, 175. 3) Metaph. *using, interest, reward*, Batr. 186.

τολμάω (τόλμα), fut. τολμήσω, aor. ep. τόλμησα, like τλῆναι, 1) *to take upon oneself, to venture, to undertake, to dare*, to have boldness and spirit, with infin. Il. 8, 424. Od. 9, 332; with particip. Od. 24, 162; absol. θυμός μοι ἐτόλμα, Il. 10, 232. 17, 68. 2) Rarely with accus. *to undertake*, πόλεμον, Od. 8, 519.

τολμήεις, εσσα, εν (τόλμα), *full of spirit, bold, daring, rash*, θυμός, Il. 10, 205; steadfast, Od. 17, 284.

τολυπεύω (τολύπη), prop. to wind the cleansed wool into a ball, hence, metaph. *to bring about any thing with pains-taking, to prepare, to finish*, δόλους, to plot artifices, Od. 19, 137; πόλεμον, to finish the war, Il. 14, 86. 1, 235. Od. 1, 238. 4, 490; τί, Il. 24, 7.

τομή, ἡ (τέμνω), *a cut*, i. e. the act of cutting. 2) the part cut off, *the stump* of a tree, Il. 1, 235. †

* τόμος, ὁ (τέμνω) = τομή; τόμος ἐκ πτέρνης, a piece of ham, Batr. 37.

Τομοῦραι, αἱ = αἱ μαντεῖαι, the oracle of Jupiter in Dodona; thus read some critics for θέμιστες, Od. 16, 403. cf. Strab. VII. p. 474.

τοξάζομαι, depon. mid. poet. (τόξον), pres. optat. τοξαζοίατο, fut. σομαι, Od. 22, 72; *to shoot with the bow*, absol. and τινός, at any one, * Od. 8, 218. 22, 27.

τοξευτής, ὁ (τοξεύω), *an archer*, Il. 23, 850. †

τοξεύω (τόξον) = τοξάζομαι, with gen. Il. 23, 855. †

τόξον, τό, 1) *a bow* (for shooting), poet.

often in the plur. τὰ τόξα, because it consisted of two parts; [or accord. to Herm. Soph. Phil. 652: "τόξα, de arcu et sagittis et quidquid ad arcum pertinet."] The bow, more rarely a weapon in battle, served for occasions of treachery and ambush. The bow of Pandarus, accord. to Il. 4, 109 seq., was of horn, and consisted of two parts, each of which was 16 palms long. The two were so joined by the πῆχυς, that they received the form of a bow. Upon each of the extremities was a knob (κορώνη), to which the bow-string (νευρά) was attached. When it was to be used, it was drawn, by placing it against the earth, and drawing firmly the string, (τιταίνειν τόξον). In shooting, the bow was grasped by the middle (πῆχυς), the arrow laid upon the string, and this drawn to the breast to impel the arrow (τόξον ἕλκειν, ἀνέλκειν), cf. Il. 4, 105 seq. 11, 375. 582. Od. 19, 572. 2) Poet. *the act of shooting, archery*, Il. 2, 718. 12, 350.

τοξοσύνη, ἡ (τόξον), the act of shooting with the bow, *archery*, Il. 13, 314. †

τοξότης, ου, ὁ, ep. τόξοτα (τόξον), *an archer*, Il. 11, 385. †

τοξοφόρος, ον (φέρω), *bearing a bow*, epith. of Diana, Il. 24, 483. † of Apollo, h. Ap. 13, 126.

τοπρίν, adv. see πρίν.

τοπρόσθεν, adv. see πρόσθεν.

τορεῖν, ep. defect. aor. 2 ἔτορον, and part. aor. 1 τορήσας, h. Merc. 119, *to pierce through, to thrust through*, τί, any thing, Il. 11, 236. †

τορνόω, (τόρνος) Hom. only in the mid. aor. 1 ep. 3 plur. τορνώσαντο, subj. τορνώσεται, ep. for τορνώσηται, Od. l. c., *to make round, to round off*, with accus. σῆμα, Il. 23, 255; ἔδαφος νηός, the bottom of a ship, Od. 5, 249.

ΤΟΣ, ΤΗ, ΤΟ, obsol. ground form of the article.

τοσάκι, ep. τοσσάκι, adv. *so many times as often*, with reference to ὁσσάκι, Il. 21, 268. 22, 197. Od. 11, 586.

τόσος, η, ον, also τόσσος, η, ον, *as great, as much, as far, as long, as, strong*, used of time, number, etc.; it corresponds prop. to ὅσος; very often it stands absol.; spoken of a known number or size, Il. 4, 430; Od. 2, 28. τρὶς τόσοι, thrice as much, Il. 1, 213. 21, 80. 2) The neut. τόσον and τόσσον, often used as adv. *so much, so very, so far*, with verbs and adj. and with ὅσον correlating, Il. 3, 12. 6, 450; more rarely with ὡς, Il. 4, 130. 22, 424; ἄλλο τόσον, the rest entirely. τοῦ δὲ καὶ τόσον, κ. τ. λ., whose body the armour elsewhere entirely covered (accord. to Spitz.), Il. 22, 322. cf. Il. 23, 454.

τοσόσδε, τοσήδε, τοσόνδε, ep. also τοσσόσδε, τοσσήδε, τοσσόνδε, = τόσος, strengthened by the enclitic δέ, with a correlating ὅσος, Il. 14, 94; and connected with τοιόσδε, Il. 2, 120. τοσόνδε, and τοσσόνδε, as an adv., Il. 22, 41. Od. 21, 253.

τοσοῦτος, τοσαύτη, τοσοῦτο, ep. also τοσσοῦτος, τοσσαύτη, τοσσοῦτο and τοσσοῦτον, Od. (τόσος and οὗτος), a strengthened τόσος, 1) *so great, so much*, καί σε τοσοῦτον ἔθηκα, I reared thee thus great, Il. 9, 485. 2) τοσοῦτο or τοσοῦτον, Od. 8, 203, *so very, so much*, Od. 21, 402; with a superl., Il. 23, 476.

τοσσάκι, ep. for τοσάκι.

τόσσος, η, ον, ep. for τόσος.

τοσσοῦτος, αὐτη, οῦτο, ep. for τοσοῦτος.

τότε, adv. of time: *then, at last, at that time*, Il. 1, 100. Od. 4, 182; spoken of a time sufficiently definite from what precedes, or which is known; often τότε καί, τότε γε, καὶ τότε δή, καὶ τότ' ἔπειτα. 2) With an article, οἱ τότε, those at that time, or the then living, Il. 9, 559. 3) It often forms the apodosis, espec. in sentences of time, Il. 21, 451; espec. ep. δὴ τότε, Il. 1, 476. Od. 9, 59; also καὶ τότε δή, Il. 8, 69; καὶ τότ' ἔπειτα, Il. 1, 478; rarely after conditional clauses, Il. 4, 36. Od. 11, 112.

τοτέ, adv. *once, sometimes*, τοτὲ μέν—τοτὲ δέ, now—now, Od. 24, 447. 448. It also stands alone, Il. 11, 63, ed. Spitzner (where Wolf reads τότε.)

τοτρίτον, adv. *for the third time*, see τρίτος.

τοῦ, gen. of ὁ, and of τίς; but τοῦ enclit. for τινός.

τοὕνεκα, contr. for τοῦ ἕνεκα, *therefore, on that account*, Il. 1, 96. Od. 13, 194.

τοὔνομα, contr. for τὸ ὄνομα, q. v.

τόφρα, adv. of time, 1) *so long, in the mean time, the while*, prop. it answers to ὄφρα, which generally follows it, but often precedes. Il. 4, 221. 9, 550; it also relates to ἕως, Il. 10, 507. Od. 2, 76; ὅτε δή, Od. 10, 571; πρίν, Il. 21, 100. 2) *so long as, until, until the time*, here also follows ὄφρα, Il. 1,

509. h. Cer. 37. 3) Absol. *meantime, in the meantime*, Il. 10, 498. 13, 83. 17, 79. Od. 3, 303. 464; and often.

τράγος, ὁ, *a he-goat*, Od. 9, 239. †

τράπεζα, ἡ (prop. for τέτράπεζα, having four feet), *a table*; ξενίη, the guest-table, as a symbol of hospitality, Od. 14, 158. 17, 155. Commonly each guest had his own table, Od. 15, 466. 17, 333; and espec. Od. 22, 74, where the suitors use the tables as shields. Still this was not always the case, since Od. 4, 54, two guests used a table, and often all the guests had but one table, see Il. 9, 216. 11, 628. Od. 1, 138; see Nitzsch ad Od. 1, 109.

τραπεζεύς, ῆος, ὁ (τράπεζα), *at the table, belonging to the table*, only as adj. κύνες τραπεζῆες, *table* or *house-dogs*, Il. 23, 173. Od. 17, 309; and πυλαωροί, Il. 22, 69.

τραπείομεν, ep. for ταρπῶμεν, see τέρπω.

τραπάω, ep. *to tread grapes*, Od. 7, 125. †

τραφέμεν, see τρέφω.

τράφεν, see τρέφω.

τραφερός, ἡ, όν (τρέφω), *congealed, solid, compact, firm*; hence ἡ τραφερή, the solid land, the continent, ἐπὶ τραφερήν τε καὶ ὑγρήν, Il. 14, 308. Od. 20, 9. h. Cer. 43.

* τράχηλος, ὁ, *the neck*, Batr. 82.

τρεῖς, οἱ, αἱ, τρία, τά, *three*, Il. 9, 144. οἱ τρεῖς, Od. 14, 26. On the number three, see τρίς.

τρέμω (τρέω), only pres. and imperf. *to tremble, to shake, to quake*, Il. 13, 19; spoken of a robe, Il. 21, 507. 2) Espec. for fear, Il. 10, 390. Od. 11, 527. (Another form is τρομέω.)

τρέπω, fut. τρέψω, aor. 1 ἔτρεψα, ep. τρέψα, aor. 2 ἔτραπον, sometimes intrans., Il. 16, 657. Mid. aor. 1 ἐτρεψάμην, h. Cer. 203. Od. 1, 422. 18, 305; very often aor. 2 ἐτραπόμην, ep. τραπόμην, perf. pass. τέτραμμαι, espec. τετραμμένος, imperat. τετράφθω, Il. 12, 273; pluperf. 3 sing. τέτραπτο, and 3 plur. τέτράφαθ', ep. for τετράφατο, aor. 1 pass. ἐτρέφθην, Ep. 14, 7, comm. ἐτράφθην, from which τραφθῆναι, Od. 15, 80; (τραπείομεν, Od. 8, 292, belongs to τέρπω). 1) Act. *to turn, to direct, to guide, to govern*, with accus. accord. to the relation indicated by the connected adv. and prepos. *a*) *to turn away, to direct*, to a place, ἕς τι, Il. 13, 7; πρός τι, Il. 5, 605; παρά τι, Il. 21, 603; ἀνά τι, Il. 19, 212; ἐπί τινι, Il. 13, 542; ἐπί τι, Il. 13, 4; τέτραπτο πρὸς ἰθύ οἱ, he was turned directly towards him, Il. 14, 403; τινὰ εἰς εὐνήν, to bring any one to bed, Od. 4, 294; μῆλα πρὸς ὄρος, to drive the sheep to the mountain, Od. 9, 315; θυμὸν κατὰ πληθύν, to turn one's mind to, Il. 5, 676; ἵππους φύγαδε, the horses to flight, Il. 8, 157. 257; and without ἵππους, Il. 16, 657; spoken of battle: *to turn to flight, to repulse*, τινά, Il. 15, 261. *b*) *to turn around, to turn about*, πάλιν τρ. ἵππους, to turn back the horses, Il. 8, 437; πάλιν ὄσσε, Il. 13, 3. *c*) *to turn from, to avert, to repel*, ἀπό τινος, Il. 16, 645. 22, 16. *d*) Metaph. *to turn, to change*, φρένας τινός, Il. 6, 61. 2) Intrans. *to turn oneself*, like the mid., aor. 2 act. φύγαδε, Il. 16, 657. II) Mid. and Pass. 1) *to turn oneself, to betake oneself, to apply oneself*, ἐπὶ ἔργα, Il. 3, 432; εἰς ὀρχηστύν, Od. 1, 422; aor. 1 mid. absol. αἰχμὴ ἐτράπετο, the point bent, Il. 11, 237. Espec. *a*) like versari, *to have intercourse, to travel*, τραφθῆναι ἀν' Ἑλλάδα, Od. 15, 80. *b*) πάλιν τραπέσθαι τινός, to turn from any one, Il. 18, 138; ἐκάς τινος, Od. 17, 73. *c*) Metaph. *to change, to turn*, τρέπεται χρώς, the color changes (spoken of one in fear), Il. 13, 279. 17, 733. Od. 21, 412; τράπεται νόος, φρήν, the mind changes, Il. 17, 546. 10, 45; ἤδη μοι κραδίη τέτραπτο νέεσθαι, already was my heart disposed to return, Od. 4, 260; (poet. from τροπάω).

τρέφω, fut. θρέψω, h. Ven. aor. 1 ἔθρεψα, ep. θρέψα, aor. 2 ἔτραφον (trans. in Il. 23, 90, where now stands ἔτρεφε, see at the end); perf. τέτροφα, intrans. aor. 1 mid. ἐθρεψάμην, only optat. θρέψαιο, aor. 2 pass. ἐτράφην, 3 plur. τράφεν for ἐτράφησαν. I) Act. 1) *to make compact* or *thick, to cause to coagulate* or *curdle*, with accus. γάλα, Od. 9, 246. 2) Comm. *to feed, to nourish, to rear, to bring up, to nurse*, spoken of children, τινά, Il. 1, 414. 2, 548; τινὰ πῆμα τινι, to rear any one as a pest, Il. 6, 282; of beasts: ἵππους, κύνας, to keep [horses] dogs, Il. 2, 766. 22, 69; of plants: *to raise*, Il. 11, 741. *b*) Metaph. ὕλη τρέφει ἄγρια, the forest nourishes wild beasts, Il. 5, 52; *to cause to grow*, ἕεσσιν ἀλοιφήν, Od. 13, 410; χαλκήν, Il. 23, 142. II) Mid. 1) Transit. *to rear for oneself*, τινά, Od. 19, 368. † 2) Intrans. mid. with perf. 2 and aor. pass. 1) *to congeal, to attach itself firmly*, περὶ χροΐ τέτροφεν ἅλμη, Od. 23, 237. 2) *to be nourished, to grow, to grow up*, Il. 1, 251. 4, 723. The forms ἐτραφέτην ὑπὸ μητρί, Il.

5, 555: τραφέμεν for τραφέειν, Il. 7, 199. 18, 436. Od. 3, 28; ἔτραφ' for ἔτραφε, Il. 21, 279, are explained as forms of the aor. 2 act. with intrans. signif., cf. Buttm. Ausf. Gram. under τρέφω, Kühner § 244. Thiersch on the contrary, § 215. 45, supposes an ep. shortening for ἐτραφήτην, τραφῆναι, etc., accented ἐτράφ' with Herodian, as aor. 2 pass.

τρέχω, aor. 1 ἔθρεξα, only ep. iterat. from θρέξασκον, Il. 18, 599. 602; aor. 2 ἔδραμον, *to run, to haste, to hasten*, πόδεσσι, Il. 18, 599; metaph. spoken of inanimate things, of an auger, Od. 9, 386.

τρέω, 3 sing. τρεῖ, aor. 1 ἔτρεσα, ep. τρέσσα, *to tremble, to quake;* in Hom. according to Aristarch. always: *to fly from fear*, Il. 5, 256. 11, 546. Od. 6, 138; ὑπὸ τεῖχος, to fly under the wall, Il. 22, 143; (the signif. *to quake*, prob. Il. 17, 332. 21, 288). 2) Trans. *to fear, to tremble at*, τί, Il. 11, 554. 17, 663. N. B. φωνὴ τρεῖ, the voice trembles, Herm. conject. h. Ven. 238. for ῥέει.

τρήρων, ωνος, ὁ, ἡ (τρέω), *trembling, timorous, fearful*, epith. of doves, Il. 5, 778. 22, 140. Od. 12, 63.

τρητός, ή, όν, verb. adj. from τιτράω, *pierced, perforated*, λίθος, Od. 13, 77; often τρητὰ λέχεα, spoken of royal beds, prob. *beautifully perforated* (V. 'beautifully formed'), Il. 3, 448. Od. 1, 440. Others think they were so called because they were thus pierced to admit girths or cords, Od. 23, 198.

Τρηχίς, ῖνος, ἡ, ep. and Ion. for Τραχίς, an old town in Thessaly on the Malean gulf, so called from the mountainous region in its vicinity; after its destruction, it was rebuilt at a distance of six stadia, and called Ἡράκλεια, Il. 2, 682.

Τρῆχος, ὁ, an Ætolian, slain by Hector, Il. 5, 706.

τρηχύς, εῖα, ύ, Ion. for τραχύς, *rough, uneven, rugged, steep, stony*, λίθος, Il. 5, 308; ἀκτή, Od. 5, 425; also epith. of towns and islands, Il. 2, 717. Od. 9, 27.

(τρήχω), an erroneously assumed pres. for the Hom. perf. τέτρηχα, see ταράσσω.

τρίαινα, ἡ (τρεῖς), *a trident*, the comm. weapon of Neptune, Il. 12, 27. Od. 4, 506.

* τρίβος, ὁ (τρίβω), prop. rubbing, *exercise, practice, expertness*, h. Merc. 447.

τρίβω, infin. pres. ep. τριβέμεναι, aor. 1 ἔτριψα, infin. τρίψαι. 1) Prop. *to rub;* hence spoken of grain: *to thresh*, κρῖ, Il. 23, 496, (which was done by oxen), μοχλὸν ἐν ὀφθαλμῷ, to turn the stake in the eye, Od. 9, 333. 2) Metaph. *to exhaust, to enfeeble*, τρίβεσθαι κακοῖσι, to exhaust oneself by sufferings, Il. 23, 735.

τρίγληνος, ον (γλήνη), *having three eyes*, ἕρματα τρίγληνα, either with three eyes or openings, or having three stars, ['triple-gemmed,' Cowp.], Il. 14, 183. Od. 18, 298.

τριγλώχῖν, ῖνος, ὁ, ἡ, poet. (γλωχίν), *three-pointed, triple-barbed*, epith. of an arrow, *Il. 5, 393. 11, 507.

τριετής, ές (ἔτος), *of three years, three years old*, only adv. τρίετες (with retracted accent), three years long, *Od. 2, 106. 13, 377.

τρίζω, perf. τετρῖγα, with pres. signif., part. ep. τετριγῶτας for τετριγότας, a word formed to imitate the sound, *to twitter, to chirp*, spoken of young birds, Il. 2, 314; *to squeak, to gibber*, to utter a sharp sound, spoken of bats and of the noise of departing souls, Od. 24, 5. 9. Il. 23, 101; [cf. Shaksp. 'the ghosts, —Did squeak and gibber in the Roman streets;'] *to crack, to creak*, spoken of the backs of wrestlers, Il. 23, 714.

τριήκοντα, indecl. ep. and Ion. for τριάκ., *thirty*, * Il. 2, 516. 680. 733.

τριηκόσιοι, αι, α, ep. and Ion. for τριακ., *three hundred*, Il. 11, 697. Od. 13, 390.

Τρίκη, ἡ, prose Τρίκκη, Strab., a town in Thessaly on the Peneus, with a temple of Æsculapius, the residence of the Asclepiades, Il. 2, 729. 4, 202.

τρίλλιστος, ον, poet. for τρίλιστος (λίσσομαι), *thrice prayed for*, i. e. often or earnestly supplicated, νύξ, Il. 8, 488. † cf. τρίς.

* Τριόπης, ου, ὁ, Ion. for Τριόπας, (triple-eyed, from ὤψ), father of Phorbas, h. Ap. 211.

* τριπέτηλος, ον (πέτηλον), *triple-leaved*, h. Merc.

τρίπλαξ, ακος, ὁ, ἡ (πλέκω), *threefold, triple*, ἄντυξ, Il. 18, 480. †

τριπλῇ, adv. (τρίπλοος), *threefold*, Il. 1, 128. †

τρίπολος, ον, poet. (πολέω), *thrice turned around* or *ploughed*, νειός, Il. 18, 542. Od. 5, 127.

τρίπος, ου, ὁ, poet. for τρίπους, Il. 22, 164. †

τρίπους, οδος, ὁ, ἡ, prop. adj. *three-footed*, comm. ὁ τρίπους, *a tripod:* a) a three-footed kettle for boiling, Il. 18, 344. 346. Od. 8, 434; hence ἐμπυριβήτης, Il. 23, 702. b) Or,

a beautifully wrought three-footed stand for kettles, dishes, basins, ἄπυφος, Il. 9, 122. 264. They are often mentioned as prizes and presents, Il. 8, 290. 9, 122, 11, 700. Od. 13, 13.

* *Τριπτόλεμος, ὁ* (the rural deity dwelling upon the thrice-ploughed land (*τριπόλῳ*), according to Hom. h. Cer. 153, a prince of the Eleusinians; according to the fable of the Athenians, son of Celeus and Metaneira, to whom Ceres presented a chariot yoked to a dragon, to travel through the earth and teach agriculture to mankind.

τρίπτυχος, ον (*πτύσσω*), *triple, three-fold*; *τρυφάλεια*, a helmet which is formed of three plates laid one upon another, Il. 11, 353. †

τρίς, adv. (*τρεῖς*), *thrice, often, τρὶς τόσσον, τόσσα*, Il. 1, 213. 5, 136. The number three appears even in Hom. to have been a sacred number, and gener. to indicate that which occurs several times, Il. 5, 436. 6, 435. 22, 165; see Spitzner ad Il. 16, 702.

τρισκαίδεκα, indecl. poet. for *τριακαίδεκα, thirteen*, Il. 5, 387. Od. 24, 340.

τρισκαιδέκατος, η, ον, the thirteenth, Il. 10, 495; *τῇ τρισκαιδεκάτῃ*, sc. *ἡμέρᾳ*, Od. 19, 202.

* *τρισκοπάνιστος, ον* (*κοπανίζω*), *thrice-pounded. τὰ ἄρτος*, bread made of very fine flour, Batr. 35.

τρίσμακαρ, αρος, ὁ, ἡ, thrice-blessed, i. e. happy in the highest degree, Od. 6, 154. *τρισμάκαρες καὶ τετράκις*, * Od. 5, 306.

* *τρισσός, ή, όν* (*τρὶς*), *three-fold, three and three*, h. Ven. 7.

τριστοιχί, adv. (*στοῖχος*), *in three rows* (divided into three parts, V.), Il. 10, 473. † ed. Wolf; otherwise *τριστοιχεί*.

τρίστοιχος, ον (*στοῖχος*), *in three rows, divided into three parts*, Od. 12, 91. †

τρισχίλιοι, αι, α (*χίλιοι*), *three thousand*, Il. 20, 221. †

τρίτατος, η, ον, poet. lengthened for *τρίτος, the third*, Il. 1, 252. Od. 4, 97; and often.

Τριτογένεια, ἡ (*γένος*), *the Triton-born*, epith. of Minerva, prob. named from Triton, a stream in Alalcomenæ, in Bœotia, where was the most ancient seat of her worship, Il. 4, 515. 8, 39. Paus. 9, 33. Accord. to the old Gramm. it means *head-born*, from *τριτώ*, in Cretan = *κεφαλή*; but the fable that Minerva was born from the head of Jupiter is first found h. 28, 4. A later fable derives the name from the lake Tritonis in Lybia, where she was said to have been born, Ap. 1, 3. 6.

* *Τριτογενής, έος, ἡ*, a rare form of *Τριτογένεια*, h. 28, 4.

τρίτος, η, ον (*τρεῖς*), *the third. τοῖσι ἐπὶ τρίτος ἦλθε*, Od. 20, 185. Neut. *τὸ τρίτον*, or, with Wolf, *τοτρίτον, thirdly, for the third time*, Il. 3, 225.

τρίχα, adv. (*τρὶς*), *three-fold, in three parts*, Od. 8, 506. *διὰ τρίχα κοσμηθέντες*, i. e. *διακοσμ. τρ.*, Il. 2, 655; with Gen. *τρίχα νυκτὸς ἔην*, it was in the third part of the night, Od. 12, 312. 14, 483.

τριχάϊκες (*ᾱ τ̄*), *οἱ Δωριέεις*, Od. 19, 177; † accord. to Eustath. *the trebly-divided* (*ἀΐσσω*), because they dwelt in Eubœa, in the Peloponnesus, and in Crete, or named from the triple race of the Dorians, the Hylleis, Dymanes, and Pamphyli, hence V., of treble race. Accord. to others (Damm), *with triple-waving crest*, like *κορυθάϊξ*; or from *θρίξ, with waving hair*, cf. Strab. X. p. 475.

τρίχες, αἱ, nom. plur. from *θρίξ*.

τριχθά, poet. for *τρίχα, three-fold*, Il. 2, 668. 15, 189. Od. 9, 71.

Τροιζήν, ῆνος, ἡ, Trœzene, a town in Argolis, not far from the coast on the Saronic gulf, with a port, Pogon, Il. 2, 561.

Τροιζήνος, ον, son of Ceas, father of Euphemus, Il. 2, 847.

Τροίη, ἡ, ep. and Ion. for *Τροία, Troja*, 1) the Trojan country in Asia Minor, with its capital, Ilium, extending along the coast from the river Æsepus to Caïcus, or, accord. to Strabo, from the promontory of Lectum to the Hellespont. Often in Hom., Il. 2, 162; in prose comm. *Τρωάς*. 2) the chief town in Troja, otherwise *Ilium*, Il. 1, 129. 2, 141. Od. 1, 2; from this *Τροίηθεν* and *Τροίηθε*, adv. *from Troy*, Od. 3, 257; (*ἀπὸ Τροίηθε μολόντα*, Il. 24, 492, is rejected by Spitzner in his Programm de adverb. quæ in *θεν* desinunt, usu Homerico, p. 6, who prefers the old reading, *Τροιήθεν ἰόντα*). *Τροίηνδε*, adv. *to Troy*, Il. 22, 116. Od. 3, 268.

τρομέω, a form of *τρέμω*, only prea. and imperf. mid. 3 plur. optat. *τρομεοίατο* for *τρομέοιντο*, 1) *to tremble, to quake. τρομέει ὑπὸ γυῖα*, Il. 10, 95. *τρομέουσι φρένα*, they tremble in heart, Il. 15, 627. 2) With accus. *to tremble at, to fear*, any one, Il. 17, 203. Od. 18, 79. Mid. = *τρομέω. τρομέοντό οἱ φρένες*, Il. 14, 10; *θυμῷ*, Il. 10, 492; with accus, *θάνατον*, Od. 16, 446.

τρόμος, ὁ (*τρέμω*), *the act of trembling*,

quaking, Il. 3, 34. 8, 452. Od. 18, 88; hence *anxiety, terror*, Il. 6, 137; and often.

*τρόπαιον, τό (τροπή), *a trophy*, Batr. 159.

τροπέω, poet. form of τρέπω; ὄχεα, *to turn about the chariot*, Il. 28, 224. †

τροπή, ἡ, *the act of turning, return.* τροπαὶ ἠελίοιο, the turning of the sun, the solstice, Od. 15, 404. † The passage *Νῆσός τις Συρίη—Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἠελίοιο*, is variously explained; Voss: beyond Ortygia, where is the solsticial point. According to most ancient critics, cf. Strabo X. p. 487, and Eustath. ad loc., by Syria is to be understood Syros, one of the Cyclades, and by Ortygia the island Delos. The τροπαὶ ἠελίοιο Eustath. explains as a poetical description of the west, and compares with it Od. 11, 18. Also, according to Voss and Nitzsch ad Od. 1, 22, it is the quarter of the heaven where the sun declines to his setting. With him agrees G. F. Grotefend in Geogr. Ephem. B. 48. St. 3. p. 281. "Ortygia or Delos is the centre of the earth's surface in Homer, over which the sun reaches the highest point of its path. A line from north to south divides the earth into two parts." Others consider the words as meaning the real solstice, rejecting the above explanation because Syros is not west, but rather east from Delos. This Eustath. intimates, in saying that the solstitial point had been pointed out in a cave in this island; or it was referred to the gnomon of Pherecydes, cf. Diog. Laert. Pherecyd. Accord. to Ottfr. Müller, cf. Orchomenos p. 326, the words are the addition of a rhapsodist, and obviously refer to the gnomon of Pherecydes of Syros. Voss, Alte Weltkunde p. 294, understands by Ortygia, the small island of Ortygia lying near Syracuse; and here also, he thinks, is Syria to be sought, see Συρίη.

τρόπις, ιος, ἡ (τρέπω), *the keel of a ship, a ship's bottom*; it was made small, in order easily to cut the waves; from it arose the two side-walls, * Od. 7, 252. 19, 278.

τροπός, ὁ (τρέπω), *a leathern thong* with which the oar was made fast, and in which it turned, Od. 4, 782. 8, 53.

τρόφις, τρόφι, gen. ιος, ep. short form = τροφόεις. τρόφι κῦμα, a great, powerful wave, Il. 11, 307. †

τροφόεις, εσσα, εν, poet. (τρέφω), *well-nourished*; hence *thick, strong, great*, κύματα, Il. 15, 621. Od. 3, 290. Aristarch. reads τροφίοντα, incorrectly.

τροφός, ὁ and ἡ (τρέφω), *one who nourishes, one who brings up*; only as fem. *a nurse, a female attendant*, * Od. 2, 361. 4, 742.

* Τροφώνιος, ὁ, son of Erginus, a king of Orchomenos, brother of Agamedes, h. Ap. 296.

τροχός, ὁ (τρέχω), every thing which runs, comm. *any thing circular*, hence 1) *the wheel of a chariot*, Il. 6, 42. cf. ἅρμα. 2) *a potter's wheel*, Il. 18, 600. 3) *a round mass of wax, tallow*, Od. 12, 173. 21, 178.

τρυγάω (τρύγη), 3 plur. pres. τρυγόωσι, ep. for τρυγῶσι, to harvest the fruits of the trees and the field, *to harvest, to gather*, Od. 7, 124; *to strip off fruits*, ὀλωήν, Il. 18, 556.

*τρύγη, ἡ, *autumnal fruits*, whether of field or tree, espec. *wine*. 2) *the autumnal harvest*, h. Ap. 55.

*τρυγηφόρος, ον (φέρω), *bearing wine*, h. Ap. 529.

τρυγόω, see τρυγάω.

τρύζω, a word formed to imitate the sound, *to coo, to utter a murmuring sound*, espec. spoken of the turtle dove; of men: *to mutter, to murmur* from displeasure; τινί, to complain of any thing to any one, Il. 9, 311. †

τρύπανον, τό (τρυπάω), *an auger*, a carpenter's tool, Od. 9, 385. †

τρῡπάω (τρύπη), pres. optat. 3 sing. τρυπῷ, *to bore, to pierce*, δόρυ, Od. 9, 384. †

τρυφάλεια, ἡ, poet. *a helmet*, Il. 3, 372. Od. 18, 378. According to the common explanation, for τριφάλεια, a helmet with three cones; accord. to Wolf and Buttm. Lexil. II. p. 250, it was the prevalent name of a helmet, and prob. derived from τρύω, to pierce, because the cone or knob was perforated for the reception of the crest, in distinction from καταῖτυξ, Heyne ad Il. 3, 372.

*τρυφερός, ή, όν (τρυφή), *soft, delicate, tender*, Batr. 66.

τρύφος, εος, τό (θρύπτω), that which is broken off, *a piece, a fragment*, Od. 4, 508. †

τρύχω, poet. = τείρω, fut. τρύξω, to wear away, *to consume, to destroy*, οἶκον, the property, Od. 1, 248. 16, 125; metaph. *to drain, to vex, to torment, to distress.* πτωχὸν οὐκ ἄν τις καλέοι, τρύξοντά ἑ αὐτόν, no one would call a beggar, to torment himself, Od. 17, 387. Pass. Od. 1, 288. τρύχεσθαι λιμῷ, * Od. 10, 117.

Τρωαί, αἱ, only plur. *the Trojan women*, Il. 3, 384. 411. see *Τρῳός*.

Τρωάς, άδος, ἡ, a pecul. fem. to *Τρῳός, Trojan*, ἡ τροφός, h. Ven. 114; espec. with and without *γυνή*, a Trojan woman, always in the plur. Il. 6, 442.

* *τρώγλη, ἡ* (*τρώγω*) *a hole, a cave*, Batr. 52. 113.

* *Τρωγλοδύτης, ου, ὁ, that lives in holes*, the name of a mouse, Batr. 205.

* *τρωγλοδύω*, (*δύω*), *to creep into a hole* or *cave*, to dwell in a hole, only part., Batr. 35.

τρώγω, to gnaw, to crop, to chew, to nibble, spoken of mules, *ἄγρωστιν*, Od. 6, 60; † of mice, Batr. 34.

Τρωϊάς, άδος, ἡ, poet. pecul. fem. of *Τρώϊος, Trojan*, λῆΐς, Od. 13, 263; comm. in the plur. with *γυναῖκες*, Il. 9, 139. 16, 831. Subst. *the Trojan women*, Il. 18, 122.

Τρωϊκός, ή, όν, Trojan; τὸ Τρωϊκὸν πεδίον, Il. 10, 11. 23, 464, *the Trojan plain*, between the rivers Scamander and Simois, the scene of the Trojan war; also *Τρώων πεδίον*, Il. 11, 836. 15, 739; for the most part called simply *πεδίον*. This plain extended from the camp of the Greeks to the city of Ilium, and was broken by both these rivers and by several hills. In proceeding directly from the camp to the city, it was necessary to cross a ford of the Scamander. The following points in it are mentioned by Hom.: 1) The sacred oak of Jupiter, at the Scæan gate, see *φηγός*. 2) The fig-hill, see *Ἐρινεός*. 3) The watch-stand, not far from the fig-hill, see *σκοπιή*. 4) The sepulchral mound of Batieia, see *Βατίεια*. 5) The mound of Ilus, see *Ἶλος*. 6) The sepulchral mound of Æsyetes, from which the Grecian camp could be seen, Il. 2, 793. 7) The height of the plain, near the Hellespont, see *θρωσμός*. 8) The entrenchment of Hercules (*τεῖχος*), in the neighborhood of the sea, constructed by Minerva and the Trojans for the protection of Hercules, Il. 20, 145 seq. 9) The Hill of Beauty, see *Καλλικολώνη*, cf. Spohn de agro Trojan. p. 17 seq.

Τρωΐλος, ὁ, son of Priam and Hecuba, Il. 24, 257.

Τρώϊος, ίη, ϊον, ep. and Ion. for *Τρῳός, Trojan*. 1) belonging to Tros. *Τρώϊοι ἵπποι* Il. 5, 222. 23, 378. 2) peculiar to the nation, *δούρατα, Τρώϊα*, Il. 14, 262.

τρώκτης, ου, ὁ, (*τρώγω*) *a gnawer, a glutton;* as epith. of Phœnician merchants: *a cheat, a knave, a sharper*, * Od. 14, 289. 15, 406.

* *Τρωξάρτης, ου, ὁ*, (*ἄρτος*), *bread-eater*, name of a mouse, Batr. 20.

Τρῳός, ή, όν, Trojan. 1) belonging to Tros, *ἵπποι*, Il. 23, 291. 2) belonging to the nation, *Τρῳαὶ ἵπποι*, Il. 16, 393. *Τρ. κύνες*, Il. 17, 255. 273; but *Τρῳαί, αἱ*, subst., Trojan women, without iota subsc. q. v.

τρωπάω, poet. form of *τρέπω*, ep. iterat. imperf. *τρωπάσκετο*, Il. 11, 568; *to turn, to change, to alter, φωνήν*, Od. 19, 151. Mid. *to turn oneself; πάλιν τρωπᾶσθαι*, to turn back, to go back, Il. 16, 95; *πρὸς πόλιν*, Od. 24, 536; *φόβονδε*, to betake oneself to flight, Il. 15, 666.

Τρώς, Τρωός, ὁ, 1) son of Erichthonius and Astyoche, grandson of Dardanus, husband of Callirhoë, who bore him Ilus, Assaracus and Ganymedes. The part of Phrygia in which he reigned received from him the name of Troja, Il. 20, 230 seq. 2) son of Alastor, Il. 20, 462. 3) Plur. *οἱ Τρῶες*, gen. *Τρώων* (on the irregular accent see Buttm. § 43. note 4, Rost § 37. B. 1, Kühner § 264) *the Trojans*, the inhabitants of the kingdom of Troy, of whom the Dardanians were a more ancient stock. They were prob. a Pelasgian race; of their emigration to Crete Homer knows nothing, Il. 1, 152. cf. Hdt. 7, 122.

τρωτός, ή, όν (*τρώω*), *wounded, vulnerable*, Il. 21, 568. †

τρωχάω, ep. form of *τρέχω, to run*, Il. 22, 163. Od. 6, 318.

τρώω, poet. only in the pres. (theme of *τιτρώσκω*), aor 1 *ἔτρωσα*, fut. *τρώσομαι*, aor. pass. *ἐτρώθην*, Batr. 193, *to wound*, espec. *to injure, to harm, ἀλλήλους*, Od. 16, 293; *ἵππους*, Il. 23, 341; *ὅθι τρώσεσθαι* (sc. *ἱππῆς*) *ὀΐω*, where, I think, they will be wounded, Il. 12, 66; metaph. *to infatuate, to stupefy, οἶνός σε τρώει*, Od. 21, 293.

τυγχάνω, imperf. Od. 14, 231. † fut. *τεύξομαι*, aor. 2 *ἔτυχον*, ep. *τύχον*, subj. 1 sing. *τύχωμι*, also ep. aor. *ἐτύχησα*, perf. *τετύχηκα*, only intrans. 1) Trans. with gen. *to hit*, to hit a mark. *a*) Prim. with missiles, *τινός*, Il. 16, 609. 23, 857; with accus. only in connection with *βάλλειν, οὐτᾶν, νύσσειν ὅν ῥα—ὑπὸ στέρνοιο τυχήσας—βεβλήκει*, Il. 4, 106. cf. Il. 5,

582. 12, 394. 13, 371; absol. Il. 5, 287. 7, 243; and with prepos.; κατὰ ὦμον, Il. 5, 98. 579. 12, 189. *b*) Gener. *to hit, to attain, to find, to meet with, to reach*, τινός, Od. 14, 334. 19, 291; absol. Od. 21, 13, *c*.) Spoken of things: τύχε ἀμάθοιο βαθείης, he struck in the deep sand, Il. 5, 587; πομπῆς, Od. 6, 290; φιλότητος, Od. 15, 158. *d*) Absol. ὅς κε τύχῃ, whoever happened, Il. 8, 430; *to attain an end, to be fortunate*, Il. 23, 466. 2) Intrans. *to chance, to happen, to come to pass*, Il. 11, 116. πρὸν πεδίοιο διαπρύσιον τετυχήκως. extending entirely through the plain, Il. 17, 748. Od. 10, 88. *b*) Spoken of things: *to fall to one's lot, to happen to*, τινί, Il. 11, 684. Od. 14, 231. *c*) *to be casual*, with part. τύχησεν ἐρχομένη νηῦς, a ship happened along, Od. 14, 334. 19, 291.

Τῡδείδης, ου, ὁ, son of Tydeus = *Diomedes*, Il. 14, 380.

Τῡδεύς, ep. ῆος and έος, ὁ, son of king Œneus, of Calydon, in Ætolia, father of Diomedes. Because he slew his uncle Alcathous, he fled to Argos to Adrastus, who received him kindly and gave him his daughter Delphyle as a wife. He marched with Polynices to Thebes, and was slain there by Menelippus, Il. 2, 406; espec. 4, 372 seq. 5, 801 seq.

τυκτός, ή, όν, verb. adj. from τεύχω, prop. *prepared, made*. Ἀρής, τυκτὸν κακόν, an evil which men prepare for themselves, in opposition to a natural evil; an unnatural, a great evil, [accord. to Köppen, *formed of sheer* evil], Il. 5, 831, τ. κρήνη, an artificial fountain, Od. 17, 206. 2) = εὔτυκτος, *artificially wrought, well-wrought*, Il. 12, 105; δάπεδον, Od. 4, 627. 17, 169.

ΤΥΚΩ, obsol. theme of τεύχω.

τύμβος, ὁ (τύφω), prop. a place where a corpse is burned, comm. *a sepulchral mound, a hill of earth*, which was heaped up above the ashes, Il. 7, 336. 435, Od. 4, 584.

τυμβοχοή, ἡ (χέω), *the act of heaping up a mound, sepulture, interment*, Il. 21, 323, † οὐδέ τί μιν χρέω ἔσται τυμβοχοῆς, ed. Wolf, with Crates. Aristarch., whom Eustath., and among the moderns, Heyne, follow, reads τυμβοχοῆσ', shortened for τυμβοχοῆσαι; the latter, accord. to Buttm. Gr. Gram. § 305. A. 5, incorrect; cf. Thiersch Gr. § 164 2. A. 1.

Τυνδάρεος, ὁ, Att. Τυνδάρεως, *Tyndareus*, son of Œbalus and the nymph Batia; he was expelled from Sparta by his brothers, fled to Thestius to Ætolia, who gave him his daughter Leda as a wife. He was subsequently restored to Sparta by Hercules. His wife bore him Clytæmnestra, Helen, Castor, and Pollux, Od. 11, 298.

* Τυνδαρίδης, ου, ὁ, *son of Tyndareus*, espec. in the plur. οἱ Τυνδαρίδαι, *the Tyndaridæ* = Castor and Pollux, h. 16, 2. 32, 2.

τύνη, ep. and Ion. for σύ, [Il. 5, 485.]

* τύπανον, τό (τύπτω), *a stroke, a thrust, a cut*, in the plur. Il. 5, 886. †

τύπτω, aor. 1 ἔτυψα, poet. τύψα, perf. pass. part. τετυμμένος, aor. 2 pass. ἐτύπην, *to strike*. 1) Prop. with a staff, τινά, Il. 11, 561; spoken espec. of weapons used in close conflict, (opposed to βάλλειν, Il. 11, 191. 13, 288. 15, 495); *to cut, to hit, to thrust, to wound*, τινὰ φασγάνῳ, ἄορι, δουρί, ξίφεϊ, Il. 4, 531. 13, 288. 782; with double accus. τινὰ λαιμόν, Il. 13, 542; metaph. τὸν ἄχος κατὰ φρένα τύψε, pain smote him in the soul, Il. 19, 125. 2) Improp. or poet. ἅλα ἐρετμοῖς, to strike the sea with the oars, Od. 9, 104; χθόνα μετώπῳ, Od. 22, 86; ἴχνια πόδεσσι, to tread the vestiges with the feet, V., i. e. to tread in any one's footsteps, Il. 23, 764; spoken of Zephyr, βαθείῃ λαίλαπι τύπτων, sc. νέφεα, smiting them with the full tempest, Il. 11, 306. Pass. *to be struck*, ἐγχείῃσιν, Il. 13, 782; but also with accus. ἕλκεα ὅσσ' ἐτύπη, Il. 24, 421; cf. Rost Gr. § 112. 6. Kühner § 558.

* τύραννος, ὁ, prop. *lord, commander*, comm. *sovereign*, prim. spoken of Mars, with dat. ἀντιβίοισι, h. 7, 5.

* Τῡρογλύφος, ὁ (γλύφω), *cheese excavator*, the name of a mouse, Batr. 137.

τῡρός, ή, *cheese*; αἴγειος, goats' milk cheese, Il. 11, 639. Od. 4, 88.

* Τῡροφάγος, ὁ (φαγεῖν), *cheese-eater*, the name of a mouse, Batr. 226.

* Τυρσηνός, ὁ, Ion. for Τυῤῥηνός, *a Tyrrhenian*, an inhabitant of the country Tyrrhenia (*Etruria*), in Italy, h. 6, 8.

Τῡρώ, οῦς, ἡ, daughter of Salmoneus and Alcidice, wife of Cretheus. She loved the river-god Eripeus; Neptune appeared to her in the form of the river-god, and she bore to him Pelias and Neleus, Od. 2, 120. 11, 235 seq.

τυτθός, όν (later also of three endings), *small, young*, spoken of human beings, Il. 6, 222. τυτθὸς ἰοῦσα, Il. 22, 480. The neut.

sing. τυτθόν as adv. *little, a little*, espec. spoken of space, τυτθὸν ὀπίσσω, Il. 5, 443; ἀποπρὸ νεῶν, Il. 7, 334.; τυτθὸν ὑπ' ἐκ θανάτοιο φέρονται, they sail a little removed from death, i. e. scarcely, Il. 15, 628; in other connections, τυτθὸν ἔτι ζώειν, to live a little longer, Il. 19, 335; φθέγγεσθαι, to speak low, Il. 24, 170. The neut. plur. only τυτθὰ διατμῆξαι or κέασσι, to cut small, to split small, Od. 12, 174. 388.

Τυφάων, ονος, ὁ, poet. pecul. ep. for Τυφῶν, see Τυφωεύς.

τυφλός, ή, όν, *blind*, Il. 6, 139. † h. Ap. 172.

Τυφωεύς, έος, ὁ, ep. contr. Τυφώς, in Hom. gen. Τυφωέος, dat. Τυφωέϊ, Il. 2, 782. 783; also Τυφάων, only in the accus. Τυφάονα, h. Ap. 306. 352; in prose Τῦφῶν, ῶνος, prop. *that smokes*, from τύφω, the symbol of volcanoes and storms. According to Il. 2, 780, a giant who lay in the land of the Arimi in Cilicia, under the earth. In Hes. Th. 820 seq. he is described as a monster having a hundred dragon heads vomiting flames, whom Gæa (Terra) bore to Tartarus and sent against Jupiter when he hurled the Titans into Tartarus. After a long contest, Jupiter dashed him down to Tartarus. A later fable calls Cilicia his birth-place; after he was conquered by Jupiter in a battle here, he fled into Sicily, where that deity hurled Ætna upon him, Pind. Pyth. 1, 32; cf. Ἄριμα.

ΤΥΧΕΩ, an assumed theme to some tenses of τυγχάνω.

* τύχη, ἡ, *fate, chance, destiny*, espec. *good fortune*, first found h. 10, 5.

* Τύχη, ἡ, daughter of Oceanus, h. Cer. 420.

Τῦχίος, ὁ (the maker, from τεύχω), a famous artist of Hylæ in Bœotia, Il. 7, 220.

τῷ, prop. dat. sing. from τό, often used absol. 1) *in this way*, frequently in the apodosis, *then*, Il. 2, 373. 4, 290. Od. 1, 239. 3, 258. cf. Nitzsch ad loc. 2) *therefore*, Il. 2, 250. Od. 2, 254. 7, 25.

τώς, adv. poet. = ὥς, οὕτως, *thus*, Il. 2, 330. 3, 415. 14, 48. Od. 18, 271. 19, 234. Accord. to Apollon. de Adverb. p. 582. 17, τώς is correct only when it correlates to ὥς, as in Il. 3, 415. In other places he read θ' ὥς, and so reads Spitzner after good MSS., Il. 2, 330. 14, 48.

Υ.

Υ, the twentieth letter of the Greek alphabet, and the sign of the twentieth book.

Ὑάδες, ων, αἱ, *the Hyades*, accord. to the Schol. from ὕω, that rain, *Pluviæ*, or from their similarity to the letter Υ, a constellation, consisting of four stars of the third and some of the fourth magnitude, in the head of Taurus, the rising of which brought rain, Il. 18, 486. The name has also been derived from ὗς, *Sucula*, the constellation being conceived of as a herd of wild boars, cf. Gell. XIII. 9; and Nitzsch ad Od. 5, 272.

ὑακίνθινος, η, ον (ὑάκινθος), *of the color of hyacinth, hyacinthine*, ἄνθος, Od. 6, 231. 23, 158; see ὑάκινθος.

ὑάκινθος, ὁ (in Hom. in gender not indicated), *the hyacinth*, prob. *the blue swordlily* (*iris germanica* Linn.), or *the larkspur* (*delphinum ajacis* L.), Il. 14, 348. † h. Cer. 7, 426. h. 17, 25. Theocritus X. 28, calls it black; hence the poet compares to it the dark hair of Ulysses, Od. 6, 231. cf. Voss ad Virg. Ecl. 3, 106. The flower had nothing in common with our hyacinth.

Ὑάμπολις, ιος, ἡ, a town in Phocis on the Cephisus, between Opus and Orchomenus. Its name is compounded of Ὑάντων πόλις, having been built by the Hyantes, the original inhabitants of Bœotia, who were driven by Cadmus to Phocis, Il. 2, 521.

ὑββάλλειν, ep. for ὑποβάλλειν.

ὑβρίζω (ὕβρις), only part. pres. *to be insolent* or *arrogant* (in word or deed); spoken espec. of men, to satisfy one's unbridled desires, *to be wicked, to behave in a contumelious* or *violent manner*, Od. 1, 227. 3, 207. 17, 588. 2) Trans. τινά, *to do* one *wrong*, to abuse any one, to insult him, Il. 11, 695. Od. 20, 170.

ὕβρις, ιος, ἡ (akin to ὑπέρ), *arrogance, insolence, wickedness*, any violence arising from the consciousness of power or from the pre-

ponderance of sensual desires, Od. 14, 262; spoken espec. of the suitors, Od. 1, 368. 4, 321; with *βίη*, Od. 15, 329. 17, 565. 2) *wickedness* towards others, *violence, abuse*, Il. 3, 203. 214.

ὑβριστής, οῦ, ὁ (*ὑβρίζω*), *an arrogant person, an insolent, wicked*, or *violent man, ἀνήρ*, Il. 13, 633. In opposition to *δίκαιος, φιλόξεινος*, Od. 6, 120. 9, 175. h. Ap. 279.

ὑγιής, ές, gen. *έος*, *healthy, sound, vigorous, well*, metaph. *μῦθος*, a healthful word (an useful, salutary thought), Il. 8, 524. †

ὑγρή, ἡ, see *ὑγρός*.

ὑγρός, ή, όν (*ῦω*), 1) *wet, moist, fluid, ὑγρὰ κέλευθα*, the watery paths, poet. for the sea, Od. 3, 71; hence subst. *ἡ ὑγρή, the waters*, poet. for the sea, Il. 10, 27; connected with *τραφερή*, Il. 14, 308. Od. 20, 98; *ἄνεμοι ὑγρὸν ἀέντες*, moist blowing winds, Od. 5, 478. 2) Metaph. *languishing, πόθος*, h. 18, 33.

ὑδατοτρεφής, ές, gen. *έος* (*τρέπω*), *nourished in the water, loving the water*, epith. of the poplar, Od. 17, 208. †

Ὕδη, ἡ, a town on the Tmolus in Lydia, accord. to the Schol. the later *Sardis*, Il. 20, 385.

ὑδραίνω (*ὕδωρ*), only aor. 1 mid. part. *ὑδρηνάμενος, to water*, mid. *to wash oneself, to bathe oneself*, * Od. 4, 750. 759. 17, 48. 58.

ὑδρεύω (*ὕδωρ*), only pres. and imperf. *to dip* or *fetch water*, Od. 10, 105. Mid. *to dip* or *bring water for oneself*, * Od. 7, 131. 17, 206.

ὑδρηλός, ή, όν (*ὕδωρ*), *watery, moist, wet*, Od. 9, 133. † h. Ap. 41.

**Ὑδρομέδουσα, ἡ* (*μέδουσα*), *the water-queen*, name of a frog, Batr. 19.

ὕδρος, ὁ (*ὕδωρ*), *the water-snake*, Il. 2, 723. † Batr. 81.

**Ὑδρόχαρις, ὁ* (*χαίρω*), *a friend of the water*, a frog's name, Batr. 224.

ὕδωρ, ὕδατος, τό (*ῦω*), *water*; originally prob. rain-water, as Il. 16, 385; plur. *ὕδατα, waters*, only once, Od. 13, 109; proverb. *ὕδωρ καὶ γαῖαν γενέσθαι*, see *γαῖα*. (*υ* prop. short, but also long in the arsis, conf. Herm. ad h. Cer. 382.)

ὑετός, ὁ (*ῡ, ῦω*), *rain, a shower*, Il. 12, 133. †

υἷα, υἱάσι, see *υἱός*.

ϒΙΕΤΣ, a form of *υἱός*, obsol. in the nom. from which oblique cases are formed.

υἱός, ὁ (from this form there occur in Hom. besides the nom. sing., the gen. and accus. sing., and the gen. and dat. plur. The accus. plur. *υἱούς*, as a *varia lectio*, Il. 5, 159. Besides the ep. language declined the obl. cases after two themes: *ϒΙΣ* and *ϒΙΕΤΣ*, gen. *υἷος* and *υἱέος*, dat. *υἷι* and *υἱεῖ, υἱῆϊ*, accus. *υἷα* and *υἱέα*, Il. 13, 350; nom. plur. *υἷες, υἱεῖς* and *υἱῆες*, in the dat. plur. only *υἱάσι*, Il. 5, 463. Od. 3, 387; *a son*, often *υἷες Ἀχαιῶν* = *Ἀχαιοί*; [once *υἷες Λαπιθάων* = *Λαπίθαι*, Il. 12, 128.] (The diphthong *υι* is sometimes used as short, Il. 6, 130. 17, 575), see Thiersch Gram. § 185. 25. [Buttm. § 58. p. 101.]

υἱωνός, ὁ (*υἱός*), *a child's child, a grandson*, Il. 2, 666. Od. 24, 515.

ὑλαγμός, ὁ (*ὑλακτέω*), *the act of barking, a howl*, Il. 21, 575. †

Ὑλακίδης, ου, ὁ, son of Hylacus, whom Ulysses pretends to be, Od. 14, 204.

ὑλακόμωρος, ον (*ῠ*), poet. *always* or *frequently barking, κύνες*, * Od. 14, 29. 16, 4. On the doubtful derivation of the termination *μωρος*, see *ἐγχεσίμωρος*. [Cf. Jahrb J. and K. under *ἐγχεσίμωρος*, p. 259.]

ὑλακτέω, poet. *ὑλάω* (*ῡ*), *to bark*, spoken of dogs, Il. 18, 586; metaph. of wrath of heart, *κραδίη οἱ ἔνδον ὑλάκτει* ('the heart within him howled,' V.), Od. 20, 13, 16.

ὑλάω and *ὑλάομαι*, depon. mid. poet. form of *ὑλακτέω, to bark*, act. Od. 16, 9. Mid. Od. 16, 162. 2) Trans. *to bark at, τινά*, * Od. 16, 5. 20, 15.

ὕλη, ἡ (*ῡ*), 1) *a forest, a wood*, Il. 5, 52. Od. 5, 63. 2) *fallen wood, building timber, fire-wood*, Il. 23, 50. 111. Od. 9, 234. 3) *the ballast* of a ship, prob. properly wood, brushwood, then rubbish, Od. 5, 257.

Ὕλη, ἡ, pros. *αἱ Ὕλαι*, a little town in Bœotia on the lake Copais, in the time of Strabo destroyed, Il. 2, 500. 5, 708. 7, 221. (*ὕ* is short in Il. 5, 708. 7, 221; hence some critics would write *Ὕδη*.)

ὑλήεις, εσσα, εν (*ῡ, ὕλη*), *woody, abounding in wood, wooded, χῶρος*, Il. 10, 362; *νῆσος*, Od. 10, 308. h. 13, 5; as adj. of two endings, Od. 1, 246.

Ὕλλος, ὁ, a river in Ionia, which rises in Lydia, and flows into the Hermus, Il. 20, 392.

ὑλοτόμος, ον (*ῡ, τέμνω*), *wood-felling, wood-cutting, πέλεκυς*, Il. 23, 114; spoken of men, * Il. 23, 123.

ὑμεῖς (ῡ), plur. of the personal pron. of the second person. Of the common form Hom. uses only, in addition, the dat. ὑμῖν. Nom. Æol. and ep. ὔμμες, gen. Ion. ὑμέων, ep. ὑμείων, dat. Æol. and ep. ὔμμι(ν) and ὔμμ', Il. 10, 551; accus. Ion. ὑμέας, Æol. and ep. ὔμμε. (The gen. ὑμέων, and accus. ὑμέας, are often dissyllabic); *you, your*, with a collective sing. Od. 12, 81. 82; cf. Thiersch § 204. 9, Rost. Dial. 44. Kühner, § 301.

ὑμέναιος, ὁ (ὕμνος), *a bridal song, the hymeneal song*, which the companions of the bride sung in conducting the bride to the house of the bridegroom, Il. 18, 493. †

ὑμέτερος, η, ον (ῡ, ὑμεῖς), *your*, ὑμέτερόνδε, to your house, ep. Il. 23, 86.

ὔμμε, ὔμμες, ὔμμι, see ὑμεῖς.

* ὑμνέω (ὕμνος), *to celebrate, to praise, to extol*, with accus., h. Ap. 19, 190. h. 8. 1.

ὕμνος, ὁ, 1) *a song a melody*, ὕμνος ἀοιδῆς = οἶμος ἀοιδῆς, the melody of the song, Od. 8, 429. † 2) *a song, a hymn*, h. Ap. 161. 8, 19.

ὑμός, ή, όν (ῡ), Dor. and ep. for ὑμέτερος, *your*, Il. 5, 489. Od. 1, 375.

ὑπάγω (ἄγω), only imperf. 1) *to lead under*, ἵππους ζυγόν, the horses under the yoke, Il. 16, 148. 23, 291; ἡμιόνους, to harness, Od. 6, 73. 2) *to lead away from under, to convey away*, τινὰ ἐκ βελέων, Il. 11, 163.

ὑπαείδω, ep. for ὑπᾴδω, *to sing in addition*, in tmesis, Il. 18, 570; see ἀείδω.

ὑπαί, ep. for ὑπό.

* ὑπαιδείδοικα, see ὑποδείδω.

ὑπαιθά, adv. (ὑπό), 1) *away from under, sidewise*, Il. 15, 520. 21, 271. 2) As prep. with gen. *along by, sidewise from* any one, Il. 18, 421.

ὑπᾱΐσσω, poet. (ἀΐσσω), fut. ὑπαΐξω, part. aor. ὑπαΐξας, *to leap* or *to rush from under*, with gen. βωμοῦ, forth from under the altar, Il. 2, 310. 2) With accus. spoken of the fish, φρῖχ' (i. e. φρῖκα) ὑπαΐξει, ed. Wolf, he will rush up to the agitated wave ['rippled surface,' Cowp.], (to devour the fat of Lycaon), Il. 21, 126; cf. φρίξ. Heyne and Bothe: ὑπαλύξει φρῖχ', he will escape from the rippling flood (viz. into the deep), when he has satiated himself, cf. Bothe. This explanation contravenes the sense. The main thought is: the fishes will devour thee; in order to do this, the fish must come up from beneath to the floating corpse; this is expressed by ὑπαΐξει, but not by ὑπαλύξει, cf. Spitz. ad loc.

ὑπακούω (ἀκούω), aor. ep. ὑπάκουσα, infin. ὑπακοῦσαι, *to hear to*, Il. 8, 4; in tmesis. 2) to give ear to, or *to answer*, * Od. 4, 283. 10, 83.

ὑπαλεύομαι, depon. mid. poet. (ἀλεύω). aor. part. ὑπαλευάμενος, *to avoid, to escape* with accus. θάνατον, Od. 15, 275. †

ὑπάλυξις, ιος, ἡ (ὑπαλύσκω), the *act of avoiding, escaping, fleeing*, Il. 22, 270. Od. 23, 287.

ὑπαλύσκω (ἀλύσκω), fut. λύξω, Batr. 97; aor. ep. ὑπάλυξα for ὑπήλ., part. ὑπαλύξας, *to avoid, to escape, to fly*, with accus. τέλος θανάτοιο, Κῆρας, Il. 11, 451. Od. 4, 512; ἀϊλλας, Od. 19, 189; χρεῖος, to escape a debt, i. e. not to pay, Od. 8, 355.

ὑπαντιάω (ἀντιάω), aor. 1 part. ὑπαντιώσας, *to come against* or *meet unexpectedly*, absol. Il. 6, 17. †

ὔπαρ, τό, only nom. accus., *a real appearance* in a state of wakefulness, οὐκ ὄναρ, ἀλλ' ὕπαρ, not a dream, but a reality, * Od. 19. 547. 20, 90.

ὑπάρχω (ἄρχω), aor. subj. ὑπάρξῃ, *to begin, to do first*, Od. 24, 286. †

ὑπασπίδιος, ον (ἀσπίς), *under the shield, covered by the shield*, from this neut. plur. ὑπασπίδια as adv., with προποδίζειν and προβιβᾶν, * Il. 13, 158. 807. 16, 609.

ὕπατος, η, ον (from ὕπερ for ὑπέρτατος), *the highest, most exalted, supreme*, often epith. of Jupiter, Il. 5, 756; and Od. ἐν πυρῇ ὑπάτῃ, upon the highest part of the funeral pile, Il. 23, 165. 24, 787.

ὑπέασι, see ὕπειμι.

ὑπέδδεισαν, see ὑποδείδω.

ὑπέδεκτο, see ὑποδέχομαι.

ὑπεθερμάνθη, see ὑποθερμαίνω.

ὑπείκω, ep. also ὑποείκω (εἴκω), fut. ὑποείξω, aor. ὑπόειξα, fut. mid. ὑπείξομαι and ὑποείξομαι, Il. 23, 602. 1) *to yield, to retire from*, τινὶ ἕδρης, to retire from a seat for any one, Od. 16, 42; with gen. alone, νεῶν, to go away from the ships, Il. 16, 305. *b*) With accus. χεῖράς τινος, to escape one's hands, Il. 15, 227. 2) Metaph. *to yield, to submit to, to comply with*, to obey, τινί, Il. 15, 211. 23, 602. Od. 12, 117; τινί τι, to yield to any one in any respect, Il. 1, 294. 4, 62. (The fut. mid. is in use, equivalent to the fut. act.)

ὕπειμι (εἰμί), pres. 3 plur. Ion. ὑπέασι, *to*

be under, μελάθρῳ, to be under a roof, Il. 9, 204; πολλῇσι (ἵπποις), under many were colts, Il. 11, 681; in tmesis, Od. 1, 131.

ὑπείρ, poet. for ὑπέρ.

ὑπειρέχω, poet. for ὑπερέχω.

ὑπείροχος, ον, poet. for ὑπέροχος.

Ὑπειροχίδης, ου, ὁ, son of Hyperochus = Itymoneus, Il. 11, 673.

Ὑπείροχος, ὁ, poet. for Ὑπέροχος, a Trojan, slain by by Ulysses, Il. 11, 335.

Ὑπείρων, ονος, ὁ, a Trojan, slain by Diomedes, Il. 5, 144.

ὑπέκ, before a vowel ὑπέξ (ὑπό, ἐκ), in the Il. ed. Wolf ὑπ' ἐκ. 1) Prepos. with gen. *from under, out from under, forth from beneath*, Il. 5, 854. 13, 89. 15, 628; see τυτθόν. 2) Adv. Od. 3, 175.

ὑπεκπροθέω, poet. (θέω), only pres. *to run forth from beneath*, Il. 21, 604. Od. 8, 125. *b*) With accus. *to run before, to outstrip*, Il. 9, 506.

ὑπεκπρολύω, Hom. (λύω), aor. 1 ὑπεκπρολῦσα, *to loose from under*, ἡμιόνους ἀπήνης, to unharness the asses from the carriage, Od. 6, 88. †

ὑπεκπρορέω (ῥέω), *to flow out from under*, Od. 6, 88. †

ὑπεκπροφεύγω (φεύγω), aor. 2 ὑπεκπροφύγοιμι, and part. ὑπεκπροφυγών, *to escape from under, to escape secretly*, absol. Il. 20, 147. 21, 44. Od. 20, 43; with accus. Χάρυβδιν, Od. 12, 113.

ὑπεκσαόω, ep. (σαόω), aor. 1 ὑπεξεσάωσα, *to save* or *deliver from unperceived*, τινά, Il. 23, 292. †

ὑπεκφέρω (φέρω), imperf. poet. ὑπέκφερον, aor. ὑπήνεικα, Il. 8, 883. 1) *to bear away from under* or *secretly*, τινὰ πολέμοιο, to withdraw any one from the war, Il. 5, 318. 377. 885; gener. *to bear away*, spoken of horses, Od. 3, 496. 2) *to convey any thing away*, σάκος, Il. 8, 268.

ὑπεκφεύγω (φεύγω), aor. 2 ὑπεξέφυγον, and ep. ὑπέκφυγον, infin. poet. ὑπεκφυγέειν, *to flee secretly from*, gener. *to escape, to flee*, Il. 8, 243. 20, 191; with accus. Κῆρα, ὄλεθρον, φέεθρα, Il. 5, 22. 6, 57. 16, 687. Od. 9, 286; (in Od. 3, 175; ὑπέκ is adv.)

ὑπεμνήμυκε, see ὑπημύω.

ὑπένερθε and ὑπένερθεν, adv. (ἔνερθε), 1) *beneath, below*, Il. 13, 30; espec. in the lower world, Il. 3, 278. Od. 10, 353. 2) With gen. *under*, ποδῶν ὑπένερθε, Il. 2, 150; ὑπέν. Χίοιο, Od. 3, 172.

ὑπέξ, see ὑπέκ.

ὑπεξάγω (ἄγω), only aor. optat. ὑπεξαγάγοι, *to lead out under* or *secretly*, espec. out of danger, τινὰ οἴκαδε, Od. 18, 147. †

ὑπεξαλέομαι (ἀλέομαι), only aor. infin. ὑπεξαλέασθαι, *to escape secretly, to avoid*, with accus. χεῖρας, Il. 15, 180. †

ὑπεξαναδύω (δύω), aor. 2 ὑπεξαναδύς, intr. *to emerge from beneath*, or *unobserved*, with gen. ἁλός, from the sea, Il. 13, 352. †

ὑπέρ, ep. also ὑπείρ (the latter when the last syllable must be long before a vowel, ὑπεὶρ ἅλα), I) Prepos. with gen. and dat. ground signif. *over* (super). *A*) With gen. 1) Of place: *a*) in indicating motion over a place or object, *away, over, above*, ὑπὲρ τοίχων καταβῆναι, Il. 15, 382; cf. 20, 279; ὑπὲρ οὐδοῦ βῆναι, Od. 17, 575. *b*) In indicating continuance over a place: *above, upon, on the upper side*, ὑψοῦ ὑπὲρ γαίης ἔχειν, to hold high above the earth, Il. 13, 200; ὑπὲρ μαζοῖο, Il. 4, 528. Od. 1, 137; hence also: ὑπὲρ κεφαλῆς στῆναί τινι, to stand above any one's head, i. e. to stand behind the head, Il. 2, 20. Od. 4, 803. *β*) *over, beyond*, ὑπὲρ τάφρου, Il. 18, 228. 23, 73. Od. 13, 257. 2) In causative relations, almost always like περί: *a*) in assigning the cause, as if still local: *for, for any one's good*; in expressions of protection and defence, τεῖχος τειχίσσασθαι νεῶν ὑπέρ, for the ships, Il. 7, 449; ῥέζειν τι ὑπὲρ Δαναῶν, Il. 1, 444. *b*) With verbs of praying, *by* any one, *for one's sake*, λίσσεσθαι ὑπὲρ τοκέων, ὑπὲρ ψυχῆς καὶ γούνων σῶν, Il. 15, 660. 665. 22, 338. Od. 15, 261. *c*) Gener. in indicating a reference of any kind: *of, about*, ὑπὲρ σέθεν αἴσχε' ἀκούω, Il. 6, 521. *B*) With accus. 1) Spoken of place, in indicating motion over an object: *away*, with the idea of accomplishment, *away over, over*; ὑπὲρ ὦμον, Il. 5, 16; ὑπὲρ ἅλα, Il. 22, 227. Od. 3, 73. *b*) Spoken of measure: *beyond, against*, only metaph. ὑπὲρ αἶσαν, against propriety, Il. 3, 59; ὑπὲρ μοῖραν, against fate, Il. 20, 336; ὑπὲρ θεόν, Il. 17, 327. II) In composition, it expresses the signif. of the prepos. and also the idea of excess, of exaggeration.

ὑπερᾱής, ές, poet. (ἄημι), *blowing from above*, ἄελλα, Il. 11, 297. †

ὑπεράλλομαι, depon. mid. (ἄλλομαι), part. ep. sync. aor. ὑπερᾶλτο, part. ὑπεράλμενος, *to leap over*, αὐλῆς, Il. 5, 138. 2) *to leap over*,

with accus. *στίχας*, to leap over the ranks, * Il. 20, 327.

ὑπερβαίνω (*βαίνω*), aor. 2 *ὑπερέβην*, 3 sing. ep. *ὑπέρβη*, 3 plur. ep. *ὑπέρβασαν*, ep. for *ὑπέρβησαν*, 3 sing. subjunct. *ὑπερβήῃ*, ep. for *ὑπερβῇ*, 1) *to stride over, to mount over, to go over*, with accus. *τεῖχος*, Il. 12, 468; *οὐδόν*, Od. 8, 80. 16, 41. h. Merc. 20. 2) Metaph. *to overstep*, absol. *to transgress, to commit a fault*, Il. 9, 501.

ὑπερβάλλω, ep. also *ὑπειρβ.* (*βάλλω*), aor. 2 *ὑπειρέβαλον*, Il. 23, 637, and *ὑπέρβαλον*, without augm. 1) *to cast over*, with accus. *σήματα πάντων*, to cast beyond all the marks, Il. 23, 843; spoken of the stone of Sisyphus: *ἄκρον ὑπερβάλλειν*, to cast it upon the summit, Od. 11, 597; rarely with gen. *τόσσον παντὸς ἀγῶνος ὑπέρβαλε*, he cast (the ball) so far beyond the whole circle, Il. 23, 847. 2) *to cast beyond* any one, *τινὰ δουρί*, i. e. to excel any one in casting the spear, Il. 23, 637.

ὑπέρβασαν, see *ὑπερβαίνω*.

ὑπερβασίη, *ἡ* (*ὑπερβαίνω*), prop. *overstepping*, always metaph. *transgression, wickedness, impiety, insolence*, Il. 3, 102. Od. 3, 206; plur. Il. 23, 589; and often.

ὑπερβήῃ, see *ὑπερβαίνω*.

ὑπέρβιος, *ον* (*βία*), *haughty*, comm. in a bad sense, *insolent, violent, overbearing*, *θυμός*, Il. 18, 262; *ὕβρις*, Od. 1, 368. Neut. *ὑπέρβιον*, as adv. *haughtily, overbearingly*, Il. 17, 19.

* Ὑπερβόρεοι, *οἱ*, pros. Ὑπερβόρειοι, *the Hyperboreans*, a fabulous people said to dwell beyond the north wind, and whose country was conceived of as a paradise, h. 6, 26. Pindar Pyth. 10, 49, places it upon the Ister; Hdt. 4, 13, beyond Scythia.

ὑπερδεής, *ές*, gen. *έος* (*δέος*), *ὑπερδέα*, ep. for *ὑπερδέα*, see Thiersch Gram. § 293; *exalted above fear, unterrified*, *δῆμος*, Il. 17, 330. † Thus Eustath. (*ἀπτόητος*); and Voss, *fear-despising*. Still other Gramm., as Apoll., derive it from *δέω*, and explain it, *far less* (*ὑπερδέοντα*).

Ὑπέρεια, *ἡ*, 1) a fountain in the town of Pheræ in Thessaly, Il. 2, 734. 6, 451. 2) the ancient abode of the Phæaces, before they emigrated to Scheria, Od. 6, 4. Accord. to this passage, it is in the vicinity of the Cyclopes; hence the ancient critics, for the most part, take it to be a town of Sicily, and particularly for the later *Camarina*.

ὑπερείπω (*ὑπό*, *ἐρείπω*), aor. 2 *ὑπήριπον*, prop. to demolish by mining; only in the aor. 2, *to undermine, to overthrow*, Il. 23, 691. †

ὑπερέπτω (*ὑπό*, *ἐρέπτω*), imperf. *ὑπέρεπτε* without augm., to eat away beneath, then gener. *to take away from beneath*, spoken of a river: *κονίην ποδοῖιν*, to wash away the sand beneath the feet, Il. 21, 271. †

ὑπερέσχεθον, see *ὑπερέχω*.

ὑπερέχω, poet. *ὑπειρέχω*, always imperf., Il. 2, 426 (*ἔχω*), aor. 2 *ὑπερέσχον*, poet. lengthened *ὑπερέσχεθον*, Il. 11, 735. 1) Trans. *to hold above; τί τινος*, any thing above another, *σπλάγχνα, Ἡφαίστοιο*, Il. 2, 426; espec. for protection, *χεῖρα* or *χεῖράς τινι*, to hold the hand over any one, to shelter him, Il. 4, 249. 5, 433. Od. 14, 184; and instead of dat. with gen. Il. 9, 420. 687. 2) Intrans. *to project, to be prominent*, with gen. Il. 3, 210. *b*) *to rise above*, spoken of the sun, *γαίης*, Il. 11, 735; of a star, Od. 13, 93.

ὑπέρη, *ἡ*, *a sail-yard rope*, in the plur. the ropes fastened to both ends of the yard and to the mast, which served to turn the sail, Od. 5, 260. †

ὑπερηνορέω (*ὑπερήνωρ*), only part. pres. *to have a haughty spirit, to be insolent*, in a bad sense, Il. 4, 173. 13, 258; espec. in the Od. spoken of the suitors, and also strengthened by *κακῶς* (V., full of insolent vileness), Od. 2, 266. 4, 766.

ὑπερήνωρ, *ορος*, *ὁ* (exceedingly manly), son of Panthous, slain by Menelaus, Il. 14, 616. 17, 24.

Ὑπερησίη, *ἡ*, a town in Achaia, accord. to Paus. the later *Ægeira*, Il. 2, 573. Od. 15, 254.

ὑπερηφανέω (*φαίνω*), only part. *to exalt oneself above others, to be insolent, to be proud*, Il. 11, 694. †

ὕπερθε, before a vowel *ὕπερθεν*, 1) Adv. (*ὑπέρ*), *from above*, espec. from heaven, Il. 7, 101. Od. 24, 344. h. Cer. 101; gener. *above, in the upper part*, Il. 2, 218. 5, 122. Od. 16, 47.

ὑπερθορέειν, see *ὑπερθρώσκω*.

ὑπερθρώσκω (*θρώσκω*), only fut. *ὑπερθορέομαι*), ep. and Ion. for *ὑπερθοροῦμαι*, and aor. 2 ep. *ὑπέρθορον*, infin. ep. *ὑπερθορέειν*, *to leap over, to leap away over*, with accus. *τάφρον*, Il. 8, 179; *ἑρκίον*, * Il. 9, 475; absol. Il. 12, 53.

ὑπέρθῡμος, *ον* (*θυμός*), *exceedingly spirited, noble-hearted, magnanimous*, epith. of

heroes and of an entire people, always in a good sense, Il. 2, 746. Od. 16, 326. Voss takes it often in a bad sense, and translates *haughty, proud*, Il. 4, 365. 5, 881; *insolent*, Od. 11, 269.

ὑπερθύριον, τό (θύρα), *the lintel* of a door-frame, opposed to οὐδός, Od. 7, 90. †

ὑπερίημι (ἵημι), fut. ὑπερήσω, *to cast beyond, to excel*, viz. δίσκον, Od. 8, 198. †

ὑπερικταίνομαι, *to move oneself quickly*, from which πόδες ὑπερικταίνοντο, Od. 23, 3, † (the feet tripped nimbly, V.) According to Aristarch in Apoll. ἄγαν πάλλοντο from ὑπό and ἐρικταίνοντο, or accord. to Eustath. also = ὑπερεξετείνοντο, i. e. ἄγαν ἴκνοῦντο from ἴκταρ. The readings ὑποακταίνοντο and ὑπερακταίνοντο are to be rejected.

Ὑπερῑονίδης, ου, ὁ, son of Hyperion = *Helios*, Od. 12, 176.

Ὑπερίων, ίονος, ὁ, 1) son of Uranus and Gœa [Cœlus and Terra], one of the Titans, who from Thea begat Helios, Selene, and Aurora, Hes. Theog. 371. h. Cer. 26. cf. h. 31, 3. 2) It stands as a patronymic epith. Il. 8, 480. Od. 1, 8, Ὑπερίων Ἥλιος (like Ζεὺς Κρονίων), son of Hyperion, according to Eustath. for euphony's sake shortened fr. Ὑπεριονίων, conf. Μολίων. This explanation is confirmed by Od. 12, 133. 176. Others would explain it according to the derivation from ὑπὲρ ἰών, *that goes over us*, conf. Nitzsch ad Od. 1, 8.

ὑπερκαταβαίνω (βαίνω), aor. 2 ὑπερκατέβην, *to descend over, to go over*; with accus. τεῖχος, over the wall, * Il. 13, 50. 87.

ὑπερκύδαντας, poet. defect. accus. plur. from a nomin. ὑπερκύδας, αντος, ὁ, *exceedingly famed, very glorious*, * Il. 4, 66. 71. (Accord. to Schol. a part. aor. 1 from an old word κύδω, κυδαίνω, whence κύδας, like γήμας; some take it as an adj. ὑπερκυδᾶς, Dor. for ὑπερκυδῆς, contr. from ὑπερκυδήεις, hence prop. to be accented ὑπερκυδάντας, cf. Spitzner ad loc.)

* **ὑπερκύπτω** (κύπτω), fut. ψω, *to bend oneself over*, Ep. 14, 22.

* **ὑπερμενέτης, ὁ**, poet. for ὑπερμενής, h. 7, 1; in the accus. ὑπερμενέτα.

ὑπερμενέω, poet. *to be superior in vigor* or *strength*, only pres. part. ὑπερμενέοντες, Od. 19, 62; † from

ὑπερμενής, ές, gen. έος (μένος), *superior in strength, powerful, almighty*, epith. of Jupiter and of kings, Il. 2, 116. 8, 236. Od. 13, 205.

ὑπέρμορον, poet. adv. (μόρος), *beyond fate, contrary to fate*, i. e. more than fate allots or from the beginning appoints to man, Il. 20, 30. 21, 517. Od. 1, 34; once ὑπέρμορα, as if formed from an adj. ὑπέρμορος, Il. 2, 155. cf. Μοῖρα. (Prop. ὑπὲρ μόρον should be written separately, as ὑπὲρ μοῖραν, αἶσαν, but they were joined for euphony, see Nitzsch ad Od. 1, 34.)

ὑπεροπλίη, ἡ, poet. (ὑπέροπλος), only in the plur. *arrogance*, espec. in reference to prowess in arms, gener. *pride, haughtiness*, Il. 1, 205. † (ι long.)

ὑπεροπλίζομαι, poet. depon. mid. (ὑπέροπλος), *to behave oneself haughtily, to act insolently*, hence with accus. *to disdain, to despise*, οὐκ ἄν τίς μιν ἀνὴρ ὑπεροπλίσσαιτο, no man could despise it (the dwelling), Od. 17, 268. † (Schol. Vulg. and Eustath. ὑπερηφανήσειεν.) This explanation only Buttm. in Lexil. II. p. 215, approves. Accord. to Aristarch. on the contrary (cf. Apoll.), = νικήσειεν, *to subdue* or *take by force of arms*, [No man should e'er achieve by force his entrance here, Cowp.]

ὑπέροπλος, ον, poet. (ὅπλον), *haughty, insolent*, only neut. sing. as adv. ὑπέροπλον εἰπεῖν, * Il. 15, 185. 17, 170.

ὑπέροχος, ον (ἔχω), ep. ὑπείροχος, *projecting, prominent, distinguished*, with gen. ἄλλων, above others, * Il. 6, 208. 11, 784; absol. h. 11, 2.

ὑπερπέτομαι, depon. mid. (πέτομαι), aor. 2 ep. 3 sing. ὑπέρπτατο, *to fly over, to fly beyond*, Il. 13, 408. 22, 275; with accus. σήματα, to fly beyond the marks, Od. 8, 192.

ὑπερρήγνυμι, see ὑποῤῥήγνυμι.

ὑπερσχεθεῖν, a lengthened aor. of ὑπερέχω, q. v.

ὑπέρτατος, η, ον, poet. (prop. superl. of ὑπέρ), *uppermost, highest*. κεῖτο ὑπέρτατος, it (the stone) lay uppermost, * Il. 12, 381; ἦστο—ὑπέρτατος ἐν περιωπῇ, Il. 23, 457.

ὑπερτερίη, ἡ (ὑπέρτερος), *the highest part* of a carriage, on which the burden was carried, Od. 6, 70. †

ὑπέρτερος, η, ον (prop. compar. from ὑπέρ), *upper, that is above*. κρὲ' ὑπέρτερα, the upper flesh, in opposition to σπλάγχνα, Od. 3, 65. 470. 2) *higher, superior, more excellent, more exalted*, εὖχος, Il. 11, 290. 12, 437; γενεῇ, in race, Il. 11, 786.

ὑπερφίαλος, η, ον, only in a metaph. signif. *haughty, proud, insolent*, often an epith. of the suitors, Od. 1, 134. 2, 310; of the Cyclopes, Od. 9, 10; of the Trojans, Il. 3, 106. 13, 621; θυμός, a haughty spirit, Il. 15, 94. 23, 611; ἔπος, Od. 4, 503. Antinous uses it, Od. 21, 289, of himself and the suitors, to the supposed beggar, where it signifies *proud, haughty:* (Art thou not content, that thou feastest quietly amongst us haughty ones?) Adv. ὑπερφιάλως, *haughtily, insolently*, Od. 1, 227. 4, 663; gener. *excessively, exceedingly*, Il. 13, 293. Od. 17, 481. (The deriv. is doubtful; the ancients, Schol. Vulg. ad Od. 1, 134, Etym. Mag., derived it from φιάλη, a dish, hence that which runs over the brim of the dish, *excessive;* Buttm. Lexil. II. 209, derives it with Damm from φυή, hence prop. ὑπερφύαλος, *supernatural*, that places oneself above all; Nitzsch ad Od. 4, 663, prop. = ὑπερφυής, *overgrown*, that overgrows oneself and others; according to Passow, poet. for ὑπερβίαλος = ὑπέρβιος.)

ὑπερφιάλως, adv. see ὑπερφίαλος.

ὑπέρχομαι, depon. mid. (ὑπό, ἔρχομαι), aor. 2 ὑπῆλυθον, 1) *to go under, to go in* (*subire*), with accus. θάμνους, δῶμα, Od. 5, 476. 12, 21. 2) Metaph. of mental states, *to enter unobserved, to steal upon.* Τρῶας τρόμος ὑπῆλυθε γυῖα, trembling seized the Trojans in the limbs, Il. 7, 215. 20, 44. h. 28, 3.

ὑπερωέω (ἐρωέω), aor. ep. ὑπερώησα, *to go back, to retire*, * Il. 8, 122. 15, 452.

ὑπερῴη, ἡ (prop. fem. from ὑπερῷος), *the palate*, elsewhere οὐρανίσκος, Il. 22, 495. †

ὑπερωϊόθεν, adv. (ὑπερῷον), *from the upper story, from an upper apartment*, Od. 1, 328. †

ὑπερῳον, τό or ὑπερῷον (ὑπέρ), the upper part of the house, *the upper story*, an apartment in the upper story, *an upper chamber, a loft*, the apartment of the women, sing. Il. 2, 514. Od. 6, 362; plur. in both forms, Il. 16, 184. Od. 16, 449; because the apartments of the women were in the upper story, hence often, εἰς ὑπερῷ' ἀναβαίνειν, Od. 2, 358. 4, 751. (Prop. neut. of the adj. ὑπερῷος, subaud. οἴκημα.)

ὑπέστην, see ὑφίστημι.

ὑπέσχεθον, see ὑπέχω.

ὑπέχω (ἔχω), aor. ὑπέσχον, poet. ὑπέσχεθον, Il. 7, 188; part. ὑποσχών, *to hold under, to hold before*, χεῖρα, Il. 7, 188; θήλεας ἵππους, *to cause the mares to couple*, Il. 5, 269.

ὑπημύω (ἠμύω), perf. ὑπεμνήμῡκε, *to incline, to bow*, to let the head sink. πάντα δ' ὑπεμνήμυκε (V., ever cast down the eyes), Il. 22, 491. † Thiersch Gram. § 232. 94: is entirely bowed down. This perf. arose thus: ἤμυκε with redupl. ἐμήμυκε, then strengthened for metre's sake ἐμνήμυκε, cf. νώνυμνος; see Buttm. under ἠμύω, p. 284. Rost p. 305. Kühner p. 131. (Bothe has adopted ὑπεμμήμυκε, after the conjecture of Toup. Epist. Crit. p. 73.)

ὑπήνεικα, see ὑποφέρω.

ὑπηνήτης, ου, ὁ (ὑπήνη), *that gets a beard.* πρῶτον ὑπηνήτης (whose beard first springs, V.), Il. 24, 348. Od. 10, 279.

ὑπηοῖος, η, ον (ἠώς), *towards the morning, early*, Il. 8, 530. Od. 4, 656. στίβη ὑπ., morning frost, Od. 17, 25.

ὑπισχνέομαι, depon. mid. Ion. ὑπίσχομαι, Od. 2, 91. h. Merc. 275; aor. 2 ὑπεσχόμην, imperat. ὑπόσχεο, infin. ὑποσχέσθαι (prop. a strengthened form of ὑπέχομαι), to hold oneself under, i. e. to undertake, hence *to promise, to engage*, τί τινι, Il. 9, 263. 12, 236; espec. θυγατέρα, to betroth a daughter to a man, Il. 13, 376. *a*) *to vow* any thing to the gods, ἱερά, ἑκατόμβας, Il. 6, 93. 115. 23, 209. *b*) With infin. fut. Il. 6, 93. 13, 366. 368. Od. 4, 6; and with accus. and infin. Od. 8, 347. Instead of the fut. of the infin. the pres. ἀπονέεσθαι, Il. 2, 112. 19, 19, with signif. of the fut.

ὑπίσχομαι, Ion. and ep. = ὑπισχνέομαι.

ὕπνος, ὁ, *sleep*, very often. χάλκεος ὕπνος, poet. for the sleep of death, Il. 12, 241.

Ὕπνος, ὁ, *the god of sleep*, twin brother of death, Il. 14, 231. 24, 5. According to Hes. Th. 758, he has his dwelling in the lower world; in Hom. Juno seeks him in Lemnos, Il. 14, 233.

ὑπνόω, contr. ὑπνῶ, hence expanded ὑπνώω, only part. ὑπνώοντες, intrans. *to sleep, to slumber*, Il. 24, 344. Od. 5, 48. 24, 4.

ὑπό, also ep. ὑπαί. I) Prepos. with gen., dat., and accus.; ground signif. *under.* A) With gen. 1) Spoken of place: *a*) In indicating motion *forth under* an object, *under, from under, from beneath*, only poet., (elsewhere ὑπέκ), ἀνίστασθαι ὑπὸ ζόφου, to come forth under the darkness, Il. 21, 56. ἐρύειν νεκρὸν ὑπ' Αἴαντος, away from *under*

Ajax, Il. 17, 235. cf. Il. 9, 248. 13, 198. ἄγειν ἀνδροκτασίης ὕπο, to lead away from the slaughter, Il. 23, 86. λύειν ἵππους ὑπὸ ζυγοῦ, Il. 8, 543. Od. 4. 39. *b*) In indicating continuance under an object, Il. 1, 501. 2, 268. 8, 14. 2) In causative relations: *a*) In assigning the author, with passive and intransitive verbs: *under*, more frequently, *by, through, before*, δαμῆναι ὑπό τινος, to be vanquished by any one, Il. 3, 436. 4, 479. cf. Il. 6, 134. 16, 434. θνήσκειν ὑπό τινος, to perish by any one, Il. 1, 242. φεύγειν ὑπό τινος, to flee before any one, Il. 18, 149. φοβεῖσθαι ὑπό τινος, Il. 16, 303. *b*) In assigning the efficient cause: ὑπ' ἀνάγκης, by force, Od. 2, 110. 19, 156. *c*) Often in assigning operating or accompanying circumstances: *under, by*, ἀϋσάντων ὑπ' Ἀχαιῶν, under the cry of the Greeks, Il. 2, 334. δηΐων ὕπο θυμοραϊστέων, Il. 16, 591. 18, 492. Od. 19, 48. 23, 290. *d*) In indicating subordination, Od 19, 114. *B*) With dat. almost like the gen. 1) Spoken of place, very often: *under*, espec. in defining localities, ὑπὸ Τμώλῳ, Il. 2, 866. cf. Il. 22, 479. 2) In causative relations, *a*) Spoken of the author, as with gen., rather poet., *under, by*, δαμῆναι ὑπό τινι, Il. 5, 646. Od. 4, 790. ὑπὸ χερσί τινος, Il. 2, 860. *b*) Spoken of intermediate causes: ὑπὸ πομπῇ, under the conduct, Il. 6, 171. φέβεσθαι ὑπό τινι, Il. 11, 121. cf. Il. 5, 699. *c*) Of subordination, *under, by*, Od. 3, 304; also ὕπνῳ ὑπο, *somno obsecutus*, Il. 24, 636. Od. 4, 295. *C*) With accus. 1) Spoken of place, *a*) In indicating motion to a lower place, ἰέναι ὑπὸ γαῖαν, under the earth, Il. 18, 333; also spoken of motion to elevated places; (*sub*), *to, towards*, ἔρχεσθαι ὑπὸ Ἴλιον, Il. 2, 216. ὑπὸ τεῖχος, Il. 4, 407. *b*) Of a quiet continuance, εἶναι ὑπ' ἠῶ, τ' ἠέλιόν τε, Il. 5, 267. cf. Od. 11, 498. 619. 2) Spoken of time: *against, about* (*sub*), νύχθ' ὕπο, Il. 22, 102; *during*, Il. 16, 202. II) As adv. *amongst, under*, often ὑπὸ δέ, Od. 4, 636. 21, 23. 2) *secretly, unobserved*, Il. 23, 153. 24, 507. We may often also suppose a tmesis, Il. 17, 349, 18, 347. III) In composition it has the signif. of the adv.; sometimes it means also *somewhat, a little*.

ὑποβάλλω (βάλλω), infin. ep. ὑββάλλειν for ὑποβάλλειν, Il. 19, 80. 1) *to cast under, to lay under*, with accus., λῖτα, Od. 10, 353. 2) Metaph. to interpose a word, *to fall into the discourse, to interrupt*, Il. 19, 80. [cf. Herm. Opusc. V. 302 seq. VII. 66 seq. espec. 72.]

ὑποβλήδην, adv. (ὑποβάλλω), prop. to cast between, hence, *interposing, interrupting* in the discourse. ἀμείβεσθαι, Il. 1, 292. † 2) *sidewise, beside*, ἑσκέψατο, h. Merc. 415.

ὑπόβρυχα, adv. *under water*, τὸν ὑπόβ. σχεδίη, it held him (Ulysses) long submerged, (accord. to Voss, the subject: the raft, σχεδίη; accord. to Nitzsch, the surge itself), Od. 5, 319. † Comm. it is taken as an adv. Accord. to Buttm. Lexil. II. 126, it is a metaplast. accus. sing. of the adj. ὑπόβρυχος, or later ὑποβρύχιος.

* **ὑποβρύχιος**, ον (βρύχιος), *under water, in the depth*, of three endings, h. 33, 12.

* **ὑπογνάμπτω** (γνάμπτω), *to bend under, to bend around; to repel, to withstand*, ὑρμήν, h. 7, 13.

ὑποδαίω, only in tmesis, see δαίω.

* **ὑποδαμάω** (δαμάω), *to subdue, to subject*, only pass. λάθρῃ ὑποδμηθεῖσα Κρονίωνι, secretly forced by Jupiter, h. 6, 4.

* **ὑποδάμναμαι**, mid. from the form ὑποδάμνημι = ὑποδημνάω, only pres. 2 sing. ὑποδάμνησαι, *to subject oneself, to humble oneself*, * Od. 3, 214. 16, 95.

ὑποδέγμενος, see ὑποδέχομαι,

ὑποδέδρομε, see ὑποτρέχω.

ὑποδείδω (δείδω), aor. 1 ep. ὑπέδδεισαν, ὑποδδείσας, but imper. ὑποδείσατε, ep. perf. 2 ὑποδείδια, 3 plur. plupf. ὑπεδείδισαν, ep. perf. 1 ὑπαιδείδοικα, h. Merc. 165; *to be a little afraid of, to fear* any one or any thing, τινά or τί, Il. 1, 406. 5, 521. 12, 413. Od. 2, 66.

ὑποδεξίη, ἡ (ὑποδέχομαι), *reception*, espec. hospitable reception, *hospitable entertainment*, Il. 9, 73. † (ι long).

ὑποδέχομαι, depon. mid. (δέχομαι), fut. ὑποδέξομαι, aor. 1 ὑπεδεξάμην, and ep. aor. sync. 2 sing. ὑπέδεξο, 3 sing. ὑπέδεκτο, part. ὑποδέγμενος, infin. ὑποδέχθαι, Il. 7, 93. 1) *to receive, to take*. *a*) Espec. a guest, Il. 9, 480. Od. 14, 52; metaph. spoken of misfortune, and of a place of repose, Od. 14, 275. 22, 470. 2) *to take upon oneself*, i. e. *to bear, to endure, to suffer*, βιὰς ἀνδρῶν, Od. 13, 310. 16, 189. *b*) Metaph. *to promise*, τί, Il. 7, 93. Od. 2, 387.

ὑποδέω, only in tmesis, see δέω.

ὑπόδημα, ατος, τό (δέω), prop. that is bound beneath: *a sole, a sandal*, * Od. 15, 369. 18, 361.

ὑποδμηθεῖσα, see ὑποδαμάω.

ὑποδμώς, ῶος, ὁ (δμώς), subjected, hence, *a slave, a servant*, τινός, Od. 4, 386. †

ὑπόδρα, adv. poet., looking up from beneath, i. e. *darkly, fiercely, angrily*, always ὑπόδρα ἰδών, Il. 2, 245. Od. 8. 165; (without doubt from ὑπέδρακον, cf. Thiersch § 192. 2.)

ὑποδράω (δράω) ep. ὑποδρώωσιν, 3 plur. pres. for ὑποδρῶσι, *to serve, to wait upon*, τινί, Od. 15, 333. †

ὑποδρηστήρ, ῆρος, ὁ, ep. (ὑποδράω) *a servant, a waiter, an attendant*, Od. 15, 330. †

ὑποδύω (δύω), aor. 2 ὑπέδῡν, fut. mid. ὑποδύσομαι, ep. aor. 2 ὑπεδύσετο; only intrans. mid. together with aor. 2 act. 1) *to go under, to go into, to sink into*, with accus. θαλάσσης κόλπον Od. 4, 435.; absolute; *to step under, to stoop*, in order to take any one upon the shoulders Il. 8, 332. 13, 421; metaph. with dat. πᾶσιν ὑπέδυ γόος, grief penetrated all, Od. 10, 398. 2) *to emerge amongst, to come forth*, with gen. θάμνων, Od. 6, 127. κακῶν ὑποδύσεαι, thou wilt escape from evils, Od. 20, 53.

ὑποείκω, poet. for ὑπείκω.

ὑποζεύγνῡμι (ζεύγνυμι), fut. ὑποζεύξω, *to yoke, to bring under the yoke, to harness*, ἵππους, Od. 15, 81. † cf. Od. 6, 73.

ὑποθερμαίνω (θερμαίνω), aor. pass. 3 sing. ὑπεθερμάνθη, *to warm*, pass. *to become warm*, αἵματι, with blood, Il. 20, 746. †

Ὑποθῆβαι, αἱ, a place in Bœotia, Il. 5, 505. In regard to this place, even the ancients were at variance. Accord. to Strab. IX. p. 412, some understood by it the later Ποτνιαί, others, with greater probability, the lower town of Thebes; and they would consequently read ὑπὸ Θήβας: for Cadmea, the citadel, and the upper town of Thebes were destroyed by the Epigoni, and at that time not yet rebuilt, cf. Mannert VIII. p. 226.

ὑποθημοσύνη, ἡ (ὑποτίθημι), *instruction, counsel, exhortation*, only plur. Il. 15, 412. 16, 233.

ὑποθωρήσσω (θωρήσσω), *to arm privately*, only mid. *to arm oneself privately*, λόχῳ, for ambush, Il. 18, 513. †

ὑποκάμπτω, *to bend under* or *about*, Il. 24, 274. † See κάμπτω.

ὑπόκειμαι, only in tmesis, Il. 21, 364. See κεῖμαι.

ὑποκῑνέω (κινέω), aor. 1 ὑποκινήσας, to *move beneath, to move gently*, spoken of Zephyr, Il. 4, 423. †

ὑποκλῑνω (κλίνω), aor. pass. ὑπεκλίνθην, *to bend*. Pass. with dat. σχοίνῳ, to lay oneself among the rushes, Od. 5, 463. †

ὑποκλονέω, poet. (κλονέω), only mid. ὑποκλονεῖσθαί τινι, to fly in confusion before any one, (V. *to hurry*), Il. 21, 556. †

ὑποκλοπέω = ὑποκλέπτω, *to conceal under*. Mid. *to conceal* or *hide oneself under*, Od. 22, 382. †

ὑποκρῑ́νομαι, depon. mid. (κρίνω), aor. 1 ὑπεκρῑνάμην, prop. to give a decision to a question, espec. spoken of a prophet: *to give a decision, to reply, to respond*, Il. 12, 228; gener. τινί, to answer any one, Il. 7, 407. Od. 2, 111. 15, 170. 2) *to explain, to interpret*, ὄνειρον, Od. 19, 535. 555. cf. Il. 5, 150.

ὑποκρύπτω (κρύπτω), aor. pass. ὑπεκρύφθην, *to conceal* or *hide under*. Pass. ἡ γῆς ἄχνη ὑπεκρύφθη, was entirely concealed in the foam, Il. 15, 626. †

ὑπόκυκλος, ον, (κύκλος) *round beneath, rounded below*, (Eustath. κυκλοτερής); τάλαρος, Od. 4, 131. † 2) Others explain it, without probabil., *furnished with small wheels*, Apoll. and Schol. Vulg.

ὑποκύομαι, ep. mid. (κύω), only aor. 1 part. ὑποκυσσαμένη, *to become pregnant*, Il. 6, 26. Od. 11, 254; spoken of beasts: to be big with young, Il. 20. 225; (still ὑποκῡσαμένη is more correct, and it is adopted by Spitzner; cf. Buttm. Gr. under κύω.)

ὑπολαμβάνω, only in aor. 2 by tmesis, Il. 3, 34. Od. 18, 88; see λαμβάνω.

ὑπολάμπω, Il. 18, 492. Od. 19, 48, now written separately; see λάμπω.

ὑπολείπω (λείπω), fut. mid. ὑπολείψομαι, Od. 17, 276; *to leave behind*, τί, Od. 16, 50. Mid. *to remain behind, to be left*, Il. 23, 615. Od. 7, 230. 17, 282.

ὑπολευκαίνω (λευκαίνω), *to make white beneath*, only pass. *to become white beneath*, ὑπολευκταίνονται ἀχνῳμιαί, Il. 5, 502. †

ὑπολίζων, ον, gen. ονος, poet. (ὀλίζων) *somewhat smaller* or *less*, λαοί, Il. 18, 519. †

ὑπολύω (λύω), aor. 1 ὑπέλῡσα, aor. 1 mid. ὑπελῡσάμην, ep. aor. 2 mid. 3 plur. ὑπέλυντο, Il. 16, 341: *to loose beneath, to relax, to loose*, metaph. γυῖά τινος, to loose one's limbs beneath him, i. e. to deprive the limbs of their power, to render the feet lame or tottering; often spoken of the severely wounded, Il. 15,

581; of the slain, Il. 11, 579. 13, 412. Pass. Il. 16, 341; and by tmesis, Il. 15, 581; spoken of a wrestler who falls, Il. 23, 726. (cf. λύω), μένος καὶ γυῖά τινος, Il. 6, 27. Mid. *to loose from under, to deliver*, τινὰ δεσμῶν, to liberate any one from bonds [i. e. to deliver from being bound, cf. v. 406], Il. 1, 401.

ὑπομένω (μένω), aor. ὑπέμεινα. 1) Intrans. *to remain behind* (to remain in one's place), Od. 10, 232. 258; espec. spoken of a warrior, who makes opposition to the enemy, *to maintain one's post, to wait, to hold out*, Il. 5, 498; with infin. οὐδ' ὑπέμειναν γνώμεναι, he waited not till he was known, Od. 1, 410. 2) Trans. *to await, to abide, to sustain*, τινά, Il. 16, 814. 17, 25; or ἐρωήν τινος, Il. 14, 489.

ὑπομιμνήσκω (μιμνήσκω), fut. ὑπομνήσω, aor. ὑπέμνησα, *to remind*, τινά τινος, any one of any thing, * Od. 1, 321. 15, 3.

ὑπομνάομαι (μνάομαι), 2 plur. imperf. ὑπεμνάασθε, ep. for ὑπεμνᾶσθε, *to woo a woman illicitly*, γυναῖκα, Od. 22, 38. †

(ὑπομνημύω), see ὑπημύω.

Ὑπονήϊος, ον, lying at the foot of Mount *Neïon*, epith. of Ithaca, Od. 3, 81; see Ἰθάκη.

ὑποπεπτηῶτες, see ὑποπτήσσω.

ὑποπερκάζω (περκάζω), *to become gradually of a dark color*, spoken of ripening grapes, Il. 7, 126. †

Ὑποπλάκιος, η, ον, *lying at the foot of Mount Placus*, epith. of Thebes in Troas, Il. 6, 397; see Πλάκος. [Accord. to others from πλάξ, situated in a low plain.]

ὑποπετάννῡμι, only by tmesis, Il. 1, 130; see πετάννυμι.

ὑποπτήσσω (πτήσσω), only part. perf. plur. ὑποπεπτηῶτες, ep. for ὑποπεπτηκότες, *to crouch from fear, to cower*, spoken of birds: πετάλοις, to cower timidly under the leaves, Il. 2, 312. †

ὑπόρνῡμι (ὄρνυμι), only aor. 2 ὑπώρορον, *to excite beneath* or *near, to awaken*, τοῖον ὑπώρορε Μοῦσα, thus moved the muse, Od. 24, 62. † Od. 4, 113; see ὄρνυμι.

ὑποῤῥήγνῡμι (ῥήγνυμι), aor. 2 pass. ὑπερράγην, *to tear in pieces beneath*. Pass. οὐρανόθεν ὑπερράγη, in heaven the æther divided itself beneath [cf. αἰθήρ], *Il. 8, 558. 16, 300.

ὑπόῤῥηνος, ον, poet. (ῥήν, ἀρήν), *having underneath, a suckling, a lamb*, Il. 10, 216. †

ὑποσείω, ep. ὑποσσείω (σείω), *to shake beneath*, or *gently, to turn beneath*, τρύπανον, Od. 9, 385. †

ὑποσταίην, see ὑφίστημι.

ὑποσταχύομαι (στάχυς), *to grow gradually*, prop. spoken of ears of corn, metaph. of herds, *to increase*, Od. 20, 212. *

ὑποστεναχίζω (στεναχίζω), *to groan beneath*, spoken of the earth, γαῖα δ' ὑπεστενάχιζε, Il. 2, 781. †

ὑποστορέννῡμι (στορέννυμι), aor. infin. ὑποστορέσαι, *to spread beneath, to lay under*, δέμνιά τινι, Od. 20, 139.

ὑποστρέφω (στρέφω), fut. ὑποστρέψω, aor. 1 ὑπέστρεψα, fut. mid. infin. ὑποστρέψεσθαι, aor. pass. ὑπεστρέφθην, Od. 18, 23. 1) Trans. *to turn about, to turn around, to turn back*, with accus. ἵππους, Il. 5, 581. 2) Intrans. *to turn about, to turn back*, Il. 5, 505. 12, 71; φύγαδε, to turn onself to flight, Il. 11, 446. Ὄλυμπον, *to return* to Olympus, Il. 3, 407. Mid. and aor. pass. *to turn back*, ἐς μέγαρον, Od. 18, 23. Il. 11, 567.

ὑποσχεθεῖν, a lengthened ep. aor., see ὑπέχω.

ὑποσχέσθαι, see ὑπισχνέομαι.

ὑποσχεσίη, ἡ, ep. = ὑπόσχεσις, *a promise*, Il. 13, 369. †

ὑπόσχεσις, ιος, ἡ (ὑπισχνέομαι), *a promise*, Il. 2, 286. 349. Od. 10, 483.

*ὑποταμνόν, τό (τέμνω), *an herb cut off*, for magic purposes, h. Cer. 228.

ὑποτανύω, poet. = ὑποτείνω, only by tmesis, see τανύω.

ὑποταρβέω (ταρβέω), *to frighten somewhat; τινά*, only part. aor. ὑποταρβήσαντες, Il. 17, 533. †

ὑποταρτάριος, ον (Τάρταρος), *dwelling beneath in Tartarus*, Τιτῆνες, Il. 14, 279. †

ὑποτίθημι (τίθημι), only mid. fut. ὑποθήσομαι, aor. 2 ὑπεθέμην, imper. ὑπόθευ, infin. ὑποθέσθαι, *to put under, to lay under*, act. only in tmesis, Il. 18, 375. Mid. *to put* any thing *under* any one, always metaph. *to give* any thing to any one, *to grant, to counsel*, (with reference to the subject), βουλήν τινι, to give counsel to any one, Il. 8, 36; ἔπος ἠὲ ἔργον τινί, to suggest a word to any one, Od. 4, 163. *b*) Without accus. τινί, *to advise* any one, to remind, to exhort, Od. 2, 194. Il. 21, 293.

ὑποτρέμω, only in tmesis, Il. 10, 390; see τρέμω.

ὑποτρέχω (τρέχω), aor. ὑπέδραμον, perf.

ὑποδέδρομα, 1) *to run under*, metaph. ὑποδέδρομε βῆσσα, a valley extended beneath, h. Ap. 284. 2) *to run to under*, ὁ δ' ὑπέδραμε καὶ λάβε γούνων κύψας, he ran up to him beneath his arm and spear, and clasped his knees, Il. 21, 63. Od. 10, 323. (Others explain, *to run to*.)

ὑποτρέω (τρέω), aor. 1 ὑπέτρεσα, *to retire trembling, to retreat, to fly*, Il. 7, 217. 15, 626. 2) Trans. with accus. *to flee trembling from, to run away from*, * Il. 17, 587.

ὑποτρομέω (τρομέω), ep. iterat. imperf. ὑποτρομέεσκον, *to tremble thereupon, to quake*, Il. 22, 241. 2) Trans. with accus. *to flee* from any one, * Il. 22, 241.

ὑπότροπος, ον (ὑποτρέπω), *turning back, returning home*, always adverbial, with ἱκνεῖσθαι, Il. 6, 367. 501. Od. 21, 211; and εἶναι, h. Ap. 476.

ὑπουράνιος, ον (οὐρανός), *under the heaven*, πετεηνά, Il. 17, 675; metaph. extending to heaven, i. e. very great, κλέος, Il. 10, 212. Od. 9, 264.

ὑποφαίνω (φαίνω), aor. ὑπέφηνα, *to make visible* or *to show* any thing *under*, τί, θρῆνυν τραπέζης, to show the footstool under the table, Od. 17, 409. †

ὑποφέρω (φέρω), aor. 1 ὑπήνεικα, Ion. *to bear away from under*, espec. *to deliver* from danger, τινά, Il. 5, 885. †

ὑποφεύγω (φεύγω), *to flee from under, to flee from, to escape*, τινά, Il. 22, 200. †

ὑποφήτης, αο, ὁ (ὑπόφημι), prop. that speaks under any one, or as the servant of any one; hence, *a diviner, an interpreter* of the divine will, epith. of the Selli, Il. 16, 235. †

ὑποφθάνω (φθάνω), only in the part. aor. 2 ὑποφθάς, and part. aor. mid. ὑποφθάμενος, *to be beforehand, to do before, to anticipate*, ὑποφθὰς περόνησεν, Il. 7, 144. Od. 4, 547; and with accus., to anticipate one, Od. 15, 171; (in the aor. ᾰ).

ὑποχάζομαι, always in tmesis, see χάζομαι.

ὑποχείριος, ον (χείρ), *under the hand, in the hand*, χρυσός, Od. 15, 448. †

ὑποχέω (χέω), aor. 1 ep. ὑπέχευα, *to pour under, to strew under*, spoken of dry things, ῥῶπας, Od. 14, 49; to spread out, βοείας, Il. 11, 843.

ὑποχωρέω (χωρέω), imperf. and aor. ὑπεχώρησα, *to retire, to retreat, to go back*, * Il. 6, 107. 13, 476; also in tmesis, Il. 4, 505.

ὑπόψιος, ον, ep. (ὕποπτος), looked upon from beneath, i. e. with angry, contemptuous look; hence, *despised, odious*, ὑπόψιος ἄλλων, Il. 3, 42; † ed. Wolf. (Others read: ἐπόψιος, V. 'a spectacle to all.' This word which elsewhere occurs in good sense, the connection will not admit.)

ὕπτιος, η, ον (ὑπό), *bent backwards, supine, backwards*, opposed to πρηνής, Il. 11, 179; often with πίσε, Il. 15, 434. Od. 9, 371; ἐρείσθη, Il. 12, 192.

ὑπώπιον, τό (ὤψ), the part of the face below the eyes; gener. *countenance, aspect*, (since anger and displeasure are expressed in the region of the eyes), Il. 12, 463. †

ὑπώρεια, ἡ (ὄρος), the region at the foot of a mountain, *the foot* or *declivity* of a mountain, Il. 20, 218; † (prop. fem. from adj. ὑπώρειος).

ὑπώρορε, see ὑπόρνυμι.

ὑπωρόφιος, ον (ὀροφή), *under the roof, in the house*, ὑπωρόφιοι δέ τοί εἰμεν, we are under the roof with thee, i. e. table-friends, Il. 9, 640. †

Ὑρίη, ἡ, a little town in Bœotia on the Euripus, in the time of Strabo destroyed, Il. 2, 837.

Ὑρμίνη, ἡ, a town in Elis, prob. near the cape Hyrmina or Hormina, Il. 2, 616.

Ὑρτακίδης, ου, ὁ, son of Hyrtacus = *Asius*, Il. 2, 837.

Ὕρτακος, ὁ, a Trojan, husband of Arisbe, Apd. 3, 12, 5.

Ὕρτιος, ὁ son of Gyrtius, a Mysian, Il. 14, 511.

ὗς, ὑός, ὁ and ἡ (ῠ in the obliq. cases), accus. ὖν, dat. plur. ep. only ὕεσσι for ὕσι, *a swine, a hog*, both the *boar* and the *sow*; comm. the tame hog. Hom. uses ὗς and σῦς accord. to the necessity of the metre, Il. 10, 264. 23, 32. Od. 15, 556; see Thiersch Gram. § 158. 12; and 197. 59.

ὑσμίνη, ἡ, ep. also metaplast. dat. ὑσμῖνι, *a contest, a fight, a battle*, ὑσμίνηνδε ἰέναι, to go into the battle, Il. 2, 477; the ep. dat. ὑσμῖνι μάχεσθαι, Il. 2, 863. 8, 56.

ὑσμῖνι, see ὑσμίνη.

ὑστάτιος, η, ον, poet. = ὕστατος, Il. 15, 634; the neut. as adv. ὑστάτιον, *at last*, Il. 8, 353. Od. 9, 14.

ὕστατος, η, ον, superl. of ὕστερος (ὑπό), *the last, the extreme*, spoken of space, ὕστατος ὁμίλου, Il. 13, 459; of time, Il. 5, 703. 11, 299;

connected with πύματος, Il. 22, 203; neut. sing. as adv. *at last*; also πύματον καὶ ὕστατον, Od. 20, 116; ὕστατα καὶ πύματα, at the very last, Od. 4, 685.

ὕστερος, η, ον, compar. (prob. from ὑπό), *that follows, next behind*, Il. 5, 17; comm. spoken of time: *later, next, posterior*, with gen. σεῦ ὕστερος, Il. 18, 333; γένει ὕστερος, Il. 3, 215. The neut. sing. as adv. ὕστερον, *afterwards, in future*, also plur. ὕστερα, Od. 16, 319.

ὑφαίνω, aor. ὕφηνα, iterat. imperf. ὑφαίνεσκεν, and also from an ep. form ὑφάω, the 3 plur. pres. ὑφόωσιν, Od. 7, 105; *to weave*, with accus. ἱστόν, Il. 3, 125; and often φάρεα, Od. 13, 108. 2) Metaph. spoken of crafty plots or discourse: *to weave, to plot, to devise, to plan*, μῆτιν, Il. 7, 324. Od. 4, 678; δόλον, Il. 6, 187; often with ἐνὶ φρεσὶ; δόλους καὶ μῆτιν, Od. 9, 422; μύθους καὶ μήδεα πᾶσιν, to present words and counsels before all, Il. 3, 212.

ὑφαιρέω, *to take away from under*, only in tmesis, Il. 2, 154; see αἱρέω.

ὑφαντός, ή, όν, verb adj. (from ὑφαίνω), *woven*, ἐσθής, εἷμα, * Od. 13, 136. 218. 16, 231.

ὕφασμα, ατος, τό (ὑφαίνω), *a web, that which is woven*, Od. 3, 247. †

ὑφάω, poet. shortened for ὑφαίνω, from which ὑφόωσι, ep. expanded for ὑφῶσι, Od. 7, 105. †

ὑφέλκω (ἕλκω), *to draw from under*, τινὰ ποδοῖιν, to drag away any one by the feet, Il. 14, 477. †

ὑφηνίοχος, ὁ (ἡνίοχος), prop. the servant of the warrior in the chariot, gener. *a charioteer*, Il. 6, 19; cf. θεράπων. †

ὑφίημι (ἵημι), aor. 2 part. ὑφέντες, Il. 1, 434; elsewhere in tmesis. 1) *to take down, to let down*, ἱστόν, Il. 1, 434. h. Ap. 504. 2) *to bring* or *lay under*, τί τινι, in tmesis, Il. 14, 140. Od. 9, 309.

ὑφικάνω, only in tmesis, Il. 11, 117; † see ἱκάνω.

ὑφίστημι (ἵστημι), aor. 2 ὑπέστην, 3 plur. ep. ὑπέσταν, part. ὑποστάς, only in the aor. 2 in intrans. signif. 1) to place oneself under, to take upon oneself, *to undertake, to attempt*, (Schol. τλῆναι), with infin. σαῶσαι, Il. 21, 273; hence: 2) *to promise, to covenant, to vow*, with accus. Il. 9, 519; τινί τι, Il. 5, 715. 13, 375; with κατανεῦσαι, Il. 4, 267; with infin. fut. Il. 9, 445. 19, 195; ὑπόσχεσιν, to make a promise, Il. 2, 286. Od. 10, 483. 3) to put oneself under one, *to yield* to one, τινί, Il. 9, 160.

ὑφορβός, ὁ (ὗς, φέρβω), accord. to the necessity of the metre, for σύφορβος, *a swineherd*, espec. δῖος ὑφορβός, Od. 14, 3; often ἀνέρες ὑφορβοί, * Od. 14, 410.

ὑφόωσι, see ὑφάω.

ὑψαγόρης, ου, ὁ (ἀγορεύω), voc. *speaking loftily, speaking proudly, boasting*, * Od. 1, 385. 2, 85. 303.

ὑψερεφής, ές (ἐρέφω), ep. also ὑψηρεφής, ές, from which only gen. ὑψηρεφέος, Il. 9, 582. h. Merc. 23; *having a high roof*, ὑψερεφὲς δῶμα, Il. 5, 213. Od. 4, 15; δώματα ὑψερεφέα, Od. 4, 757; and often (εα with synizesis.)

ὑψηλός, ή, όν (ὕψος), *high, lofty*, spoken of trees, mountains, buildings, etc., Il. 3, 384. 5, 560. 12, 282. Od. 1, 426.

Ὑψήνωρ, ορος, ὁ (from ἀνήρ, courageous), 1) son of Dolopion, a Trojan, Il. 5, 76. 2) son of Hippasus, [a Greek slain by Deiphobus,] Il. 13, 411.

ὑψηρεφής, ές, see ὑψερεφής.

ὑψηχής, ές (ἰχος), gen. ἐος, high or loud sounding, epith. of horses, *loud neighing*, or loud stamping, * Il. 5, 772. 23, 27.

ὕψι, adv. *high*, on high, ἥμενος, Il. 20, 155. Od. 16, 264. 2) *high, up*, on high, ἀναθρῴσκειν, Il. 13, 140; βιβάς, high striding, i. e. with great steps, Il. 13, 371. h. Ap. 202.

* Ὑψιβόας, ου, ὁ, poet. (βοάω), *high* or *loud crier*, name of a frog, Batr. 205.

ὑψιβρεμέτης, ου, ὁ, poet. (βρέμω), high roaring, *high* or *loud-thundering*, epith. of Jupiter, Il. 5, 54. 12, 68. Od. 5, 4.

ὑψίζυγος, ον, poet. (ζυγόν), prop. that sits high upon the rower's seat or at the helm; metaph. *high-sitting, high-ruling*, epith. of Jupiter, * Il. 4, 166. 7, 69. = ὑψιμέδων.

ὑψικάρηνος, ον, poet. (κάρηνον), *having a lofty head* or *summit, having a lofty top*, δρύες, Il. 12, 132. † h. Ven. 265.

ὑψίκερως, ων, poet. (κέρας), *high-horned*, with lofty antlers, ἔλαφος, Od. 10, 158. †

ὑψίκομος, ον (κόμη), prop. high-haired, *high-leaved*, δρύς, Il. 14, 398. Od. 12, 357.

* ὑψίκρημνος, ον, poet. (κρημνός), with high precipices, *high-projecting*, Ep. 6, 5.

* ὑψιμέδων, οντος, ὁ (μέδω) *high-ruling*, Ep. 7, 3.

*ὑψιμέλαθρος, ον, poet. (μέλαθρον), *high-built*, αὔλιον, h. Merc. 103. 134.

ὑψιπετήεις, εσσα, εν, poet. = ὑψιπέτης, αἰετός, Il. 22, 308. Od. 24, 538.

ὑψιπέτηλος, ον, ep. for ὑψιπέταλος (πέταλον) *high-leaved*, δένδρεον, Il. 13, 437. Od. 4, 458.

ὑψιπέτης, ου, ὁ, poet. (πέτομαι) *high-flying, high-soaring*, αἰετός, Il. 12, 201. 209. Od. 20. 243.

Ὑψιπύλη, ἡ, ep. Ὑψιπύλεια, daughter of Thoas, king of Lemnos, wife of Jason, see Ἰήσων, Il. 7, 469.

ὑψίπυλος, ον, poet. (πύλη) *having high gates, high-gated*, Θήβη, Il. 6, 416. Τροίη, * Il. 16, 698.

ὑψόθεν, adv. (ὕψος), *from on high, from above*, Il. 11, 53. 12, 383. Od. 2, 147.

ὑφόθι, adv. poet. (ὕψος) *high, on high*, εἶναι, * Il. 10, 16. ὑφόθ' ὄρεσφι, Il. 19, 376.

ὑψόροφος, ον, poet. (ὀροφή) = ὑψερεφής, *having a lofty roof*, θάλαμος, Il. 3, 423. Od. 2, 337.

ὑψόσε, adv. poet. (ὕψος), *on high, up, upward*, Il. 10, 461. Od. 8, 375, and often.

ὑψοῦ, adv. poet, (ὕψος), *high, above, up*, on high, Il. 1, 486. 6, 509. Od. 4, 785.

*ὑψόω (ὕφος), part. aor. ὑψώσας, *to elevate, to lift up*, δέμας, Batr. 80.

ὕω (ῡ) only imperf. and part. pres. pass. prop. *to make wet*, espec. *to cause to rain*, Ζεὺς ὗε, Jupiter sends rain, Il. 12, 25. Od. 14, 457. Hence pass. λέων ὑόμενος καὶ ἀήμενος, a lion that goes through rain and tempest, Od. 6, 131.

Φ.

Φ, the twenty-first letter of the Greek alphabet; hence the sign of the twenty-first rhapsody.

φάανθεν, see φαίνω.

φαάντατος, η, ον, ep. irreg. superl. from φαεινός, or from φαεννός, *the brightest*, ἀστήρ, Od. 13, 93. †

φαγεῖν, ep. φαγέμεν, infin. of the defect. aor. ἔφαγον, poet. φάγον, subj. ep. 3 sing. φαγῇσι, for φάγῃ; *to eat, to consume;* belonging to ἐσθίω or ἔδω, with accus. Il. 24, 411. Od. 9, 91; with gen. Od. 9, 102.

φάε, 3 sing. imperf., see φάω.

Φαέθουσα, ἡ (the shining), daughter of Helios and Neaina, Od. 12, 132.

φαέθων, οντος, ὁ (poet. lengthened from φάων), *luminous, shining, beaming, bright*, epith. of Helios, Il. 11, 735. Od. 11, 16.

Φαέθων, οντος, ὁ, proper name, a horse of Aurora, Od. 23, 246.

φαεινός, ή, όν, ep. comp. φαεινότερος, Il. 18, 610. h. Ven. 86; superl. φαάντατος, ep., resolved from the contr. φαεννότατος, *luminous, shining, beaming, gleaming*, often spoken of metal; again, of fire, Il. 5, 215; of the moon, Il. 8, 554; of the eyes, Il. 13, 3; of Aurora, Od. 4, 188; φοίνικι, with purple, Il. 6, 219; of splendid clothes, Il. 5, 315.

φαείνω, poet. = φαίνω, only pres.; prop. trans., to make light, to feed the light, Od. 18, 243. Comm. intrans. signif. *to shine, to beam, to gleam*, spoken of Helios, Od. 12, 383. 385; of fire vessels, * Od. 18, 308.

φαεσίμβροτος, ον, poet. (φάω, βροτός), *enlightening* or *bringing light to mortals*, epith. of Aurora. Il. 24, 785; of Helios, Od. 10, 138. 191.

Φαίαξ, ακος, ὁ, see Φαίηκες.

φαιδιμόεις, ὁ, poet. a rare form of φαίδιμος, ον (φαίνω), prop. *shining, beaming*, still never spoken of the external brightness of arms, but always metaph. *noble, glorious, beautiful;* spoken of the limbs of the body, γυῖα, ὦμος, Il. 6, 27. Od. 11, 128. *b*) *glorious, illustrious, famous*, spoken of heroes, Il. 4, 505. Od. 2, 386, and often.

Φαίδιμος, ὁ, a king of the Sidonians, who hospitably entertained Menelaus, Od. 4, 617. 15, 117.

Φαίδρη, ἡ, ep. for Φαίδρα, daughter of king Minos in Crete, wife of Theseus. She loved her step-son, Hippolytus, and being slighted by him, was the cause of his death, Od. 11, 321. Apd. 3, 1. 4.

φαιτέσχετο, see φαίνω.

φαιτολίς, ή (φαίνω), *light-bringing*, epith. of Aurora, h. Ap. 51.

Φαίηκες, οἱ, *the Phæaces*, the fabulous blessed inhabitants of Scheria; see Σχερίη. At an earlier period they dwelt in Hyperia,

near the Cyclopes, and emigrated under Nausithous to Scheria, Od. 6, 7, 8. Twelve princes ruled over them, whose chief was Alcinous, Od. 8, 390 seq. They were occupied with navigation, and engaged also in piracy, although not otherwise warlike, Od. 7, 20. Their fleet vessels are described by Homer, Od. 7, 34 seq. He further describes them as a people at peace, fortunate, industrious, and happy: they love the pleasures of the table, the song, and the dance, Od. 8, 244 seq. cf. Nitzsch ad Od. 6, 3. 8, 248. Voss, Mythol. Briefe III. p. 173. Uckert, and Mannert, believe that they originated in an obscure rumour in regard to the Tyrrhenians. Welcker in the Abhandlg. im Rhein. Mus., die Homerischen Phäaken, etc. II. 1833, p. 1, regards them as the ferrymen of death, borrowed from a foreign religion. The name he derives from *φαῖος*, dusky, dark: *the dark men.*

φαινομένηφι (*ν*), ep. for *φαινομένῃ.*

Φαίνοψ, οπος, ὁ, son of Asius, from Abydus, father of Xanthus and Thoon, Il. 5, 152. 17, 312. 583.

φαίνω (for *φάω*), ep. infin. *φαινέμεν,* aor. *ἔφηνα,* infin. *φῆναι,* fut. mid. *φανοῦμαι,* infin. Od. 12, 230; aor. 2 pass. *ἐφάνην,* poet. *φάνην,* 3 plur. *φάνεν* for *ἐφάνησαν,* subj. 3 sing. ep. *φανήῃ* for *φανῇ,* infin. ep. *φανήμεναι,* ep. aor. 1 *ἐφαάνθην* expanded from *φάνθην,* 3 plur. *φάανθεν* for *ἐφαάνθησαν,* Il. 1, 200; perf. pass. *πέφασμαι,* 3 sing. *πέφανται,* Il. 2, 122; fut. 3 *πεφήσομαι,* Il. 17, 155; (not to be confounded with the similar form from *ΦΕΝΩ*) *φάνεσκεν,* Il. 11, 64, is accord to Buttm. Gr. p. 306, and Thiersch Gr. § 210. *c.* more prob. to be derived from *ἐφάνην.* Prim. signif. 1) Transit. *to bring to light, to cause to appear, to make visible, to shew,* with accus. *ἐπιγουνίδα, μηρούς,* Od. 18, 67. 74; *αὐτὸν Ἄρην,* Batr. 265; *ὁδόν τινι,* Od. 12, 334; spoken of the gods, *τέρας τινί,* to cause a sign to appear, Il. 2, 324. Od. 3, 173; *σήματα,* Il. 2, 353; *γόνον τινί,* to give offspring to any one, Od. 4, 12. *b*) Gener. *to shew, to disclose, to express, νοήματα,* Il. 18, 295; *ἀοιδήν,* to begin a song, Od. 8, 499; *ἀεικείας,* Od. 20, 309. 2) Intrans. *to shine, to be clear, τινί,* Od. 7, 102. 19, 28. Mid. with aor. pass. 1) *to come to the light, to appear, to shine, to become visible, to shew oneself, τινί,* Il. 1, 198. 7, 7. Od. 7, 201; also *τί,* where: *φαίνετό* (sc. *Ἕκτωρ* or *ὁ χρώς*), he was visible at the neck, i. e. his neck was unshielded, Il. 22, 325; hence part. *φαινόμενοι,* those present, Il. 10, 236, and often; where also belongs the ep. aor. *ἐφάνεσκε,* Il. 11, 64. Od. 11, 587. 12, 241, 242. With infin. Od. 11, 336. 14, 355; and with part. Il. 5, 867. 2) Espec. spoken of the appearance of the heavenly bodies, Il. 1, 477. 8, 556; often, *ἅμα ἠοῖ φαινομένῃφι,* as soon as Aurora appeared, Il. 9, 618. Od. 4, 407. *b*) *to shine, to be bright,* spoken of fire, Il. 8, 562; *δεινὼ οἱ ὄσσε φάανθεν,* terribly beamed his eyes [her eyes, Felton and Heyne], Il. 1, 200. [Accord. to Jahrb. J. and Klotz, p. 285. 286, *φαίνεσθαι* never means *to shine,* but always *to appear;* hence *οἱ* is referred to Achilles, and *ὄσσε* to Minerva, 'terrible to him appeared her eyes.']

* *Φαινώ, οῦς, ἡ,* a nymph, a playmate of Proserpina, h. Cer. 418.

Φαίνωψ, οπος, ὁ, = *Φαίνοψ.*

Φαῖστος, ὁ (adj. *φαιστός,* clear) son of Borus of Tarne im Mœonia, an ally of the Trojans, slain by Idomeneus, Il. 5, 43.

Φαιστός, ἡ, a town in the island of Crete, near Gortyna, founded by Minos, Il. 2, 648. Od. 3, 296.

φαλαγγηδόν, adv. (*φαλάγξ*), *by troops, in squadrons,* Il. 15, 360. †

φάλαγξ, αγγος, ὁ, a line of battle, a troop, a phalanx, a band, Il. 6, 6, elsewhere in the plur. *φάλαγγες Τρώων,* Il. 3, 77; *ἀνδρῶν,* Il. 19, 158; *φάλαγγες ἑλπόμενοι,* construct *κατὰ σύνεσιν,* Il. 16, 281; cf. Kühner § 365. *a.* * Il.

φάλαρα, τά, Il. 16, 106. † *βάλλετο* (*πήληξ*) *δ' αἰεὶ κἀπ φάλαρ' εὐποιηΘ'*—ed. Wolf; on the other hand, Spitzn. after Aristarch., *καὶ φάλαρα εὐπ.,* which must be connected with *δεινὴν—καναχὴν ἔχε,* v. 104; *φάλαρα,* ep. shortened for *φαληρά*; accord. to the comm. explanation = *φάλοι, shining studs* or *plates* in front of the helmet as an ornament; (Schol. A. *τὰ κατὰ τὸ μίσος τῆς περικεφαλαίας μικρὰ ἀσπιδίσκια.*) More correctly are they, accord. to Buttm. Lexil. II. p. 243, with a Schol. ad Il. 5, 743, (*οἱ ἐν ταῖς παραγναθίσι κρίκοι, annuli s. fibulæ*), to be distinguished from *φάλοι,* and considered as the *squamous,* or metal-covered bands of the helmet, which held it fast.

φαληριάω (*φαληρός*), only part. *φαληριά-*

ων, ep. for φαληρῶν, prop. *to be white*, spoken of waves, *to foam*, Il. 13, 799. †

Φάλκης, ου, ὁ (the plank of a vessel), a Trojan, slain by Antilochus, Il. 14, 513.

φάλος, ὁ (adj. φαλός, clear), according to the old Gramm. *metal studs* or *knobs on the helmet* (Schol. ἤλοι, ἀσπιδίσκοι), for protection and ornament. Accord. to Buttm. Lexil. II. p. 240 seq., more correctly, *a metallic ring*, or *conical elevation* (later κῶνος), running over the helmet from the forehead to the neck, and in which the crest was inserted. It terminated, both before and behind, in a small kind of brim. Voss translates, *the cone of the helmet*, conf. Köpke Kriegswesen der Griechen p. 93. Comm. the helmet had one φάλον, Il. 3, 362. 4, 459. 6, 9. etc. That the φάλος was closely connected with the crest, is shown by Il. 10, 258, and 13, 614; cf. ἄφαλος, ἀμφίφαλος, τετράφαλος. * Il.

φάν, see φημί.

φάνεν, φάνεσκε, see φαίνω.

φανήη, φανῆμεναι, see φαίνω.

φάος, εος, τό (φάω), an older poet. form for φῶς, ep. φόως, dat. sing. φάει, Od. 21, 429; accus. φάος, φόως, φόωσδε, plur. φάεα, Od. 16, 15. 17, 39. (conf. Thiersch § 189. 19. *b*.) 1) *light*, e. g. of candles, Od. 19, 24. 34. 18, 317; *light*, in distinction from ἀχλύς, Il. 15, 669; espec. *day-light*, *day*, *day-break*, Il. 1, 605. 2, 49. 3, 485; often ὁρᾶν [or ὄψεσθαι] φάος ἠελίοιο for ζῆν, Il. 5, 120; and λείπειν φάος ἠελίοιο for θνήσκειν, Il. 18, 11. ἰέναι φόωσδε, to send to the light, Il. 2, 309. ἐν φάει, in the light, in the day, Il. 17, 647. Od. 21, 429. 2) Poet. *a*) *the light of the eyes*, only nom. plur. φάεα, Od. 16, 15. 17, 39. *b*) Metaph. *light*, as the image of joy, aid, happiness, victory: *welfare*, *happiness*, *victory*, Il. 6, 6. 8, 282. 11, 797. 15, 741. 16, 39; in the address γλυκερὸν φάος (sweet life, V.), Od. 16, 23. 17, 41.

φαρήτρη, ἡ (φέρω), *a quiver*, Il. 1, 45. ἰοδόκος, Od. 21, 11; and often.

Φᾶρις, ιος, ἡ, an old town in Laconia, on the river Phellias, south of Amyclæ, Il. 2, 582.

φάρμακον, τό (akin to φύρω, prop. a mixture), any artificial means of effecting physical changes; both in a good and a bad sense. 1) *a remedy*, both external and internal; espec. *medicinal herbs* for wounds, Il. 4, 191. 218. 5, 401. 900. 11, 515. 831. 2) *poison*, espec. poisonous herbs, *a poisoned draught*, κακά, ἀνδροφόνα, θυμοφθόρα, Il. 22, 94. Od. 1, 261. 2, 329; for poisoning arrows, Od. 1, 261. 3) *a charm*, *a magic drug*, *a magic drink*, Il. 11, 741. Od. 4, 220; and espec. spoken of the charms of Circe, Od. 10, 236. 292. 392. 394; and of Mercury, Od. 10, 287. 302.

φαρμάσσω (φάρμακον), to apply an artificial means, spoken of working in metals: *to harden*, πέλεκυν ἐν ὕδατι, Od. 9, 393. †

φᾶρος, εος, τό, gener. any large piece of cloth, *cloth*, *linen*, for covering any thing; espec. φᾶρ. ταφήϊον, a shroud, Od. 2, 97. 24, 132; also φᾶρος alone, Il. 18, 353; *sail-cloth*, Od. 5, 258. 2) *a mantle*, *a cloak*, which was worn over the other clothing, Il. 2, 43. 8, 221. Od. 3, 467. It was worn also by women, Od. 5, 230. 10, 543; h. 6, 5.

Φάρος, ἡ, a little island, before the coast of Egypt, where at a later day Alexander the Great founded Alexandria. It was subsequently connected with the main land by a dike, and had a famous light-house, Od. 4, 355.

φάρυγξ, υγγος, ὁ, poet. gen. φάρυγος, *the gullet*, Od. 9, 373; hence gener. *the throat*, *the neck*, * Od. 19, 480.

φάσγανον, τό (σφάζω for σφάγανον), prop. an edged tool, *a death-steel*, *a sword*, the weapon which the ancient Greeks always wore; it is called ἄμφηκες, two-edged, perhaps rather a dagger, and probably distinguished from ξίφος, in that the latter was the longer, Il. 10, 256. 15, 713. Od. 22, 74; θρῆϊκιον, either distinguished by its size, or the present of a Thracian, Il. 23, 808.

φάσθαι, see φημί.

φάσκω (φημί), only imperf. ἔφασκον, ες, ε, etc., in the signif. *to declare*, *to affirm*, *to allege*, with infin. fut. Il. 13, 100. Od. 5, 135; and often.

φασσοφόνος, ον (πέφνον, ΦΕΝΩ), *slaying wild doves* (φάσσα), ἴρηξ, Il. 15, 238; † (dove-falcon, *palumbarius* Linn.)

φάτις, ιος, ἡ (φημί) = φημή, *discourse*, *report*, *fame*, that circulates amongst the multitude, Od. 21, 323; μνηστήρων, Od. 23, 362. 2) *rumor*, *report*, in a bad sense, δήμου, Il. 9, 460; in a good sense, ἐσθλή, Od. 6, 29.

φάτνη, ἡ (from πατέομαι), *a manger*, *a crib*, ἱππείη, Il. 10, 568. Od. 4, 535.

Φαυσιάδης, ου, ὁ, *son of Phausius*, Il. 11, 578.

φάω, a theme, 1) Of φαίνω, of which

occurs the 3 sing. imperf. with the signif. of the aor. *φάε Ἠώς*, Aurora appeared, Od. 14, 502; † and fut. 3 *πεφήσομαι*, see *φαίνω*, conf. Buttm. Gr. Gram. § 114. Thiersch § 232. 150. 2) From *φημί*, to say.

ΦΑΩ, theme of *πεφήσομαι*, *πέφαται*, see *ΦΕΝΩ*.

Φεαί, *αἱ*, see *Φειά*.

φέβομαι, depon. poet. = *φοβέομαι*, only pres. and imperf. with and without augment, in Hom. to become terrified, *to flee, to retreat hastily*, opposed to *διώκειν*, Il. 5, 223. Od. 22, 299; *ὑπό τινι*, before any one, Il. 11, 121. 2) Trans. with accus. *τινά*, to flee from any one, Il. 5, 232. (*φέβομαι*, the theme of *φόβος*, *φοβέω*.)

**φέγγος*, *εος*, *τό* (*φάος*), *light, splendor, brightness*, h. Cer. 279.

Φειά, *ἡ*, Il. 7, 135; and *Φεαί*, *αἱ*, Od. 15, 297; a town in Elis on the river Jardanus, on the borders of Elis Pisatis. According to Strab. VIII. p. 342, there was also, at a later day, a small town named Pheia on the promontory Pheia, now *Castell Torneso*. He remarks, however, VIII. p. 348, that the monument of the hero is near the town Chaa; hence some ancient critics read *Χαᾶς παρ' τείχεσσιν*.

Φειδας, *αντος*, *ὁ* (from *φείδομαι*, one who spares), a leader of the Athenians, Il. 13, 691.

Φειδιππος, *ὁ*, *Phidippus*, son of Thessalus, grandson of Hercules, a leader of the Greeks from the Sporades, Il. 2, 678.

φείδομαι, depon. mid. aor. 1 ep. *φείσαμην*; also ep. aor. with redupl. *πεφιδόμην*, optat. *πεφιδοίμην*, infin. *πεφιδέσθαι*, and from this the ep. fut. *πεφιδήσομαι*, Il. 15, 215. 24, 158; *to spare, to save*, with gen. Il. 5, 202. 15, 215. Od. 9, 277; *δέπας*, Il. 24, 236.

φειδώ, *όος*, contr. *οῦς*, *ἡ* (*φείδομαι*), *the act of sparing, covetousness, penuriousness, parsimony. οὐ γάρ τις φειδὼ νεκύων—γίγνεται πυρὸς μειλισσέμεν ὠκα*, for sparing in respect to the dead does not exist, i. e. it may not be omitted to pacify them quickly by fire, Il. 7, 409. Od. 14, 92. 16, 315.

φειδωλή, *ἡ* = *φειδώ*, *δούρων*, Il. 22, 244. †

Φείδων, *ωνος*, *ὁ* (sparing), king of the Thesprotians, Od. 14, 316. 19, 287.

Φένεος, *ἡ*, comm. *Φενεός*, a town in Arcadia upon a lake of the same name, now *Phonea*, Il. 2, 605.

ΦΕΝΩ, obsol. theme of the ep. syncop. aor. 2, with reduplic. *ἔπεφνον* and *πέφνον*, part. *πέφνων*, with the accent of the pres. Il. 16, 827. Also from the theme *ΦΑΩ*, the perf. pass. *πέφαμαι*, Il. 5, 531. Od. 22, 54; infin. *πεφάσθαι*, and fut. 3 *πεφήσομαι*, Il. 15, 140; *to slay, to kill*, with accus. Il. 4, 397. 6, 12. On Il. 13, 447, see *εἴσκω*.

Φεραί, *ῶν*, *αἱ*, dat. *Φερῇς*, 1) the chief town in Thessaly Pelasgiotis, the residence of Admetus, with a port, Pagasæ, Il. 2, 713. Od. 4, 798. 2) Perhaps = *Φαραί*, h. Ap. 427, if the reading as in Od. 15, 247, should not be *Φειάς*. (Accord. to Eustath. ad Od. 3, 488, *Φεραί* is a town in Thessaly, *Φηραί* a town in Messenia.)

**φέρασπις*, *ιδος*, *ὁ*, *ἡ* (*ἀσπίς*), *shield-bearing*, h. 7, 2.

**φέρβω*, poet. pluperf. 3 sing *ἐπεφόρβει*, h. Merc. 105; *to pasture, to feed, to nourish*, with accus. h. 30, 2; *τινός*, with any thing, h. Merc. 105. Pass. *τάδε φέρβεται ἐκ σέθεν ὄλβου*, that derive happiness from thee, h. 30, 4.

**φερέσβιος*, *ον* (*βίος*), *bringing life, giving nourishment*, *γαῖα*, h. Ap. 341; *ἄρουρα*, h. 30, 9.

Φέρεκλος, *ὁ*, son of Harmonides, architect of the ship in which Paris bore off Helen, Il. 5, 59.

φέρετρον, *τό* (*φέρω*), ep. contr. *φέρτρον*, *τό*, *a bier*, only ep. *ἐν φέρτρῳ*, Il. 18, 236. †

φέριστος, *η*, *ον*, ep. = *φέρτατος*, Il. 9, 110. Od. [1, 405].

Φέρης, *ητος*, *ὁ*, son of Cretheus and Tyro, father of Admetus, founder of Pheræ in Thessaly, Od. 11, 259.

Φέρουσα, *ἡ*, daughter of Nereus and Doris, Il. 18, 43.

φέρτατος, *η*, *ον*, superl. to *φέρτερος*.

φέρτερος, *η*, *ον*, compar. ep. (*φέρω*), superl. *φέρτατος* and *φέριστος*, *η*, *ον*, *better*; espec. spoken of external qualities: *more powerful, stronger*, Il. 2, 201; with dat. *βίῃ φέρτερος*, Il. 3, 431. Od. 18, 234. *ἔγχει φέρτατος*, Il. 7, 289; also with infin. Od. 5, 170. *πολὺ φέρτερόν ἐστι*, it is far better, Il. 4, 307. *κακῶν δέ κε φέρτατον εἴη*, of evils that would be the best, Il. 17, 105; *φέριστε*, most noble, as an address, Il. 6, 123. Od. 9, 269.

φέρτε, ep. for *φέρετε*, see *φέρω*.

φέρτρον, *τό*, see *φέρετρον*.

φέρω, from this ep. pres. indic. 3 sing. *φέρησι* (as if from *φέρημι*), Od. 19, 111 (for

which others read φέρησι for φέρῃ); imperat. ep. φέρτε for φέρετε, Il. 9, 171; imperf. iterat. φέρεσκον, ες, ε, fut. οἴσω (th. ΟΙΩ), aor. 1 ep. and Ion. ἤνεικα and ἔνεικα, infin. ἐνεῖκαι and forms of the aor. 2 optat. 3 sing. ἐνείκοι, Il. 18, 147; infin. ἐνεικέμεν, Il. 19, 194; also ep. aor. 2 merely imperat. οἶσε, Il. 3, 103. Od. 22, 106; infin. οἰσέμεν and οἰσέμεναι, Il. 3, 120. Od. 3, 429; mid. fut. οἴσομαι, aor. 1 ἠνεικάμην; primar. signif. *to bear* (*ferre*), 1) *to bear*, to take or to have any thing upon oneself, σάκος, λᾶαν, Il. 7, 219. 12, 445; τὶ ἐν ἀγκαλίδεσσι, to have any thing in the arms, Il. 18, 555; δράκοντα ὀνύχεσσι, Il. 12, 202; metaph. *to bear, to endure, to suffer*, λυγρά, Od. 18, 135. 2) *to bear*, with the implied idea of motion, poet. spoken of the feet and knees, Il. 6, 511. 15, 405; again: *to convey, to draw, to carry, to drive*, spoken of horses and other draught-animals, τινά, Il. 2, 838. 11, 283; ἅρμα, to draw a chariot, Il. 5, 232; of ships, Il. 9, 306. 15, 705; of winds, κνίσσην οὐρανὸν εἴσω, Il. 8, 549. Pass. φέρεσθαι θυέλλῃ, to be driven by a storm, Od. 10, 54. 14, 314. Espec. according to the relations indicated by the prep. and the context: *a) to bear away, to convey away, to bring, to present, to offer*, often δῶρά τινι, τεύχεά τινι, Il. 18, 147; τὶ προτὶ Ἴλιον, Il. 7, 82; τινὰ ἐπὶ νῆας, Il. 13, 423; τινὰ ἐς Τροίην, Il. 15, 705; μῦθον or ἀγγελίην τινί, to bring word or a message to any one, Il. 10, 288. Od. 1, 408; metaph. χάριν τινί, to confer a favor upon any one, to gratify one, Il. 5, 211. Od. 5, 307; ἦρα and ἐπίηρα φέρειν, see these words; φόως τινί, Il. 11, 2; μένος χειρῶν ἰθὺς φέρειν, to bring strength of hands, i. e. to lift up powerful hands, Il. 5, 506; φόνον καὶ Κῆρά τινι, to bring death and destruction upon any one, Il. 2, 352. Od. 4, 273; κακόν or κακά τινι, Il. 2, 304; κακότητα, Il. 12, 332; δηϊοτῆτά τινι, Od. 6, 203. *b) to bear off, to bear away, to take away*, τὶ παρά τινος, Il. 18, 137. 191; τινὰ ἐκ πολέμοιο, πόνου, Il. 13, 515. 14, 429; ἀπάνευθε μάχης, Il. 11, 283; proverbial: ἔπος φέροιεν ἀναρπάξασαι ἄελλαι, may the blasts snatching up bear away the word, Od. 8, 409; espec. in war: *to bear away as spoil, to plunder*, often, Il. 2, 302. Od. 12, 99; to bear away and lead away, Il. 5, 484, see ἄγω; gener. *to bear off, to acquire, to obtain by effort*, κράτος, Il. 18, 308. *c) to bear around*, Il. 7, 183. 3) *to bear, to produce*, spoken of the earth and of plants, Od. 4, 229. 9, 110; τρύγην, h. Ap. 55; of a mother: τινὰ γαστέρι φέρ., to bear any one in the womb, Il. 6, 58. 4) The part. stands often with verbs: ἔδωκε φέρων, he brought and gave, Il. 7, 302; ἔστησε φέρων, Od. 1, 127. Mid. 1) *to bear oneself forth, to move forth*; for the most part spoken of a violent movement occasioned by external force; *to fall, to plunge, to run, to fly, to shoot away*, Il. 1, 592. ἧκε ποταμόνδε φέρεσθαι, he hurled him, so that he fell into the river, Il. 21, 121. ἧκα πόδας καὶ χεῖρε φέρεσθαι, I let feet and hands fall, Od. 12, 442. ἰθὺς φέρεσθαι, to rush on, Il. 20, 172; ἐπὶ νηυσίν, Il. 15, 743. 2) *to bear away for oneself*, also *to bear* or *bring by* or *with oneself*, δῶρα παρά τινος, Il. 4, 97. Od. 2, 410; δόρυ, to bring for oneself, Il. 13, 168; often, *to acquire for oneself, to obtain by effort*, ἔντεα, Il. 22, 245; ἆεθλα, Il. 9, 127; τὰ πρῶτα, to bear off the first prize, Il. 23, 275. 538; οἰχόνδε, Il. 23, 856; κράτος, κῦδος, Il. 13, 486. 22, 17.

φεύγω, pres. infin. ep. φευγέμεν, iterat. imperf. φεύγεσκεν, fut. φεύξομαι, aor. 2 ἔφυγον, ep. φύγον, ep. iterat. φύγεσκε, Od. 17, 316; infin. φυγέειν, ep. for φυγεῖν, perf. πέφευγα, in the optat. Il. 21, 609; part. πεφευγότες, Od. 1, 12; also the ep. form πεφυζότες, Il. 21, 6; and ep. perf. mid. πεφυγμένος, η, ον, *escaped*. 1) Intrans. *to fly, to escape, to run away*, often absol. ὑπό τινος, to fly before any one, Il. 18, 150; ἐκ πολέμοιο, Il. 7, 118; or ὑπὲκ κακοῦ, Il. 13, 89; ἐς πατρίδα, Il. 2, 140; and often πρὸς ἄστυ, Il. 14, 146. 2) Trans. with accus. *to flee from, to shun, to avoid*, to escape from any one, τινά, Il. 11, 327; often θάνατον, πόλεμον, κακόν, Il. 1, 60. 12, 322. 14, 80; Κῆρα, Il. 18, 117. *b*) Metaph. Νέστορα ἐκ χειρῶν φύγον ἡνία, the reins fell from the hands of Nestor, Il. 8, 137. 23, 465; with double accus. ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, Il. 4, 330; and often. The part. perf. πεφυγμένος, *having escaped*, has comm. the accus. μοῖραν, ὄλεθρον, Il. 6, 488. Od. 9, 455; only Od. 1, 18; with gen. ἀέθλων, in the signif. released from labors, where the gen. indicates the idea of deliverance, see Nitzsch ad Od. 1, 18.

φῇ, Ion. and ep. for ἔφῃ, see φημί.

φή or φῇ, accord. to the Schol. an old ep. particle, said to signify *as, as if*. Thus wrote Zenodot. φὴ κύματα for ὡς κύμ., Il. 2, 144;

and ὃ δὲ φὴ κώδειαν, κ. τ. λ., Il. 14, 499; and Herm. has adopted it h. Merc. 241. Buttm. (Lexil. I. p. 236), Thiersch § 158. 14, and Voss defend it. The passage φῆ κώδειαν ἀνασχών, πέφραδέ τε Τρώεσσι, Il. 14, 499, Voss translates: then he raised it (the head) like the poppy head, and showed it to the Trojans. Buttm. would derive it from ἤ, πῇ, *as;* Voss in the Anm. z. Il. p. 39, compares it with the German syllabic ending *sam* or the Lat. *ceu*, and considers it an original subst. fr. φάω (cf. *instar*). Aristarch. takes it in Il. 14, 499, as a verb φῆ, and strikes out the following verse. The reading of Zenod. is shown to be inadmissible by Spitzn. Exc. 25.

Φηγεύς, ῆος, ὁ, son of Dares, priest of Vulcan in Troy, slain by Diomedes, Il. 5, 11.

φήγινος, η, ον (φηγός), *of beech-wood, beechen* or *oaken*, ἄξων, Il. 5, 838. †

φηγός, ἡ (φαγεῖν), a tree which bore an edible fruit similar to the acorn, prob. *Quercus esculus* Linn., *an oak* (red beech is wrong). Espec. the poet makes mention of a lofty, beautiful oak at the Scæan gate, * Il. 5, 623. 6, 237. 9, 354. [See Mitford I. p. 8, 9, for proof that the φηγός, Lat. *fagus*, was not the beech.]

* φηλητεύω (φηλητής), fut. σω, *to deceive, to rob*, h. Merc. 159.

* φηλητής, ου, ὁ, *a deceiver*, h. Merc. 67, 446. φηλήτης, Hesiod.

φήμη, ἡ (φημί), prop. *speech, rumor, discourse*, espec. a human voice, a word or sound in which there is casually contained a good omen (*omen*), like κληδών, *a favorable word, an omen*, * Od. 2, 35. 20, 100. 105.

φημί, pres. ep. 2 sing. φῇσθα, Il. 21, 186. Od. 14, 149; subj. 2 sing. φῇῃ, ep. for φῇ, Od. 11, 128; 1 plur. optat. φαῖμεν for φαίημεν, Il. 2, 81; imperf. ἔφην, with aor. signif., ep. φῆν, 2 sing. φῆς, Il. 5, 473; and ἔφησθα, φῆσθα, Il. 1, 397; 3 plur. ἔφαν, φάν for ἔφασαν, also infin. φάναι, fut. φήσω, Il. 8, 148. Mid. pres. φάμαι, imperat. φάο, infin. φάσθαι, imperf. ἐφάμην, often 3 sing. φάτο, plur. φάντο, perf. pass. part. πεφασμένος, Il. 14, 127; also the iterat. imperf. ep. ἔφασκον, ες, ε, plur. Od. 22, 35. The imperf. ἔφην has an aor. signif.; in like manner φάναι. Here belongs as fut. ἐρέω (see εἴρω); as aor. εἶπον. On the inclination of the pres. except the 2 sing. φῄς, see the grammars. Prim. signif. from the theme ΦΑΩ (from which also φαίνω), to disclose any thing by language; hence 1) *to tell, to say, to speak, to relate*, both absol. and with accus., often ἔπος; again μῦθον, ἀγγελίην, Il. 18, 17; ψεῦδος, Il. 2, 81; τινὰ κακόν, to call any one cowardly, Il. 8, 153; also in a more decided sense, *to affirm, to allege, to assure.* 2) Prop. to speak in the mind, i. e. *to mean, to think, to believe, to imagine*, Il. 1, 521. 2, 37. 3, 220. 8, 238; and often. In both significations follows *a*) The simple infin. when it has the same subject with the main clause, Il. 4, 351. 8, 229. *b*) With accus. and infin. when the subject of the infin. is different from that of the main clause, οὐδέ κε φαίης ἀνδρὶ μαχησάμενον τόγ' ἰλθεῖν, ἀλλὰ χορόνδε ἔρχεσθαι, thou wouldst not suppose he was just come from the battle, but that he was come to a dance, Il. 3, 392. cf. Il. 2, 129. 350. 5, 103. Of the pass. only the perf. part. occurs. The mid. has the same signif. with the act. ἶσον ἐμοὶ φάσθαι, to think himself equal to me, Il. 1, 287. 15, 167.

Φήμιος, ὁ (φήμη), son of Terpis, a famous singer of Ithaca, who, by compulsion, was obliged to entertain the suitors by his songs, in the house of Ulysses, Od. 1, 154. 22, 330.

φῆμις, ιος, ἡ, poet. = φήμη, *speech, rumor, discourse*, Il. 10, 207. 2) *talk, conference, report, fame*, Od. 6, 273. δήμου φῆμις, the talk, i. e. the judgment of the people, Od. 14, 239. conf. 16, 75. οἳ μὲν ἐς θῶκον πρόμολον, δήμοιό τε φῆμιν, these went to the assembly and the conference of the people, Od. 15, 468. (Accord. to the Schol. φῆμις is = ἐκκλησία, συνέδριον, hence Voss: to the deliberation in the assembly of the people.)

φῆν, Ion. and ep. for ἔφην, see φημί.

φῆναι, φήνειε, see φαίνω.

φήνη, ἡ, a kind of eagle, according to Billerbeck Dissertat. de Avibus ab Aristot. Plinioque Commemor., *a sea-eagle, an osprey* (*ossifraga*), Od. 3, 372; plur. * Od. 16, 217.

φήρ, gen. φηρός, ὁ, Æol. for θήρ (hence the Lat. *fera*), *a beast, a wild animal*, then gener. *a monster, a prodigy;* espec. were the Centaurs so called, * Il. 1, 268. 2, 733. [Mitford I. p. 58, 59, denies that these passages refer to the Centaurs. Hesiod and Homer, he affirms, never speak of them as a savage race, and know nothing of their equine form.

In Od. 21, 295, the Centaur Eurytion receives as an epith. ἀγακλυτός.]

Φηραί, αἱ, Ion. for Φεραί, ep. also ἡ Φηρή, Il. 5, 543; a town in Messenia, on the river Nedon, in the vicinity of the present Kalamata. In the time of Homer it belonged to the Laconian dominions, Il. 9, 151. 293. Od. 3, 488. cf. Φεραί.

Φηρητιάδης, ου, ὁ, ep. for Φερητιάδης, son of Pheres or grandson = *Eumelus*, Il. 2, 763. 23, 376.

φῄς, φῇς, φῆσθα, see φημί.

φθάν, see φθάνω.

φθάνω, fut. φθήσομαι, Il. 23, 444; aor. 2 ἔφθην, ep. φθῆν, 3 plur. φθάν, ep. for ἔφθασαν, subj. φθῶ, ep. 3 sing. φθήῃ and φθῇσιν for φθῇ, Il. 16, 861. 23, 805; 1 plur. φθέωμεν for φθῶμεν, 3 plur. φθέωσι for φθῶσι, Od. 24, 437; optat. φθαίην, infin. φθῆναι, part. φθάς, also the ep. part. aor. mid. φθάμενος, η, ον. 1) *to anticipate, to do before, to come before, to be before*, absol. spoken of Ate, φθάνει πᾶσαν ἐπ' αἶαν, βλάπτουσ' ἀνθρώπους, she goes first over the whole earth, injuring men, Il. 9, 506; thus Wolf and Voss. It is better with Heyne and Bothe to erase the comma, and connect φθάνει βλάπτουσα, i. e. πρὶν βλάπτει, which also Köppen and Spitzner prefer; τινά, to anticipate one, Il. 21, 262. 2) Comm. with part. of the action in which one is first. In English, the verb φθάνω may be best translated by the adv. *first, sooner, before*, etc., φθῆ σε τέλος θανάτοιο κιχήμενον, the end of death first overtook, Il. 11, 451. ἀλλ' ἄρα μιν φθῆ Τελέμαχος βαλών, but Telemachus hit him first (μίν depends upon βάλλω), Od. 22, 91. cf. Il. 9, 506. 10, 368. 16, 314. 23, 805. Od. 16, 383; with πρίν following, Il. 16, 322. On account of the implied comparat. ἤ sometimes follows, Il. 23, 444. Od. 11, 58; and also the gen. φθὰν δὲ μέχ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες, they were arranged at the trench far before the horsemen, Il. 11, 51. Thus Voss, conf. κοσμέω; more rarely with the part. pass. ἦ κε πολὺ φθαίη πόλις ἀλοῦσα, surely, the city would have been captured before, Il. 13, 815. εἴ κε—φθήῃ ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσαι, whether he may not, smitten by my spear, first loose his life, Il. 16, 861; (the infin. is here to be explained as the consequence of τυπείς, for ὥστε ὀλέσσαι θυμόν), cf. Od. 24, 437. 3) The part. mid. φθάμενος is on the other hand used as a supplement of the main verb, ὅς μ' ἔβαλε φθάμενος, he hit me first, Il. 5, 119. 13, 387. 21, 576. Od. 19, 449. (Herm. ad Viger. p. 764, takes as a ground signif. *cesso, desino*, and explains these passages accordingly).

φθέγγομαι, depon. mid. (φέγγος), fut. φθέγξομαι, aor. ἐφθεγξάμην, ep. 3 sing. φθέγξατο, subj. φθέγξομαι, with a shortened vowel, Il. 21, 341; to utter a sound or a tone; hence, 1) *to speak, to call, to cry*, in Hom. spoken only of men, Il. 10, 67. 139. Od. 10, 228; also ὀλίγῃ ὀπί, Od. 14, 492. 2) *to sing*, h. Ap. 164; spoken of the lyre, *to sound*, h. Merc. 486; φωνήν, Batr. 272.

Φθειρῶν ὄρος, τό (the *pine-mountain*, from φθείρ, the fruit of a species of pine), a mountain of Caria, accord. to Strab. the mountain *Latmus* or *Grion*, Il. 2, 868.

φθείρω (φθέω, φθίω), only pres. *to corrupt, to spoil*, to destroy, with accus. μῆλα, Od. 17, 246. Mid. *to perish, to be unfortunate*, Il. 21, 128.

φθέωμεν, φθέωσιν, see φθάνω.

φθῇ, φθήῃ, φθῆσιν, see φθάνω.

Φθίη, ἡ, Ion. for Φθία, ep. dat. Φθίῃφι. 1) Prop. a very ancient town in Thessaly on the river Sperchius, chief city of the Myrmidons, residence of Peleus, Il. 2, 683. 2) the district about the town Phthia, hence often in connection with Hellas for the kingdom of Achilles, Il. 1, 155. 9, 395. Od. 11, 496; Φθίηνδε, Il. 1, 169.

Φθῖος, ὁ, *a Phthian*, an inhabitant of the town and district of Phthia, Il. 13, 686.

φθίμενος, see φθίνω.

φθινύθω, poet. form of φθίνω, only pres. and imperf.; iterat. imperf. φθινύθεσκε, Il. 1, 491; both intrans. and transit. 1) Intrans. *to pine away, to waste away, to vanish away*, Il. 6, 327. 17, 364. 21, 466. Od. 8, 530; φθινύθει δ' ἀμφ' ὀστεόφιν χρώς, Od. 16, 145; τούσδε δ' ἔα φθινύθειν, let these perish, Il. 2, 346. 2) *to cause to vanish, to destroy*, with accus. οἶκον, οἶνον, Od. 1, 250. 14, 95; κῆρ, (with grief), Il. 1, 491. 10, 485; αἰῶνα, to consume the life, Od. 18, 204.

φθίνω, ep. form φθίω, only Il. 18, 446. Od. 2, 368; fut. φθίσω, aor. ἔφθισα, ep. φθῖσα, infin. φθῖσαι, mid. intrans. fut. φθίσομαι, perf. ἔφθιμαι, Od. 20, 340; pluperf. ἐφθίμην, 3 plur. ἐφθίαθ', ep. for ἔφθιντο, Il. 1, 251; of the same form is the aor. 2

syncop. ἐφθίμην, subj. φθίωμαι, ep. shortened φθίομαι, φθίεται, for φθίωμαι, φθίηται, Il. 20, 173; φθιόμεσθα for φθιώμεσθα, Il. 14, 87; optat. φθίμην, Od. 10, 51; 3 sing. φθῖτ' for φθῖτο, Od. 11, 330, (elsewhere φθεῖτο); imperat. φθίσθω, infin. φθίσθαι, part. φθίμενος. (The ι is long ep. both in φθίνω and φθίω, but in the perf. and aor. 2 always short.) The trans. and intrans. signif. is divided amongst these forms as follows: 1) Intrans.: in Hom. the pres. φθίνω always, φθίω sometimes, Od. 2, 368; and the middle forms, *to vanish away, to waste away, to dwindle, to consume oneself*, a) Spoken of men, εὔχεται, θυμὸν ἀπὸ μελέων φθίσθαι, that the spirit departs from the limbs, Od. 15, 354; gener. *to perish, to die*, Il. 1, 251, 9, 246. 11, 821. 19, 329; hence, φθίμενος, one dead, Il. 16, 581. Od. 11, 558; δόλῳ φθίειν, Od. 2, 368; ὑπὸ νούσῳ φθίσθαι, Il. 13, 667; φθίσεσθαι κακὸν οἶτον, to perish a wretched death, Od. 13, 384. b) Spoken of time: espec. the pres. φθίνω: νύκτες καὶ ἤματα φθίνουσι, Od. 11, 185. 13, 338; also νὺξ φθῖτο, Od. 11, 330; μηνῶν φθινόντων, the months wasting, Od. 10, 470; τοῦ φθίνοντος μηνός, this month expiring, see μείς, Od. 14, 162. 19, 307. 2) Transit.: in the pres. φθίω, Il. 18, 446; † fut. and aor. act. *to cause to vanish, to destroy, to annihilate, to kill*, τινά, Il. 6, 407. 16, 471. 22, 61. Od. 4, 741. 16, 369. 428. h. Cer. 352; metaph. φθίειν φρένας, to consume one's heart, Il. 18, 446.

φθισήνωρ, ορος, ὁ, ἡ (ἀνήρ), *man-destroying* or *slaying*, πόλεμος, * Il. 2, 833. 9, 604; and elsewhere.

φθισίμβροτος, ον (φθίω, βροτός), *man-destroying, man-slaying*, μάχη, Il. 13, 339. Od. 22, 297.

φθογγή, ἡ (φθέγγομαι) = φθόγγος, Il. 2, 791. 13, 216. 16, 508; of beasts, Od. 9, 167.

φθόγγος, ὁ (φθέγγομαι), *a voice, a sound, a call*, espec. of men, Il. 5, 234; of the Cyclopes, Od. 9, 257; of the Sirens, Od. 12, 41. 159; *noise*, Od. 18, 199.

φθονέω, only pres. (φθόνος), 1) *to be envious, to envy, to deny*, absol. Il. 4, 55. 56. 2) With dat. of the pers. and gen. of the thing, *to envy* one any thing, *to grudge, to refuse, to deny*, τινὶ ἠμιόνων, Od. 6, 68. 17, 100. 3) With infin. *to envy, to deny, to be unwilling*, Od. 11, 381; with accus. and infin. Od. 1, 346. 18, 16. 19, 348.

φι and φιν, a syllabic ending common in the ep. language, in forming the gen. and dat. both in the sing. and plur.: e. g. εὐνῆφι for εὐνῆς; ἀγέλῃφι for ἀγέλῃ; δακρύοφιν for δακρύων; θεόφιν for θεοῖς. We find an example of the accus. in ἐπὶ δεξιόφιν . . . ἢ ἐπ' ἀριστερόφιν, Il. 13, 308. conf. Thiersch § 177. 16. Buttm. § 56. not. 9. Rost Dial. 23. p. 396. Kühner § 236.

φιάλη, ἡ, a vessel with a flat bottom, *a bowl*, espec. for drinking, Il. 23, 270. 616; for preserving the ashes of the dead, *an urn*, * Il. 23, 243. 253.

φῖλαι, φίλατο, see φιλέω.

φιλέω (φίλος), fut. ήσω, infin. ep. φιλήσεμεν, aor. ἐφίλησα, ep. φίλησα, fut. mid. φιλήσομαι, Od. 1, 123; aor. pass. ἐφιλήθην, 3 plur. ep. ἐφίληθεν; pecul. ep. infin. pres. φιλήμεναι, Il. 22, 265; (cf. Thiersch. Gram. § 217.) ep. aor. mid. ἐφῑλάμην (as if from φίλω), 3 sing. ἐφίλατο, φίλατο, Il. 5, 61. 20, 304; imperat. φῖλαι (Wolf φίλαι), Il. 5, 117; subj. φίλωνται, h. Cer. 117; iterat. imperf. φιλέεσκε. 1) *to love, to hold dear*, to exhibit love and good will towards, τινά, often with περὶ κῆρι, ἐκ θυμοῦ, Il. 9, 486. 13, 430; also spoken of things: σχέτλια ἔργα, Od. 14, 83; with double accus. τινὰ παντοίην φιλότητα, to show every regard to any one, Od. 15, 245; hence pass. ἔκ τινος, *to be beloved* by any one, Il. 2, 668. 2) Espec. a) *to treat* any one *in a kind and friendly manner, to receive kindly, to entertain hospitably and courteously*, spoken of hosts, Il. 3, 207. 6, 15. Od. 4, 29. 171. 5, 135, and often; hence pass. φιλεῖσθαι παρά τινι, to be hospitably entertained by any one, Il. 13, 627; and παρ' ἄμμι φιλήσεαι (fut. mid. intrans.), thou wilt be welcomed by us, Od. 1, 123. 15, 281. b) Spoken of sensual love, Il. 9, 450. Od. 18, 325. Mid. only in the ep. aor. *to love* any one, like the act. τινά, Il. 5, 61. 117. 10, 280; (spoken only of the gods), περὶ πάντων, Il. 20, 304. h. Cer. 117.

φιλήρετμος, ον (ἐρετμός), *oar-loving*, epith. of the Taphians and Phæaces, * Od. 1, 181. 8, 96.

Φιλητορίδης, ου, ὁ, son of Philetor = *Demuchus*, Il. 20, 457.

Φιλοίτιος, ὁ (lengthened from φίλος), a faithful herdsman of Ulysses, Od. 20, 185. 21, 189 seq.

φιλοκέρτομος, ον (κέρτομος), *delighting in jeers* or *mockery*, Od. 22, 287. †

* φιλόχροτος, ον (χροτέω), *noise-loving*, epith. of Pan, h. 18, 2.

φιλοκτέανος, ον, poet. (κτίανον), superl. φιλοκτεανώτατος, loving possessions or gain, hence, *covetous, avaricious*, Il. 1, 122. †

Φιλοκτήτης, ου, ὁ, son of Poas, of Melibœa in Thessaly, an excellent archer, who possessed the bow and the arrows of Hercules, without which Troy could not be taken. On the island of Lemnos he was dangerously wounded by a poisonous snake, so that the Greeks left him there, Il. 2, 718 seq. Od. 3, 190. 8, 219. Accord. to a later tradition, he was brought to Troy by Ulysses, after having been cured by Machaon, Pind.

* φιλοκῦδής, ές (κῦδος), *loving fame, loving joy, joyful*, ἦβη, κῶμος, h. Merc. 375. 481.

* φιλολῃΐος, ον (λῃΐη, λεία), *loving booty, desirous of plunder*, h. Merc. 335.

Φιλομέδουσα, ἡ, ed. Wolf; *Φυλομέδουσα*, ed. Spitz., wife of the mace-bearer Arcithous, of Arne in Bœotia, Il. 7, 10.

φιλομειδής, ές (μειδάω) comm. poet. φιλομμειδής, *laughter-loving, sweetly smiling*, epith. of Venus, Il. 3, 424. 5, 375. Od. 8, 362, and often.

Φιλομηλείδης, ου, ὁ, accord. to Eustath. a king of Lesbos, who challenged passers by to wrestling combats, and so also the Greeks landing there, Od. 4, 343. 17, 134. Another explanation takes the word improb. to mean the son of Philomela = *Patroclus*. [Accord. to Jahrb. J. and Klotz, the last explanation is prob., since no other proper names in *-ίδης* and *-άδης* occur in Hom.]

φιλόξεινος, ον, Ion. and poet. for φιλόξενος (ξένος) loving guests or strangers, *hospitable*, * Od. 6, 121. 8, 576.

φιλοπαίγμων, ον, gen. ονος (παίζω) *loving play* or *sport, sportive*, ὀρχηθμός, Od. 23, 134. †

φιλοπτόλεμος, ον, poet. for φιλοπόλεμος (πόλεμος) *loving war, warlike*, *Il. 16, 65. 90. 17, 224.

φίλος, η, ον, compar. φίλτερος, η, ον, ep. φιλίων, ον, Od. 19, 351; superl. φίλτατος, η, ον. 1) *dear, valued; beloved, grateful, agreeable*, spoken of persons and things, τινί Il. 1, 381. 3, 402; espec. in a case of address, φίλε ἑκυρέ, Il. 3, 172; also τέκνον, Od. 2, 363. 2) As subst. *a friend, a female friend*, often in the address, φίλε and φίλος, as vocat. Il. 4, 189. Od. 1, 301; espec. *a*) In the neut. sing., φίλον ἐστί τινι, it is dear to any one, it is agreeable, it is pleasing. μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο, Od. 7, 316; cf. Il. 7, 387, and φ. ἔπλετο θυμῷ, Od. 13, 145. 335; sometimes with the infin. Od. 1, 82; and in the neut. plur. ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι, there it is dear to you to eat roasted meat, Il. 4, 345. *b*) Often poet. as a periphrasis of the possessive pronoun, because that is dear to any one which belongs to him; prim. spoken of the nearest relatives, Il. 1, 345. 9, 555. 22, 408. Od. 2, 17; then of parts of the human body, Il. 7, 271. Od. 8, 233; also φίλα εἵματα, Il. 2, 261. *c*) The neut. plur. φίλα as adv. φίλα φρονεῖν τινι, to cherish friendly feelings towards one, to be kind to him, Il. 4, 219. 5, 116; in like manner φίλα εἰδέναι, Od. 3, 477. 2) Act. *loving, kind;* thus has Od. 1, 313, φίλοι ξένοι, been explained, but without necessity, it means simply: dear guests; in like manner, φίλα μήδεα εἰδέναι, to cherish friendly sentiments, Il. 17, 325. (ι is short, but in φίλε, at the commencement of a verse, also long, Il. 4, 155. 5, 359.)

* φιλοστέφανος, ον (στέφανος), *garland-loving*, epith. of Venus, h. Cer. 102.

φιλότης, ητος, ἡ (φίλος), 1) *love, friendship*, also between nations, φιλότητα τάμνειν, Il. 3, 73; βάλλειν, Il. 4, 16; espec. 2) *hospitality, hospitable reception*, Il. 3, 354. Od. 15, 55. 197. *b*) *coition, sexual intercourse*, connected with εὐνή, Il. 3, 445. 14, 209. Od. 8. 267.

φιλοτήσιος, ίη, ιον (φιλότης), *belonging to love*, φιλοτήσια ἔργα, works of love, Od. 11, 246. †

φιλοφρονέω, an old reading, Od. 16, 17; now φίλα φρονέων, Wolf.

φιλοφροσύνη, ἡ (φιλόφρων), a friendly, kind disposition, *kindness, affection*, Il. 9, 256. †

φιλοψευδής, ές, gen. έος (ψεῦδος), *loving lies*, a friend of deception, Il. 12, 164. †

φίλτατος, φίλτερος, see φίλος.

* Φιλτραῖος, ὁ (φίλτρον), *that eats love-potions*, a name of a mouse, Batr. 229.

φίλως, adv. *with love, gladly*, ὁρᾶν, Il. 4, 347. †

φιτρός, ὁ, *a log, a billet of wood*, Il. 12, 29. 21, 314. Od. 12, 11; (accord. to Damm, syncopat. from φίτυρος, φύω, φιτύω.)

φλεγέθω, poet. form of φλέγω, only in the

pres. 1) Transit. *to burn, to consume*, with accus. *πόλιν*, Il. 17, 738. 2) Intrans. *to burn, to be in flames*, Il. 18, 211; in like manner mid. * Il. 23, 197.

φλέγμα, ατος, τό (*φλέγω*), *a conflagration, a flame, a fire*, Il. 21, 237. †

Φλεγύαι and *Φλέγυες, οἱ* (from which *Φλεγύων*, h. Ap. 278), *the Phlegyes*, a warlike and predatory people, who dwelt, accord. to Strab., Steph., and the Schol. Ven., near Gyrton in Thessaly; from hence they subsequently emigrated to Bœotia, Il. 13, 302.

* *Φλεγύας, ου, ὁ*, son of Mars, king of the Lapithæ, father of Coronis, Il. 15, 8.

φλέγω, poet. *φλεγέθω*. 1) Trans. *to burn, to singe, to scorch, πῦρ φλέγει*, sc. *ἀκρίδας*, Il. 21, 13. 2) Pass. *πυρὶ φλέγεσθαι*, to burn in the fire, * Il. 21, 365: aor. pass. optat. *φλεχθείη*, Ep. 14, 13.

φλέψ, βός, ἡ (*φλάω*), *a vein, a blood-vessel*, Il. 13, 546. †

φλιά, ἡ, ep. *a door-pillar, a door-post*, elsewhere *σταθμός*, Od. 17, 221. †

φλόγεος, η, ον (*φλόξ*), *flaming, sparkling, shining*, accord. to Eustath. = *ὀξέα*, rapid, *ὄχεα*, * Il. 5, 745. 8, 389.

φλοιός, ὁ (*φλάω*), *bark*, the bark of a tree, Il. 1, 237. † h. Ven. 272.

φλοῖσβος, ὁ (*φλάω, φλοάω*), *roaring, noise*, espec. *the tumult of battle*, (the storm of battle, V.), * Il. 5, 322. 469. 10, 416. 20, 377.

φλόξ, φλογός, ἡ (*φλέγω*), *a flame, fire*, *Ἡφαίστοιο*, the flame of Vulcan, i. e. a great fire, in oppos. to the flame of Vesta, Il. 17, 88. 23, 33; and often as an image of swiftness, Il. 13, 39. 20, 423; in Od. 24, 71; often in the Il., only once in the Od.

φλύω, to overflow, in tmesis, see *ἀναφλύω*.

φοβέω (*φόβος*) aor. *ἐφόβησα*, poet. *φόβησα*, fut. mid. *φοβήσομαι*, aor. pass. *ἐφοβήθην*, 3 plur. *ἐφόβηθεν*, perf. pass. *πεφόβημαι*, 3 plur. pluperf. ep. and Ion. *πεφοβήατο*. 1) Act. *to scare away, to put to flight*, (*fugare*), (so always in Hom. accord. to Aristarch.), *τινά*, Il. 11, 173. 406. 13, 300. 16, 689; *δουρί*, Il. 20, 187; and often. *b*) *to terrify, to put in fear*, Il. 15, 91; *αἰγίδι*, v. 230, cf. Il. 17, 547. 2) Mid. with aor. pass. *to be frightened, to flee* in terror, Il. 5, 140; *ὑπό τινος*, Il. 8, 149; and *ὑπό τινι* Il. 15, 637; also *τινά*, to flee any one, Il. 22, 250. In the Od. it occurs only once, 16, 163. (The signif. *to fear*, is unknown to Hom., hence *μή* never follows it, cf. Lehrs Aristarch. p. 90.)

φόβονδε, adv. for *εἰς φόβον*, see *φόβος*.

φόβος, ὁ (*φέβομαι*), *terror, fright*, Il. 9, 2; [see the close], espec. *flight* from *terror*, oft. Il., in Od. only 24, 57. *μήστωρ φόβοιο*, Il. 5, 272. 8, 108. *φόβον Ἄρηος φορέειν*, to excite the flight of Mars, Il. 2, 767. *φόβον ποιεῖν Ἀχαιῶν*, Il. 12, 438. *φόβονδε ἔχειν ἵππους*, to direct to flight, Il. 8, 139; *τρωπᾶσθαι*, Il. 15, 666. *φόβονδε ἀγορεύειν*, to advise to flight, to speak of flight, Il. 5, 252. [Accord. to Jahrb. J. and Klotz, p. 286, *φόβος* always means *flight*. So in Il. 9, 2, where *φύζα* means terror.]

Φόβος, ὁ, personified: son and companion of Mars, brother of Terror [*Δεῖμος*], Il. 4, 440. 13, 299; mentioned as his charioteer, Il. 15, 119.

Φοῖβος, ὁ, epith. of Apollo, comm. *Φοῖβος Ἀπόλλων*, sometimes *Ἀπόλλων Φοῖβος*, Il. 20, 68. Accord. to the Schol. *pure, beaming* (*καθαρός*) akin to *φάος*, on account of his bright youthful beauty; accord. to others, *the enlightened*, in regard to prophetic gifts. The more correct deriv. is prob. from *φέβω*, *Februus*, i. e. *removens noxia*, Hermann de Myth. Græc. Op. II. p. 376. cf. *Κοῖος*.

φοινήεις, εσσα, εν (*φοινός*) *blood-red, blood-coloured* = *δαιφονός*, epith. of a serpent, * Il. 12, 202. 220.

Φοίνῑκες, ὁ, sing. *Φοίνιξ, ῑκος, ὁ, the Phœnicians*, inhabitants of the country of Phœnicia in Asia, Il. 23, 744. Hom. even knows them as a trafficking people, distinguished by navigation, art, and piracy, Od. 4, 84. 13, 272 seq. 14, 288.

Φοινίκη, ἡ, (*φοίνιξ*, prop. Date-land) *Phœnicia*, a maritime country in Asia, between the river Eleutherus and Mount Carmel, with Sidon as capital, Od. 4, 83. 14, 291.

φοινικόεις, εσσα, εν, = *φοινίκεος*, (*φοίνιξ*), *purple*, shining with purple, *χλαῖνα*, Il. 10, 133. Od. 14, 500; *σμώδιγγες αἵματι φοινικόεσσαι*, Il. 23, 717.

φοινῑκοπάρῃος, ον (*παρειά*), *having purple cheeks*, with red sides, *νῆυς*, * Od. 11, 124. 23, 271; cf. *μιλτοπάρῃος*; (V. red-beaked.)

Φοῖνιξ, ῑκος, ὁ, a Phœnician, see *Φοίνικες*. 2) son of Agenor, brother of Cadmus and Europa; accord. to Hom. Il. 14, 321, the father of Europa, if it is not rather to be taken as the name of a people. 3)

Amyntor, the foster-father and faithful companion of Achilles before Troy. Being cursed by his father on account of a forbidden passion, he fled to Peleus in Phthia, who named him as ruler of the Dolopians, Il. 9, 448 seq. 16, 196. 17, 555 seq. 19, 311.

φοίνιξ, ῑκος, ὁ, as appell. 1) *purple*, the color of purple, because the discovery of this was ascribed to the Phœnicians, Il. 4, 141. 6, 219. 7, 305. Od. 23, 201. 2) *the palm*, *the date-palm*, Od. 6, 163. h. Ap. 117. 3) As adj. *purple-red*, gener. *dark-red*, *brownish-red*, spoken of a horse, Il. 23, 454.

φοίνιος, η, ον, poet. (φοινός), *blood-red*, *dark-red*, αἷμα, Od. 18, 97. †

Φοίνισσα, ἡ, *a Phœnician woman*, Od. 15, 416. 425.

φοινός, ή, όν (φόνος), *bloody*, *dark-red*, αἷμα, Il. 16, 159. † b) *murderous*, h. Ap. 362.

φοιτάω (φοῖτος), aor. 1 ἐφοίτησα, ep. 3 dual imperf. φοιτήτην for ἐφοιτάτην, Il. 12, 266; *to go here and there*, *to stride*, always with the implied idea of a frequent, restless or rapid movement, Il. 2, 779. 12, 266. 13, 760. Od. 10, 119; διὰ νηός, to walk through the ship, Od. 12, 420; also spoken of birds: *to move about*, ὑπ' αὐγὰς Ἠελίοιο, Od. 2, 181.

* φοιτίζω, poet. = φοιτάω, h. 25, 8.

φολκός, ὁ, Il. 2, 217; † epith. of Thersites, accord. to the old Gramm. *squinting*, in deriv. from φάεα and ἕλκειν; hence φόλκος, φολκός. More correct, if we may judge from the connection, is the signif. given by Buttm. Lexil. I. p. 246; *crooked-legged* (valgus), since the poet. commences the description with the feet. He derives it from ἕλκω, prop. ὁλκός and with the digamma φολκός, as φοῖτος and οἶτος.

φονεύς, ῆος, ὁ (φονεύω), *a slayer*, *a murderer*, κασιγνήτοιο φονῆος; Wolf elsewhere φόνοιο, cf. κασίγνητος, Il. 9, 632. 18, 335. Od. 24, 434.

φονή, ἡ (ΦΕΝΩ), *slaughter*, *homicide*, only plur. dat. φονῇσι, * Il. 10, 521. 15, 633; (the Gramm., see Ven. Schol., explain it in part: *a place of slaughter*; this is contradicted by Heyne, it being only a form of φόνος).

φόνος, ὁ (ΦΕΝΩ), 1) *slaughter*, *homicide*, in connect. with Κήρ, Il. 2, 352. Od. 4, 273; hence, *bloodshed*, *massacre*, *promiscuous slaughter*, in connection with νέκυες, Il. 10, 298; plur. Il. 11, 612. Od. 22, 376. 2) Poet. it stands, a) for the instrument of slaughter, spoken of the spear, Il. 16, 144. 19, 391; and for the cause, Od. 21, 24. b) For blood shed in slaughter, *gore*, κεῖσθαι ἐν φόνῳ, Il. 24, 610; like φόνος αἵματος, bloody slaughter, Il. 16, 162.

φοξός, ή, όν, Il. 2, 219. † φοξὸς ἔην κεφαλήν, *having a conical head*, accord. to the Gramm. i. q. ὀξυκέφαλος. The nat. deriv. is from ὀξύς with the digamma; accord. to Buttm. Lexil. I. p. 242, with Etym. Mag. from φώγειν, *to dry*, prop. φωξός, that which is warped by the fire.

Φόρβας, αντος, ὁ, 1) king of the island Lesbos, father of Diomede, Il. 9, 665. 2) The father of Ilioneus, a Trojan, Il. 14, 490. 3) Son of Triopas, father of Pellen, h. Ap. 211. Paus. 7, 26.

φορβή, ἡ (φέρβω), *pasturage*, *food*, *nourishment*, * Il. 5, 202. 11, 562.

φορεύς, ῆος, ὁ (φέρω), *a carrier* in the harvest, Il. 18, 566. †

φορέω, a form of φέρω, aor. 1 ἐφόρησα, ep. φόρησα, pres. subj. ep. 3 sing. φορέῃσι for φορῇ, infin. optat. 3 sing. φοροίη, Od. 9, 320; pres. infin. φορῆναι, φορήμεναι for φορεῖν, prop. to bear continually or commonly; then gener. *to bear*, *to bring*, with accus., often spoken of clothes, arms, etc., Il. 4, 137. 144. 7, 149. Od. 9, 10. a) Improp. of horses, of wind, and of ships, Il. 5, 499. 8, 89. Od. 2, 390. b) Metaph. ἀγλαΐας φορέειν, *to cherish* ostentation or pride, Od. 17, 245.

φορήμεναι, φορῆναι, see φορέω.

Φόρκυνος λιμήν, ὁ, *Phorcys-port* in Ithaca, according to most critics, it lay on the eastern coast of the island, in the middle of it, Od. 13, 96. 17, 35; see Ἰθάκη.

Φόρκυς, ῦνος and υος, 1) son of Pontus, and Gæa [Terra]; by his sister Ceto he begat the Græœ and Gorgons, father of Thoosa, Od. 1, 72. 2) Son of Phœnops, a Phrygian, Il. 2, 862. 17, 312 seq.

φόρμιγξ, ιγγος, ἡ, *a lute*, *a lyre*, *a harp*, a stringed instrument, differing from the cithara perhaps only in size, see κίθαρις. Hom. mentions Il. 9, 187, the *cross-bar* (ζυγόν), by which the two arms were connected, and Od. 21, 406. 407, the pegs by which it was tuned, (κόλλοπες). He calls it γλαφυρή, Od. 23, 144. It is pre-eminently the instrument of Apollo, Il. 1, 603. 24, 63. h. Ap. 185.

505; Achilles uses it, Il. 9, 186; and the minstrel, Od. 8, 67 seq. (Accord. to Hesych. from φορέω: κίθαρα τοῖς ὤμοις φερομένη, the portable lute.)

φορμίζω (φόρμιγξ), *to play upon the lyre* or *cithara*, Il. 18, 605; spoken of the κίθαρις, Od. 1, 155. 4, 18.

φορτίς, ίδος, ἡ (φόρτος), sc. νηῦς, *a transport ship, a freight ship*, * Od. 5, 250. 9, 323.

φόρτος, ὁ (φέρω), *a load, a burden*, espec. *a cargo*, * Od. 8, 163. 14, 296.

φορύνω (φύρω), prop. to stir or knead together, comm. *to stain, to defile*, pass. Od. 22, 21. †

φορύσσω = a form of φορύνω, aor. 1 φορύξας αἵματι, having stained him with blood, Od. 18, 336. †

φόως, τό, ep. expanded from φῶς = φάος, q. v.

φόωσδε, adv. *to the light*, see φάος.

φραδής, ές, gen. έος, poet. (φράζω), *intelligent, wise, discreet*, νόος, Il. 24, 354. †

* φραδμοσύνη, ἡ (φράδμων), *understanding, prudence, intelligence*, h. Ap. 99.

φράδμων, ον, gen. ονος, poet. (φράζω), *intelligent, sagacious, wise, skilful*. Thus Voss, accord. to the Schol. Ven. ὁ ἔμπειρος; accord. to Eustath. ἐπιστήμων, γνωστός, *an acquaintance*, Il. 16, 638. †

φράζω, mostly poet., aor. 1 ἔφρασα, Od. 11, 22. † h. Ven. 122. h. Merc. 442; ep. aor. 2 πέφραδον and ἐπέφραδον (the last accord. to Thiersch. Gram. § 232. p. 406, from ἐπιφράζω), often 3 sing. πέφραδε and ἐπέφραδε, opt. πεφράδοι, infin. πεφραδέειν and πεφραδέμεν, Od. 7, 49. (Of the act. Hom. never uses the pres.), mid. fut. φράσομαι, aor. 1 ἐφρασάμην (σσ), and φρασάμην (σσ), aor. pass. ἐφράσθην, Od. 19, 485. 23, 260; ep. iterat. imperf. φραζέσκετο, h. Ap. 346. I) Act. accord. to Aristarch. in Apoll. Lex. always, *to indicate, to show, to cause to observe, to point out*, (never prop. *to say*, although it sometimes inclines to that sense, as Od. 1, 273. cf. Lehrs de Aristarch. p. 93. Thiersch Gram. § 232. p. 406.), τί τινι, Il. 14, 335; to show any thing to any one, Il. 14, 500; ὁδόν, Od. 1, 444. 11, 22; μῦθον πᾶσι, to lay the word before all, Od. 1, 273; ἀοιδήν, h. Merc. 442. *b*) *to indicate*, δόμον, Od. 7, 49; σήματα, Od. 19, 250. 23, 206; *to signify, to bid*, with infin. Il. 10, 127. Od. 8, 68. II) Mid. prop. to show any thing to oneself, hence: 1) *to consider, to contemplate, to deliberate upon*, often with the adjuncts, θυμῷ, ἐνὶ φρεσίν, κατὰ φρένα, κατὰ θυμόν; with accus. and with a following εἰ, whether, Il. 1, 84; ἤ, ἦ, Il. 9, 619; for the most part with ὅπως, Il. 4, 14. 9, 680; with ὡς, Od. 1, 205; φράζεσθαι, with μή following, like the Lat. *videre ne*, Il. 5, 411. 15, 163. 16, 446; ἀμφὶς φράζεσθαι, to be of different opinions, Il. 2, 14. 2) *to devise, to project, to plan, to resolve, to machinate*, with accus. ἐσθλά, Il. 12, 212; βουλήν, μῆτιν, Il. 18, 313. 17, 634; or, κακά τινι, Od. 2, 367; ὄλεθρον, Od. 13, 373. 16, 371; θάνατον, Od. 3, 242; τινὶ ἠρίον, to think to prepare a monument for any one, Il. 23, 75. 3) Gener. *to observe, to perceive, to regard, to understand*, with accus. Il. 10, 339. 15, 671. 23, 450. Od. 4, 71. 17, 161; also ὀφθαλμοῖσιν, Od. 24, 217; in connection with ἰδεῖν, ἰδέσθαι and εἴσεσθαι, Od. 19, 501. 21, 222. h. Ap. 415; λαυρήν, to keep the street in the eye, Od. 22, 129. With infin. οὐ γὰρ ἔτ' ἄλλον φράζετο τοῦδέ τί μοι χαλεπώτερον εἶναι ἄεθλον, for he perceived, there is no contest more difficult than this, Od. 11, 624.

φράσσω, aor. 1 ep. φρᾶξα, part. φράξας, aor. mid. ἐφραξάμην, ep. φραξάμην, aor. pass. ἐφράχθην; (Hom. has only the aor.), *to encompass, to inclose, to shut in*, espec. for protection, *to shelter*, σχεδίην ῥίπεσσι, a raft with osier-work, Od. 3, 256; ἐπάλξεις ῥινοῖσι βοῶν, to encompass the battlements with shields, so that they formed, as it were, shelter; (Ernesti strangely imagines that they were, according to a later custom, real ox-hides stretched out), Il. 12, 263; hence pass. φραχθέντες σάκεσιν, encompassed with shields, Il. 17, 268; φράσσειν δόρυ δουρί, to crowd spear upon spear, Il. 13, 130. Mid. with reference to the subject, νῆας ἕρκεϊ, to inclose the ships with a wall, Il. 15, 566.

φρέαρ, ατος, τό, ep. φρεῖαρ, *a well*, φρείατα, Il. 21, 197; † the prose form, h. Cer. 99.

φρεῖαρ, see φρέαρ.

φρήν, gen. φρένος, plur. φρένες, 1) in Hom. and the earliest writers, *the diaphragm, the midriff* (præcordia), which separated the heart and lungs from the remaining entrails, comm. plur. Il. 10, 10. 16 481. 504. Od. 9, 301; because the most ancient Greeks regarded this as the seat of the collected spiritual life; it signifies, 2) *soul, spirit*, often like our *heart*, still closely bordering

the first signif.: θυμός, ἦτορ, κραδίη ἐνὶ φρεσίν, Il. 8, 202. 413. 16, 242. 435. *a*) Spoken of the faculty of thought, often: φρεσὶ νοεῖν, φράζεσθαι, κατὰ φρένα εἰδέναι, μετὰ φρεσὶ βάλλεσθαι, μερμηρίζειν, ἐνὶ φρεσὶ γνῶναι, θεῖναί τινί τι ἐν φρεσί and ἐπὶ φρεσί, to put any thing into any one's mind, Il. 8, 2. 18. 16, 83. Od. 1, 89. φρένες ἐσθλαί, wise thoughts, an intelligent mind, Il. 17, 470; wise invention, spoken of female works, Od. 2, 117. 7, 111. φρένας βλάπτειν τινί, to injure one's understanding, to infatuate him, Il. 15, 724; also ἰλεῖν, Il. 16, 805; ἐξελίσσθαι, Il. 6, 234. *b*) Spoken of the will: *mind, resolution, will*, φρένας τρέπειν and πείθειν. Διὸς ἐτράπετο φρήν, the mind of Jupiter changed, Il. 10, 45. κεχρῆσθαι φρεσὶν ἀγαθῇσιν, Od. 3, 266; *c*) Spoken of the feelings: *the heart, feelings*, φρεσὶ χαίρειν, κατὰ φρενὰ δεδοικέναι, ἄχος μιν φρένας ἀμφιβέβηκε, Od. 8, 541. 3) Gener. the principle of life, *the vital power*, vis vitalis (Voss, recollection), which the shades lacked, Il. 23, 104. Od. 10, 493; also the brutes have φρένες, Il. 4, 245. 16, 157.

φρήτρη, ἡ, Ion. for φράτρα, ep. dat. φρήτρῃφιν, a division of a people by the relationship of families, *a family, a clan, a race*, a subdivision of the φῦλον, * Il. 2, 362. 363. (Accord. to the ancient critics, κατὰ φρήτρας, according to their localities.) Later, it was a mere political subdivision of the φύλη.

Φρίκων, ωνος, ὁ, the founder of Cyme in Æolia (Asia), Ep. 4.

φρίξ, φρῖκός, ἡ, prop. the roughening of a smooth surface, espec. [always in Hom.] of the sea, or of water, *a restless wave, the crisp-wave*, Βορέω, Il. 23, 692. μέλαινα φρίξ, Il. 21, 126. Od. 4, 402. οἵη Ζεφύροιο χεύατο πόντον ἔπι φρίξ, as under the Zephyr the crisp-wave spreads itself upon the sea, Il. 7, 63.

φρίσσω (akin to ῥῖγος), aor. 1 ἔφριξα, perf. πέφρῖκα, 1) *to be rough* and *uneven, to be stiff, to bristle* (*horrere*), τινί, with any thing, or τί, in any thing; gener. spoken of the motion of the surface of an agitated body, thus of a corn-field, φρίσσουσιν ἄρουραι, the corn-fields bristle up, Il. 23, 599; spoken of warlike troops: μάχη ἔφριξεν ἐγχείῃσιν, Il. 13, 339; ἔγχεσι καὶ σάκεσι, Il. 4, 282. 7, 62. *b*) With accus. as if trans. in the pres. and aor. 1, spoken of a raging boar: νῶτον, to bristle on the back, Il. 13, 473; λοφιήν, Od. 19, 446. 2) Metaph. *to shiver* from cold; *to shudder, to tremble at, to fear*, τινά, Il. 11, 383. 24, 775.

φρονέω (φρήν), only in the pres. and imperf.; it indicates the various operations of the mind, espec. of the faculties of thought and desire; hence 1) *to think*, i. e. to have understanding, intelligence, *to be wise, intelligent, discreet*, in Hom. rarely; opposed to μάχεσθαι, Il. 6, 79; absol. φρονέων, intelligent, Il. 23, 343, and v. 305; (accord. to Wolf, εἰς ἀγαθὰ φρονέων, considerate in regard to good things;) poet. = ζῆν. ἐμὲ ἔτι φρονέοντ' ἐλέησον, while I yet have sense, Il. 22, 59. *b*) With accus. *to comprehend, to understand*, Od. 16, 136. 17, 193. 281. 2) *to think*, i. e. to have an opinion or sentiment, *to mean, to have an opinion, to think, to will*, often with ἀνὰ θυμόν, ἐνὶ θυμῷ, ἐνὶ φρεσί. *a*) With infin. Il. 9, 608. 17, 286; *to be of opinion, to hope*, with accus. and infin. Il. 3, 98. *b*) τί τινι, to have any thing in mind in regard to any one; ἀγαθά τινι, to be well disposed toward any one, also to have a noble soul, Il. 6, 162; φιλά, to cherish friendly sentiments, Il. 4, 219. 15, 116. Od. 6, 313; κακά τινι, to cherish evil thoughts against any one, Il. 10, 486. 22, 264; ὀλοά, Il. 16, 701; ἀταλά, to have a child-like, joyous disposition, Il. 18, 567; πύκα, to be intelligent, wise, Il. 14, 217. Od. 9, 445; ἴσον τινι, to be like minded, to have the same mind with any one, Il. 15, 50. τὰ φρ., to think that, often, Il. 4, 361. τὰ ἃ φρονέων, *sua cogitans*, following his own opinion, Il. 8, 430; μέγα, to be proud, Il. 8, 553. *c*) With adv. εὖ φρονεῖν τινι, to be well disposed to any one, in opposition to κακῶς, Od. 18, 168; ἀμφίς, to think differently, Il. 13, 345; ἄλλῃ, h. Ap. 469; ἰθύς, to think straight on, Il. 12, 124. 13, 135. (Accord. to Voss, ἰθύς is to be construed with ἔχε, cf. ἰθύς.) *d*) Poet. spoken of animals: μέγα φρονεῖν, to be spirited, proud, Il. 11, 325. 16, 758. 22, 264.

Φρόνιος, ὁ (the observer), father of Noëmon, Od. 2, 386. 4, 630.

φρόνις, ιος, ἡ = φρόνησις, 1) *prudence, intelligence*, Od. 3, 244. 2) *knowledge, information*, κατὰ δὲ φρόνιν ἤγαγε πολλήν, he brought back much information (viz. from Troy, into which he had gone by stealth), * Od. 4, 258.

Φρόντις, ιδος, ἡ, wife of Panthous, Il. 17, 40.

Φρόντις, ιος, ὁ (appell. *φροντίς*), son of Onetor, pilot of Menelaus, Od. 3, 279 seq.

Φρύγες, ων, οἱ, sing. *Φρύξ*, υγός, ὁ, *a Phrygian*; they resided, in the time of Homer, on the river Sangarius in Asia Minor, Il. 2, 862. 3, 185. Accord. to Hdt. 7, 73, they had emigrated from Thrace.

Φρυγίη, ἡ, *Phrygia*, a country in Asia Minor; it embraced in part a district on the Hellespont (*Φρυγίη καθύπερθε*, Il. 24, 545), and in part a portion of the later Bithynia, on the river Sangarius, and of the greater Phrygia, Il. 3, 184. 16, 719. 18, 291. It was subsequently divided into Great Phrygia, a country in the interior of Asia Minor, and Lesser Phrygia, a district on the Hellespont.

**φρύγω*, fut. ξω, aor. 1 pass. *ἐφρύχθην*, *to dry, to bake*, spoken of potters' vessels: *to burn*, Ep. 14, 4.

φῦ, ep. for ἔφυν, see *φύω*.

φύγαδε, adv. (*φυγή*), *into flight, in flight*, as if from *ΦΥΞ*, like οἴκαδε, Il. 8, 157. 11, 446. 16, 697.

φυγή, ἡ (*φεύγω*), *flight*, *Od. 10, 117. 22, 306; in the Il. *φύζα*, except *φύγαδε*.

φυγοπτόλεμος, ον, ep. for *φυγοπόλεμος* (*πόλεμος*), *flying war, cowardly*, Od. 14, 213. †

φύζα, ἡ, poet. for *φυγή* (Wolf, less correctly, *φῦζα*), *flight*, Il. 9, 2 [see close], *φύζαν ἐνορνύναι*, Il. 15, 62; *ἐμβάλλειν*, Od. 14, 269. (Accord. to Aristarch. in Apoll. Lex., *φύζα* and *φόβος* are distinguished by the circumstance that the former has the implied idea of cowardice.) [Accord. to Jahrb. J. and K., p. 286, *φύζα* in Il. 9, 2, means *terror, panic*; see *φόβος*.]

φυζανικός, ή, όν, poet. (*φύζα*), *fugitive, timorous*, ἔλαφος, Il. 13, 102. †

ΦΥΖΑΩ or *ΦΥΖΩ*, from which *πεφυζότες*, q. v.

φυή, ἡ (*φύω*), *the growth, the shape, the form of the body, the appearance*, connected with *δέμας*, Il. 1, 115. Od. 5, 212; *μέγεθος*, Il. 2, 58; *εἶδος*, Il. 22, 370. Od. 6, 16.

φῦκιόεις, εσσα, εν (*φῦκιον*), *abounding in sea-grass* or *sea-weed*, *θίς*, Il. 23, 693. †

φῦκος, εος, τό, *sea-weed, sea-grass* (*fucus*), Il. 9, 7. †

φυκτός, ή, όν, verb. adj. (*φεύγω*), prop. *fled*; then, *that may be fled*. *οὐκέτι φυκτὰ πέλονται*, it is no longer to be escaped, Il. 16, 128. Od. 8, 299. 14, 489.

[*φυλαδόν*, see *καταφυλαδόν*, by some separated.]

φυλακή, ἡ (*φυλάσσω*), *a watch, a guard*. 1) As an action, *φυλακὰς ἔχειν*, Il. 9, 1; espec. the night watch, Il. 7, 371. 18, 299. 2) Spoken of persons, Il. 10, 416. *b*) Spoken of place, Il. 10, 416.

Φυλάκη, ἡ, pr. n. of a town in Thessaly Phthiotis on mount Othrys, belonging to the dominion of Protesilaus, Il. 2, 695. Od. 11, 289.

Φυλακίδης, ου, ὁ, son of Phylacus = *Iphiclus*, Il. 2, 705.

φύλακος, ὁ, a form of *φύλαξ*, accus. plur. Il. 24, 566; † (accord. to Aristarch. *φυλακός*.)

Φύλακος, ὁ, son of Deïon and Diomede, father of Iphiclus, founder of the town Phylace in Thessaly, Il. 2, 705. Od. 15, 231. 2) a noble Trojan, Il. 6, 35.

φυλακτήρ, ῆρος, ὁ = *φύλαξ*, * Il. 9, 66. 80. 24, 444. 445; always plur. *φυλακτῆρες*.

φύλαξ, ακος, ὁ (*φυλάσσω*), dat. plur. poet. *φυλάκεσσι*, *a watch, a guard*, in the plur. *οἱ φύλακες*, *the watchers* in war, also *φύλακες ἄνδρες*, * Il. 9, 477.

Φύλας, αντος, ὁ, father of Polymele and Astyoche, king of Ephyra in Thesprotia, Il. 16, 180 seq.

φυλάσσω, ep. infin. pres. *φυλασσέμεναι*, fut. ξω, aor. 1 poet. *φύλαξα*, subj. 1 plur. *φυλάξομεν*, with shortened vowel, perf. pass. *πεφύλαγμαι*, Il. 23, 343; aor. 1 mid. imperat. *φύλαξαι*, h. Ap. 544. 1) Intrans. *to watch, to keep watch*, to be sleepless, Il. 10, 192. Od. 20, 53; *περὶ μῆλα*, Il. 12, 304. *νύκτα φυλάσσειν*, to watch through the night, Od. 5, 466; espec. in war, *excubias agere*, Il. 10, 312. 399. 2) Trans. *to watch, to guard, to keep, to preserve*, with accus. *στρατόν*, Il. 10, 417; pass. Il. 10, 309; τινά, Il. 5, 809. Od. 13, 301; *οἶνον*, to preserve the wine, Od. 2, 350. cf. 346. *b*) *to observe, to watch for*, τινά, Od. 4, 670; *νόστον*, to watch for the return, Il. 2, 251; metaph. *to keep, to preserve, χόλον*, Il. 16, 30; *ὅρκια*, Il. 3, 280; *ἔπος*, Il. 16, 686. Mid. *to watch for oneself*, i. q. *φυλάσσω*, Il. 10, 188: *φρεσί*, h. Ap. 544. 2) *to be on one's guard, to take care*. *πεφυλαγμένος εἶναι*, to be careful, Il. 23, 343.

Φυλείδης, ου, ὁ, daughter of Phyleus = *Meges*, Il. 2, 628. 15, 528.

Φυλεύς, ῆος, and *Φυλείος*, ὁ, Il. 10, 110, son of Augeas and father of Meges of Elis.

When his father would not give to Hercules the reward for cleaning the stables, he, as the selected arbiter, decided in favor of Hercules. For this reason, he was banished by his father from Elis and fled to Dulichium, Il. 2, 628. 23, 637.

φυλίη, ἡ, *the wild olive-tree*, Apoll. ἀγριέλαιος, accord. to others *lentiscus* or *rhamnus alaternus* Linn., Od. 5, 477. †

φύλλον, τό (φύω), *a leaf*, always in the plur. φύλλων γενεή, Il. 6, 146. 21, 464. Od. 5, 483; and often.

Φυλομέδουσα, see Φιλομέδουσα.

φῦλον, τό (φύω), 1) *a stock, a race, a species*, in the broader sense, φῦλον θεῶν, Il. 5, 441; mostly in the plur. spoken of a multitude belonging to the same race, φῦλα θεῶν, ἀνθρώπων, γυναικῶν, Il. 9, 130. 14, 361. 15, 54. Od. 3, 282; spoken of insects: φῦλα μυίας, Il. 19, 30. 2) In a stricter sense, *a nation, a people*, Πελασγῶν, Il. 2, 480; Γιγάντων, Od. 7, 206. 3) In the strictest sense, *a tribe, a clan, a family*, κατὰ φῦλα, Il. 2, 362; φῦλον Ἑλένης, Od. 14, 68.

φύλοπις, ιδος, ἡ, ep. accus. φυλόπιδα, Od. 11, 364, † and φύλοπιν, 1) *the battle-cry, the tumult of battle, a battle*, also φύλοπις πολέμοιο, Il. 13, 635. Od. 11, 314; elsewhere πόλεμός τε καὶ φύλοπις, Il. 4, 379. 2) an army equipped for battle, Il. 4, 65. (Accord. to the Gramm. from φῦλον and ὄψ, cry.)

Φυλώ, οῦς, ἡ, a handmaid of Helen, Od. 4, 125. 133.

φύξηλις, ιος, ὁ, ἡ, poet. (φύξις), *fugitive, fearful, cowardly*, Il. 17, 143. †

φύξιμος, ον, poet. (φύξις), to which one may fly, τὸ φύξιμον, *an asylum, a refuge*, Od. 5, 359. †

φύξις, ιος, ἡ, poet. form for φυγή, *flight*, Il. 10, 311. 398. 447.

φύρω, fut. φύσρω, perf. pass. πέφυρμαι, *to mingle together, to stir*; espec. to mingle with a fluid, hence *to moisten, to defile*, τί τινι, any thing with any thing, δάκρυσιν εἵματα, Il. 24, 162; also τί τινος; στῆθος αἵματι, Od. 9, 397; δάκρυσι, Od. 17, 103. 18, 173.

φῦσα, ἡ (φύω), prop. wind, breath; hence *a bellows*, * Il. 18, 372. 409. 412. 468. 470.

φῦσάω (φῦσα), only in the pres. and imperf. *to blow*, spoken of the bellows, Il. 18, 470; of the wind, * Il. 23, 218.

φυσιάω (φυσάω), to blow vehemently, *to pant, to puff*, spoken of steeds, only part. φυσιόωντες, ep. for φυσιῶντες, * Il. 4, 227. 16, 506.

* Φῡσίγναθος, ον (γνάθος), *Cheek-blower, Puff-cheek*, a frog's name, Batr. 17.

φῡσίζοος, ον, poet. (ζωή), *life-producing, life-giving* or *supporting*, γαῖα, Il. 3, 243. Od. 11, 301.

φύσις, ιος, ἡ, prop. production, comm. *nature*, i. e. the natural quality of a thing, φάρμακον, Od. 10, 303. † Batr. 32.

φῡταλιή, ἡ (φυτόν), *a plantation*, a place where trees and grapes are planted, in distinction from arable land, * Il. 6, 195. 12, 314. 20, 185.

φυτεύω (φυτόν), aor. 1 ἐφύτευσα, *to plant*, prop. spoken of plants, πτελέας, δένδρεα, Il. 6, 419. Od. 9, 108. 18, 359. 2) Metaph. *to produce, to procure, to prepare*, κακόν, πῦμά τινι, Il. 15, 134. Od. 4, 668; φόνον καὶ Κῆρά τινι, Od. 2, 165; κακά τινι, Od. 5, 340.

φυτόν, τό (φύω), *a plant, a tree*, Il. 14, 123. Od. 9, 106; and elsewhere.

φύω, fut. φύσω, aor. 1 ἔφῡσα, aor. 2 ἔφυν, 3 sing. φῦ for ἔφυ, and 3 plur. ἔφυν, perf. πέφῡκα, 3 plur. πεφύᾱσι, Od. 7, 128; part. fem. πεφυνῖα, Il. 14, 288; πεφυῶτας for πεφυκότας, Od. 5, 477; pluperf. πεφύκειν. 1) Trans.: pres. (once intrans. Il. 6, 149), fut. and aor. 1, *to beget, to produce, to let grow, to put forth*, with accus. φύλλα, ποιήν, Il. 1, 235. 6, 148. 14, 347. Od. 7, 119; τρίχας, to let the hair grow, Od. 10, 393; hence also, ὁ φύσας, the begetter, Batr. 23; φῦσαί τινα δόλον, h. Cer. 8. 2) Intrans.: mid. together with aor. 2 and perf. *to be produced, to grow, to spring*, primar. spoken of plants, Od. 9, 109; once pres. act. intrans. ἀνδρῶν γενεὴ ἣ μὲν φύει (*nascitur*), Il. 6, 149; espec. perf. and pluperf. Il. 4, 483. 484. 14, 288. cf. Od. 5, 63. 7, 114. 128; also κέρα πεφύκει, Il. 4, 109; the aor. 2 only Od. 5, 481. 23, 190; metaph. often in the phrases, ἐν δ' ἄρα οἱ φῦ χειρί, and ἐν χείρεσσι φύοντο; ὀδὰξ ἐν χείλεσσι φύοντες, see ἐμφύω.

* Φώκαια, ἡ, a town in Ionia (Asia), on the river Hermus, famed for traffic and navigation, now in ruins, *Fokia*, h. Ap. 35.

Φωκεῖς, οἱ, sing. Φωκεύς, ῆος, ὁ, *the Phocians*, inhabitants of the country Phocis in Hellas, Il. 2, 517. 15, 516.

φώκη, ἡ, *a seal, a sea-calf*, * Od. 4, 436. 448. h. Ap. 77.

φωνέω (φωνή), aor. 1 ἐφώνησα, ep. φώνη-

σα, to utter or sound a tone, spoken espec. of men: *to speak, to discourse*, commonly [see close] intrans. Il. 1, 333; and often connected with other similar words, ἔπος φάτο φώνησέν τε, Od. 4, 370; or ἀμείβετο, Od. 7, 298; καὶ μιν φωνήσας ἔπεα πρὸς ηὐδα, Il. 1, 201; and προ;έφη, Il. 14, 41. (The accus. belong to the other verb.) 2) *to cause to sound, to raise*, ὄπα, Il. 2, 182. 10, 512. Od. 24, 535. [Accord. to Jahrb. J. and Klotz, p. 287, always intrans; cf. συνίημι 2), and Jahrb. J. and K., l. c.]

φωνή, ἡ (φάω), *a sound, a tone*, comm. spoken of men, *a voice, speech, discourse*, espec. a loud voice, *a cry*, Il. 14, 400. 15, 686. *b*) Of animals, Od. 10, 239. 12, 86, 396; *the song* of the nightingale, Od. 19, 521.

* φωρή, ἡ (φῶρ), *theft*, h. Merc. 136.

* φώρης, ου, ὁ, poet. for φώρ, *a thief*, h. Merc. 385.

φωριαμός, ὁ (φέρω), *a chest, a coffer, a box*, for keeping clothes, Il. 24, 228. Od. 15, 104.

φώς, gen. φωτός, ὁ, poet. for ἀνήρ, plur. φῶτες, *a man*, Il. 2, 164; παλαιός, Il. 14, 136; δίκτης, Od. 4, 247; κακός, Od. 6, 186; also in opposit. to the gods, Il. 17, 98. *b*) Often, a brave man, *a hero*, Il. 4, 194. 5, 572. Od. 21, 26. (Prob. from ΦΑΩ, φημί, one who speaks.)

X.

X, the twenty-second letter of the Greek alphabet, hence the sign of the twenty-second rhapsody.

Χάα, see Φειά.

χάδε, χαδέειν, see χανδάνω.

χάζομαι, depon. mid. fut. χάσομαι, ep. σσ, aor. ἐχασάμην, ep. χάσσαμην, ep. aor. 2 with reduplic. κεκάδοντο for κεχάδοντο, also from the act. form χάζω, ep. aor. 2 κέκαδον, and fut. κεκαδήσω, 1) *to retreat, to retire, to yield, to go back, to withdraw* (never in the Od.), with ἄψ, ὀπίσω, Il. 3, 32. 5, 702; with gen. of the thing, κελεύθου, πυλάων, Il. 11, 504. 12, 172; νεκροῦ, Il. 17, 357; also with prep. ἐκ βελέων, without the cast of weapons, Il. 16, 122; ὑπ' ἔγχεος, to retire from the spear, Il. 13, 153; often ἑτάρων εἰς ἔθνος, Il. 3, 32; οὐδὲ δὴν χάζετο φωτός, and not long did the stone remain removed from the man, i. e. it smote quickly, Il. 16, 736. (V., and not slowly flew it to the man.) In this passage, accord. to Köppen, Voss, and Spitzner, the stone is the subject; accord. to Heyne, but by a forced construction, Patroclus. 2) Gener. *to cease, to remove, to rest*, with gen. μάχης, Il. 15, 426. μίνυνθα χάζετο δουρός, he rested little from the spear, i. e. he fought continually, Il. 11, 539; only Il. 3) The ep. aor. 2 κέκαδον and the fut. κεκαδήσω have a trans. signif., prop. to cause one to retreat from a thing, *to deprive* one of a thing, τινὰ θυμοῦ καὶ ψυχῆς, Il. 11, 334. Od. 21, 153. 170. (Passow refers it to κήδω;) cf. Buttm. p. 307.

χάζω, see χαζόμαι.

χαίνω or χάσκω (ΧΑΩ), in Hom. only aor. 2 ἔχανον, h. Cer. 16; optat. χάνοι and part. χανών, of the perf. only the part. accus. κεχηνότα, 1) *to yawn, to gape, to open*, h. Cer. 16. τότε μοι χάνοι χθών, then may the earth yawn for me, i. e. engulf me, Il. 4, 182; 6, 281. 8, 150. 2) Espec. *to open the mouth wide, to gape*, spoken of men and animals, Il. 16, 350. 409. 20, 168; hence πρὸς κῦμα, to gape at the wave, i. e. to drink it, Od. 12, 350.

χαίρω, fut. χαιρήσω, Il. 20, 363; aor. ἐχάρην, ep. χάρην, optat. χαρείη, Il. 6, 481; part. χαρέντες, Il. 10, 451; perf. κεχάρηκα, only in the ep. part. κεχαρηώς, Il. 7, 312; perf. mid. κεχάρημαι, h. 7, 10; also the ep. forms fut. κεχαρήσω, infin. κεχαρησέμεν and κεχαρήσομαι, aor. 1 mid. χήρατο, Il. 14, 270; aor. 2 with reduplicat. κεχάροντο, optat. κεχάροιτο and κεχαρόλατο, and iterat. imperf. χαίρεσκε, 1) *to rejoice, to be cheerful, gay*, often with θυμῷ, ἐν θυμῷ, φρεσίν and φρένα, also χαίρει μοι ἦτορ, Il. 23, 347; but νόῳ χαίρειν, to rejoice at heart, Od. 8, 78. 2) With dat. *to rejoice at* any thing, *to delight oneself in*, to be pleased at, νίκῃ, ὄρνιθι, φήμῃ, Il. 7, 312. 10, 277. Od. 2, 35; with accus. χαίρει δέ μιν (ἀλωήν) ὅστις ἐθείρῃ, he rejoices in it who cultivates it, according to Wolf and Passow

(V. joyfully the cultivator beholds it), Il. 21, 347. (Heyne refers μιν to ἐθείρῃ, but cf. Il. 9, 77, and γηθέω.) 3) With part. instead of infin. χαίρω ἀκούσας, I rejoice to hear, Il. 19, 185. 18, 259. Od. 14, 377. Dat. and part. for accus. and infin. Il. 7, 54. Od. 19, 463. The part. with its prop. signif. Il. 11, 73. Od. 3, 76. 12, 380. A peculiar use is *a*) The fut. with the negat. οὐ χαρήσεις, thou wilt not rejoice, i. e. thou wilt rue it, Il. 20, 363. Od. 2, 249. *b*) The imperat. χαῖρε is a common formula of greeting: *hail to thee, health to thee, joy to thee*, at meeting, Il. 9, 107. Od. 1, 123; at departure, *farewell*, Od. 5, 205. 13, 59; to the gods, χαῖρε ἀοιδῇ, praise be to thee in the song, h. 8, 7.

χαίτη, ἡ (χάω) *the disheveled hair, the streaming hair, the hair*, spoken of gods and men, Il. 10, 15. 14, 175. Od. 4, 150; spoken of horses, *the mane*, Il. 6, 509.

χάλαζα, ἡ (χαλάω), *hail, hail-stones*, *Il. 10, 6. 15, 170.

*χαλάω (χάω), aor. ἐχάλασε, ep. σσ, *to unbend, to relax, βιόν, τόξα*, h. Ap. 6. h. 27, 12.

χαλεπαίνω (χαλεπός), aor. ἐχαλέπηνα, infin. χαλεπῆναι, in Hom. only intrans., prop. to be severe, *ingravescere, to burst severely, to roar*, spoken of storms, Il. 14, 399. Od. 5, 485; for the most part of gods and men, *to be angry, to be displeased, to rage, to chide*, espec. *to treat in a severe* or *hostile manner*; absol. Il. 14, 256. Od. 16, 72; ὅτε ἄνδρεσσι κοτεσάμενος χαλεπήνῃ, when he rages, angry with men, Il. 16, 386. Od. 5, 147. 19, 83. οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος χαλεπαίνει (μοί belongs to ἀπεχθόμενος), the whole people is not angry, being odious to me, i. e. because I hated them, Od. 16, 114. cf. 10, 75. Accord. to the critics ἀπεχέσθαι is here transitive, (V. prefers ἀπεχθομένῳ, and translates: nor has the whole people risen against me hated); ἐπί τινι, about any thing, Od. 18, 415. 20, 323.

χαλεπός, ή, όν, comp. χαλεπώτερος, *hard, difficult*, i. e. 1) connected with pains and danger in the execution, *troublesome, dangerous*, τινί, to any one, Il. 1, 546. Often in the neut. with infin. χαλεπόν τοι, παισὶν ἐριζέμεναι, Il. 21, 184. Od. 4, 651: with accus. and infin. Il. 16, 620. Od. 20, 313; χαλεπὸν γάρ, ἐπιστάμενον περ ἐοντα, supply from the preceding, ὑβρίζειν τινά, it is always vexatious, although one very experienced does it, Il. 19, 80. 2) making trouble and danger, *burdensome, oppressive, hard, cruel, grievous*, κέρας, θύελλα, γῆρας, δεσμός, ἄλγος, ἔπος, hard, threatening speech or discourse, Il. 2, 245. χαλεπὴ φήμις, an injurious report, Od. 14, 239. *b*) Spoken of persons: *severe, violent, angry, displeased*, Od. 1, 198; τινί, with any one, Od. 17, 388. χαλεποὶ θεοὶ ἐναργεῖς φαίνεσθαι, it is dangerous, when the gods appear visibly, Il. 20, 131. h. Cer. 111.

χαλέπτω, poet. = χαλεπαίνω, *to oppress, to press*, to persecute, τινά, Od. 4, 433. †

χαλεπῶς, adv. *in a severe, harsh*, or *difficult manner*, * Il. 7, 424. 20, 186.

χαλῑνός, ὁ, (χαλάω), *a bridle, a check, a rein*, comm. plur. Il. 19, 393. †

χαλιφρονέω, (χαλίφρων), *to be frivolous, simple, foolish*, in opposition to σαόφρων, Od. 23, 13. †

χαλιφροσύνη, ἡ, *frivolity, simplicity, folly*, plur. Od. 16, 310. †

χαλίφρων, ον (χαλάω, φρήν), prop. to be of a slack, negligent mind, hence, *frivolous, simple, foolish*, connected with νήπιος, * Od. 4, 371. 19, 530.

χάλκειος, η, ον, poet. for χάλκεος, Il. 3, 390. 4, 461, and often.

χαλκεοθώρηξ, ηκος, ὁ, ἡ, poet. (θώρηξ), *having a brazen cuirass*, * Il. 4, 448. 8, 62.

χάλκεος η, ον, poet. (χαλκός), χάλκειος, η, ον, and the Ion. form χαλκῆιος, only Od. 3, 433. 18, 328, (ὄψ χάλκεος, of two endings. Il. 18, 222. †) 1) *brazen, copper*, often spoken of arms: θώρηξ, χιτών, ἔγχος, ἔντεα; also οὐδός, ἄξων, κύκλοι, ὅπλα, Od. 3, 433; also, covered with brass, σάκος, or coming from brass, χαλκείη αὐγή, the splendour of brass, Il. 13, 341. 2) Metaph. *as if of brass*, i. e. *hard, firm, immoveable, strong*, ἦτορ, Il. 2, 490. χάλκεος Ἄρης, imperishable Mars, Il. 5, 704; or having a brazen cuirass; ὄψ, a strong voice, Il. 18, 222; ὕπνος, the sleep of death, Il. 11, 241. Also some explain, οὐρανὸς χάλκεος, metaph.; others, however, with Voss, take it literally, Il. 17, 425. cf. Volcker Hom. Geog. p. 5.

χαλκεόφωνος, ον (φωνή), *having a brazen voice*, epith. of Stentor, Il. 5, 785. †

χαλκεύς, ῆος, ὁ (χαλκός), prop. *an artist in brass, a copper-smith*, connected with ἀνήρ, Il. 4, 187. 216. 15, 309; gener. *a worker in metal*, i. q. χρυσοχόος, Od. 3, 432; an iron-smith, Od. 9, 391.

χαλκεύω (χαλκεύς), *to work in brass* or *metal*, τί, Il. 18, 400. †

χαλκεών, ῶνος, ὁ, ep. for χαλκεῖον, *a smith's forge*, *a smith's shop*, Od. 8, 273. †

χαλκήϊος, η, ον, Ion. for χάλκειος, δόμος = χαλκεῖον, *a smith's dwelling*, Od. 18, 328; ὅπλα, Od. 3, 433; see χάλκεος. * Od.

χαλχήρης, ες, gen. εος (ἄρω), *joined* or *furnished with brass*, *brass-covered*, *brazen*, epithet of various weapons, Il. 3, 316. 13, 714. Od. 1, 262.

χαλκίς, ίδος, ἡ, an unknown bird of prey. Accord. to Il. 14, 291, † it is called χαλκίς, in the language of the gods, and amongst men κύμινδις, q. v.

Χαλκίς, ίδος, ἡ, 1) the chief town of the island Eubœa, subsequently connected with the mainland by a bridge; an important commercial town, now *Egripo*, Il. 2, 537. 2) a town in Ætolia, at the mouth of the Evenus, at the foot of Mount Chalcis, now *Galata*, Il. 2, 640; in Strab. also, Ὑποχαλκίς. 3) a place in Elis, not far from the fountain Krunoi, h. Ap. 425; cf. Strab. VIII. p. 350. 4) a small river in southern Elis, near the village of the same name, Od. 15, 295.

χαλκοβαρής, ές, gen. έος, poet. (βαρύς), *heavy with brass*, *brazen*, ἰός, Il. 15, 465. Od. 21, 423.

χαλκοβάρυς, εια, υ = χαλκοβαρής, of this Hom. uses the fem. χαλκοβάρεια, στεφάνη, Il. 11, 96; μελίη, Il. 22, 328. Od. 22, 259. 276.

χαλκοβατής, ές, gen. έος, poet. (βαίνω), going upon brass; hence, *founded* or *standing upon brass*, *brazen*, comm. an epith. of the dwelling of Jupiter, Il. 1, 426. Od. 8, 321; and of Alcinous, Od. 13, 4. It has also been explained, *having a brazen floor*, cf. Od. 7, 83.

χαλκογλώχῖν, ῖνος, ὁ, ἡ (γλωχίν), *brazen-pointed*, (brazen-armed, V.), μελίη, Il. 22, 255. †

χαλκοκνήμῖς, ῖδος, ὁ, ἡ (κνημίς), *having brazen greaves*, (brazen-booted, V.), epith. of the Greeks, Il. 7, 41. †

χαλκοκορυστής, οῦ, ὁ (κορύσσω), voc. χαλκοκορυστά, *having brazen armor*, *armed with brass* (brazen-mailed, V.), epith. of heroes, * Il. 5, 699; and of Mars, h. 7, 4.

χαλκοπάρῃος, ον, ep. for χαλκοπάρειος (παρειά), *having brazen cheeks* (brazen-cheeked, V.), epith. of the helmet, Il. 12, 183. Od. 24, 523.

χαλκόπους, ὁ, ἡ, neut. πουν, gen. ποδος, (πούς), *brazen-footed*, *having brazen hoofs*, (brazen-hoofed, V.), epith. of horses, * Il. 8, 11. 13, 23.

χαλκός, ὁ, ep. gen. χαλκόφιν. 1) *brass*, *metal*, espec. copper. Copper, compounded with zinc, tin, and lead, is called *brass*, which was probably the earliest metal used. As edged instruments of copper are often mentioned by the poet, it has been supposed that the word stands poetically for *iron*. But Hom. carefully distinguishes iron and brass, cf. Il. 4, 510. 5, 723. 11, 133; hence, with more probability, it may be said that the ancients possessed an art of hardening brass unknown to us, cf. Köpke Kriegsw. der Gr. p. 55 seq. It is called χαλκὸς ἐρυθρός, Il. 9, 365; it is mentioned with iron, Il. 6, 48; as a purchase-price, Il. 7, 473. 2) all *furniture*, *weapons*, *equipments*, *made of brass*, Il. 1, 236. 5, 75.

χαλκότυπος, ον (τύπτω), *smitten with a brazen weapon*, ὠτειλαί, Il. 19, 25. †

χαλκοχίτων, ωνος, ὁ (χιτών), *having a brazen cuirass*, epith. of heroes, Il. 1, 371. 2, 47. Od. 1, 286.

Χαλκωδοντιάδης, ου, son of Chalcodon = Elephenor, Il. 2, 541.

Χαλκώδων, οντος, ὁ (having brazen teeth, ὀδούς), king of the Abantes, in Eubœa, father of Elephenor, who was slain in a battle with Amphitryon, Il. 2, 541. 4, 464.

Χάλκων, ωνος, ὁ, a Myrmidon, father of Bathycles, Il. 16, 595 seq.

χαμάδις, adv. (χαμαί), poet. for χαμᾶζε, *upon the earth*, *to the ground*, Il. 3, 300. 6, 147. Od. 4, 114.

χαμᾶζε, adv. (χαμαί), *upon the earth*, *to the earth*, ἄλλεσθαι, Il. 3, 29. 4, 419. Od. 16, 191.

χαμαί, adv. 1) *upon the earth*, *on the ground*, ἕρχεσθαι, Il. 5, 442. Od. 7, 160. 2) *to the earth*, πίπτειν, Il. 4, 482. Od. 17, 490; and often, (from an obsol. word χαμός, χαμή.)

* χαμαιγενής, ές (γένος), *produced upon* or *from the earth*, *earth-born*, h. Ven. 108. Cer. 353.

χαμαιεννάς, άδος, ἡ fem. of χαμαιεννής; χαμ. σύες, * Od. 10, 243. 14, 15. (In both places αι is used as short.)

χαμαιεύνης, ου, ὁ (εὐνή), *lying upon the ground*, *sleeping upon the earth*, epith. of the Selli, Il. 16, 235. †

χανδάνω, poet. (χάω), fut. χείσομαι.

ἔχαδον, ep. infin. aor. χαδέειν for χαδεῖν, perf. κέχανδα, with pres. signif., part. κεχανδώς, 3 pluperf. κεχάνδει, *to embrace, to encompass, to hold, to contain*, with accus. spoken of vessels, ἓξ μέτρα, Il. 23, 742; λέβης τέσσαρα μέτρα κεχανδώς, Il. 23, 268; ὡς οἱ χεῖρες ἐχάνδανον, Od. 17, 314; of the coast, νῆας, Il. 14, 34; of the threshold, Od. 18, 17; impr. ἤϋσεν, ὅσον κεφαλὴ χάδε φωτός, he cried as much as the head of the man held, i. e. as loud as he could, Il. 11, 462. Ἥρῃ οὐκ ἔχαδε στῆθος χόλον, the breast of Juno did not contain her anger, i. e. she could not restrain it, Il. 4, 24; (old reading: Ἥρη), also οὐκέτι μοι στόμα χείσεται, my mouth will not be able, h. Ven. 253.

χανδόν, adv. (χαίνω), *yawning*, opening the mouth, metaph. *greedy*, ἶλεῖν οἶνον, Od. 21, 294. †

χάνοι, see χαίνω.

χαράδρη, ἡ (χαράσσω), *a cleft, a chasm* or *gorge* in the earth, espec. formed by rushing water, κοιλή, Il. 4, 459; hence also the stream itself, *a torrent, a rapid stream*, * Il. 16, 390.

χαρείη, χάρη, see χαίρω.

*χαριδώτης, ου, ὁ, poet. (δίδωμι), *the giver of joy*, epith. of Mercury, h. 17, 2.

χαρίεις, εσσα, εν (χάρις), superl. χαριέστατος, η, ον, *charming, sweet, beautiful, pleasing*, spoken of parts of the human body, Il. 16, 793. 18, 24. 22, 403; of clothes, Il. 5, 905. Od. 5, 211; gener. *agreeable, lovely, joyous, dear;* of things: δῶρα, ἔργα, ἀοιδή, ἀμοιβή, grateful requital [see ἀμοιβή], Od. 3, 58; χαριεστάτη ἥβη, most lovely youth, Od. 10, 279. The neut. plur. as adv. χαρίεντα, gratefully, Il. 1, 39; and as subst. Od. 8, 167.

χαρίζομαι, depon. mid. (χάρις), aor. 1 ἐχαρισάμην, perf. pass. κεχάρισμαι, often part. 1) *to show something agreeable* to any one, *to show a favor, to be agreeable, to gratify*, τινί, often in the part. Il. 5, 71. 11, 23. Od. 8, 538; espec. to gratify a deity by sacrifice, Od. 1, 61; with double dat. τινι ψεύδεσι, to please one with lies, Od. 14, 387. 2) With accus. of the thing, *to give freely, to distribute, to bestow*, δῶρα, Od. 24, 283; ἄποινά τινι, Il. 6, 49. 11, 139; and with gen. of the thing, *to impart freely, to give a share of*, ἀλλοτρίων, Od. 17, 452; espec. often, παρεόντων, Od. 1, 140. 4, 56; absol. Od. 13, 15; cf. προικός. 3) In the perf. and pluperf. pass. *to be agreeable, lovely, pleasing, grateful*, with dat. θυμῷ, Od. 6, 23; often part. Il. 5, 243; κεχαρισμένος ἦλθεν, he came desired, or welcome, Od. 2, 54; κεχαρισμένα θεῖναί τινι, to show kindness to any one, Od. 24, 71. 661; or εἰδέναι, Od. 8, 584.

χάρις, ιτος, ἡ (χαίρω), acc. χάριν, 1) *grace, fascination, loveliness, agreeableness, beauty*, espec. spoken of persons, χάριν κατακεῦαί τινι, Od. 2, 12. 6, 235. 8, 19; also χάριτες, charms, Od. 6, 237. *b*) Spoken sometimes of things, of an ear-ring, Il. 14, 183. Od. 18, 298; of words, Od. 18, 175; ἔργοισιν χάριν καὶ κῦδος ὀπάζειν, Od. 15, 320. 2) *favor, kindness*. *a*) In sentiment: *benevolence, good-will, affection*, espec. *thanks, gratitude*, obligation for favor received, χάριν ἀρέσθαι τινί, to receive thanks from any one, Il. 4, 95; χάρις τινός, thanks for any thing, Od. 4, 695. 22, 319; also with infin. οὔ τις χάρις ἦεν μάρνασθαι, it was no thanks that there was fighting, Il. 9, 316. 17, 147; δοῦναι χάρα ἀντί τινος, to give thanks for any thing, to make requital for any thing, Il. 23, 650; χάριν εἰδέναι τινί, to feel gratitude, Il. 14, 235. *b*) In actions: *kindness, beneficence, favor;* often χάριν φέρειν τινί, to show favor to any one, Il. 9, 613. 5, 211. 874. Od. 5, 307; espec. also, *the pleasures of love*, Il. 11, 243; conf. ΕΙΛΩ A. 3) Phrases; accus. χάριν, with gen. *for one's sake, for one's pleasure*, Il. 15, 744. Batr. 184.

Χάρις, ιτος, ἡ, prop. n., more frequently plur., αἱ Χάριτες, dat. ep. Χαρίτεσσιν. 1) Hom. mentions a *Charis*, Il. 18, 382, as wife of Vulcan; in Hes. Theog. Aglaia is named as such. In the Od. 8, 267, Venus is his wife; in both fictions the same idea lies at the bottom, that a goddess of grace is wedded to a god skilled in art. 2) More frequently in the plur. *the Graces*, the goddesses of grace, and espec. of grateful companionship, Il. 17, 51. Od. 6, 18. Homer mentions no definite number of them, and names but one, Pasithea, Il. 14, 269. In v. 267, younger Graces are mentioned; he recognizes, consequently, several classes; or this epith. may, accord. to Heyne, be a mere indication of perpetual youth. Hesiod (Th. 997), mentions three as daughters of Jupiter, *Aglaia, Euphrosyne*, and *Thalia*. They are prim. companions and handmaids of Venus, Od. 8, 364. 18, 194. h. Ven. 98; still Juno has them

in her train, Il. 5, 338. [The last citation not in point.]

χάρμα, ατος, τό (χαίρω), *joy, rapture, enjoyment.* a) The cause of joy, χάρμα τινί, Il. 14, 325. 17, 636. h. 15, 4; plur. Od. 6, 185; espec. *a scandalous joy, a scoff,* χάρμα γίγνεσθαί τινι, Il. 3, 51. 6, 82. 10, 193. 2) Gener. *joy, pleasure,* Od. 19, 471. h. Cer. 372.

χάρμη, ἡ, ep. (χαίρω), prop. *joy,* espec. *the love of contest, the love of battle, battle,* often μνήσασθαι χάρμης, Il. 4, 222. 8, 252. Od. 22, 73; λήθεσθαι χάρμης, Il. 12, 203; χάρμην ἐμβάλλειν τινί, Il. 13, 82. 2) Gener. *contest, battle,* Il. 14, 101. 17, 161.

*χαρμόσυνον, ωνος, ὁ, ἡ (φρήν), *glad at heart, joyful,* h. Merc. 227.

χαροπός, ή, όν, prob. (χαρά, ὤψ), prop. glad-looking, spoken of the bright look of a joyful mind; hence, *bright-looking, clear-eyed,* spoken of the brightness of the eyes, λέοντες, Od. 11, 611. h. Merc. 569; κύνες, h. Merc. 194; later borrowed to indicate the common color of the eyes, *light-brown,* (Schol. φοξερός; accord. to Eustath. spoken of the color of the eyes.)

Χάροπος, ὁ, with accent changed, prop. name, king of the island Syme, father of Nireus, Il. 2, 672.

Χάροψ, οπος, ὁ, son of Hippasus, a Trojan, slain by Ulysses, Il. 11, 426.

Χάρυβδις, ιος, ἡ, a dangerous whirlpool in the Sicilian straits, and on the coast of Sicily, opposite Scylla, which swallowed up every thing, that approached it, Od. 12, 104 seq. 411. 23, 327. Later also a whirlpool was so called near the present *Capo di Faro,* Now it is called *Charilla, Remo,* or *Carofalo.* Accord. to a later tradition, *Charybdis* was the daughter of Neptune and the Earth, Serv. ad Virg. A. 111. 420. Modern travellers find no whirlpool in the above vicinity, but merely a great agitation of the waves setting from the north towards the west, which is not dangerous.

χατέω, poet. (ΧΑΩ), only pres., prop. to snap at any thing; hence: 1) *to desire, to covet, to wish,* absol. Il. 9, 518. Od. 2, 249; with infin. Od. 13, 280. 15, 376. 2) *to want, to have need,* with gen. πάντες θεῶν χατίομεν ἄνθρωποι, all men stand in need of the gods, (accord. to Melanchton, the most beautiful verse in Homer), Od. 3, 48.

χατίζω, ep. = χατέω, 1) *to desire, to long for,* with gen. Il. 2, 225. Od. 8, 156. 11, 350. 2) *to need,* τινός, Il. 17, 221. 18, 392.

ΧΑΩ, obsol. theme of χαίνω, χανδάνω.

χείη, ἡ (χάω), *a hole, a cavity,* a cleft, espec. of snakes, *Il. 22, 93, 95.

χεῖλος, εος, τό (prob. from ΧΑΩ), *a lip,* χείλεσι γελᾶν, Il. 15, 102; see γελάω; proverb. spoken of a miser, χείλεα μὲν τ' ἐδίην', ὑπερῴην δ' οὐκ ἐδίηνεν, the lips he wet, but not the palate, Il. 22, 485. 2) Metaph. *the rim, the margin* of a thing, Od. 4, 132. 616. Il. 12, 52.

χεῖμα, ατος, τό (χέω), prop. what is poured out, *a tempest, a rain-storm,* and because in the southern countries winter consists in this, *winter, winter-cold,* Od. 11, 190. 14, 487; as a season of the year in oppos. to θέρος, Od. 7, 118.

χειμάῤῥοος, ον (ῥέω), contr. χειμάῤῥους, Il. 11, 493; and ep. shortened, χείμαῤῥος, Il. 4, 452. 5, 88; *flowing* or *swollen with wintry waters,* i. e. with rain and melted snow, *a torrent,* epith. of rapid rivers, ποταμός, *Il. 13, 138.

χείμαῤῥος, ep. shortened for χειμάῤῥοος.

χειμέριος, η, ον (χεῖμα), pertaining to winter, *wintry,* ἄελλα, a winter storm, Il. 2. 294; νίφαδες, winter snow-flakes, Il. 3, 222; ἦμαρ, a winter day, Il. 12, 279; ὕδωρ, Il. 23, 420; ὥρη, Od. 5, 485.

χειμώνι, ῶνος, ὁ (χεῖμα), stormy, rainy weather, *a storm, rain, winter-weather,* Od. 4, 566; comm. *winter,* Il. 3, 4. 21, 283.

χείρ, ἡ, gen. χειρός. Besides the regular forms, there occur the Ion. forms: dat. χερί, thrice; χέρα, h. 18, 40, and dat. plur. χείρεσι and χείρεσσι (see Thiersch § 187. 11.). 1) *the hand, the fist,* often χεῖρες καὶ πόδες, Il. 5, 422. 15, 364; the forefoot, poet. spoken of animals, Batr. 88; also as in English for *side,* ἐπ' ἀριστερὰ χειρός, to the left hand, Od. 5, 277; often pleonastic, χειρὶ λαβεῖν, χερσὶν ἑλέσθαι; on the phrases: χεῖρας ἀνασχεῖν θεοῖς, χεῖρας ἀείρειν, ὀρέξαι and πετάσαι τινί, see these verbs. 2) Espec. in the plur. *activity, strength, power, force,* often connected with μένος, βίη, Il. 6, 502. 12, 135. a) In a good sense, ἔπεσιν καὶ χερσὶν ἀρήγειν, to help with word and deed, Il. 1, 77; χεῖρα ὑπερέχειν τινί, to hold the hand over one for protection, Il. 4, 249; χεῖρες ὑμέτεραι εἰσὶ καὶ ἡμῖν, we also have hands for protection, Il. 13, 814. b) In a hostile signif. χεῖρα ἐπιφέρειν τινί, to lay the hand on any one, Il. 1, 89; χεῖρας ἐφίεσθαί τινί, Od. 1, 254; εἰς χεῖρας ἐλθεῖν or

ἱκέσθαι τινί, to fall into any one's hands, Il. 10, 448; poet. also χεῖρας ἱκέσθαι, Od. 12, 331.

χειρίς, ίδος, ἡ (χείρ), a covering for the hand, *a glove*, Od. 24, 230. †

*χειροτέινων, ονος, ὁ, ἡ (τείνω), stretching out the hand, *long-armed*, Batr. 299.

χειρότερος, η, ον, poet. for χείρων, * Il. 15, 513. 20, 436.

χείρων, ον, gen. ονος, prop. compar. of χέρης, comm. irreg. comp. of κακός, (ep. form χειρότερος, and χερειότερος, χερείων,) *meaner, smaller, worse, inferior*, in worth, Il. 15, 641. 14, 377; opposed to μείζων, in rank and race, Od. 21, 325.

Χείρων, ωνος, ὁ, *Chiron*, son of Saturn and Philyra, a centaur, famed for his skill in medicine and prophecy, celebrated as the teacher of Æsculapius, Hercules, and Achilles, Il. 4, 219. 11, 831.

χείσομαι, see χανδάνω.

χελιδών, όνος, ἡ, *a swallow*, * Od. 21, 411. 22, 240. Ep. 15, 11.

*χέλυς, υος, ἡ, *a turtle, a tortoise*, from the shell of which Mercury constructed the first lyre, by drawing strings over it, h. Merc. 33. 2) *the lyre* itself, v. 25, 153.

*χελώνη, ἡ = χέλυς, *a tortoise*, h. Merc. 42. 48.

χέραδος, εος, τό, poet. for the comm. χέρας, άδος, ἡ, dirty sand, *gravel, pebbles*, that swollen rivers bring down, χέρας μυρίον, Il. 21, 319. † (Some Gramm. accented it as gen. and connected it with ἅλις, cf. Apoll. Lex.)

χερειότερος, η, ον, ep. compar. for χείρων, * Il. 2, 248. 12, 270.

χερείων, ον, gen. ονος, ep. for χείρων, *inferior, worse*, opposed to ἀρείων, Il. 10, 237; with accus. δέμας, φυήν, Il. 1, 114. Od. 5, 411. Neut. plur. τὰ χερείονα, Il. 1, 576. In the neut. with infin., in which case the idea of comparison does not appear, οὔ τι χέρειον ἐν ὥρῃ δεῖπνον ἑλέσθαι, it is not at all bad to take food at the proper time, Od. 17, 176.

ΧΕΡΗΣ, an ep. defect. adj. only used in the sing. gen. χέρηος, dat. χέρῃϊ, accus. χέρηα, nom. plur. χέρῃες, accus. neut. χέρηα, in the Od. χέρεια, 18, 229. 20, 310. This word, which is positive only in form, is the theme of the ep. compar. χερείων, χερειότερος, pros. χείρων, but always has the signif. of the compar. *inferior, worse, weaker*, espec. εἶο χέρηα μάχῃ, worse in the battle than he, Il. 4, 400; χέρῃϊ opposed to κρείσσων, Il. 1, 80. Od. 15, 324; in like manner, χέρηα χειρονι, Il. 14, 382. (Accord. to Passow, it is to be derived from χείρ, and in signif. = χείριος, *under any one's power*. The form χέρεια, in the Od. seems incorrect, see Thiersch § 202. 23, and Buttm. Gram. § 68.)

χερμάδιον (χείρ), *a stone*, prop. as large as can be grasped in the hand, Il. 4, 518. 5, 302. Od. 10, 121.

χερνῆτις, ιδος, ἡ, fem. of χερνήτης (χείρ), prop. living by the labor of the hands, γυνή, a female who spins for wages, Il. 12, 433. †

χέρνιβον, τό (νίπτω), *a wash-basin, a wash-vessel*, for washing the hands before sacrifice, Il. 24, 304. †

χερνίπτομαι, depon. mid. (νίπτω), aor. ep. *to wash one's hands*, espec. before a sacrifice, Il. 1, 449. †

χέρνιψ, ιβος ἡ (νίπτω), *washing-water, sacred water*, with which the hands were washed before eating, and before religious ceremonies, always accus. χέρνιβα, * Od. 1, 136. 3, 445, and often.

Χερσιδάμας, αντος, ὁ, son of Priam, slain by Ulysses, Il. 11, 423.

χέρσονδε, adv. (χέρσος), *on* or *to the mainland*, Il. 21, 238. † h. Ap. 29.

χέρσος, ἡ (akin to σχέρος, ξερός), *the shore, the firm land*, in oppos. to water, Il. 4, 425. Od. 10, 459; ποτὶ χέρσον, to the shore, Od. 9, 147. Il. 14, 394. (Od. 6, 95, Nitzsch reads as adj. ποτὶ χέρσος θάλασσα.)

χεῦαι, χεύαν, χεῦε, see χέω.

χεῦμα, ατος, τό (χέω), that which is poured out, *a casting*, κασσιτέροιο, a casting of tin, Il. 23, 561. †

χέω, fut. χεύσω, χεύω, Od. 2, 222; aor. 1 Att. ἔχεα, only ἔχεαν, Il. 24, 799; † elsewhere ep. ἔχευα and χεῦα, infin. χεῦαι, subj. χείομεν, for χεύωμεν, Il. 7, 336; aor. 1 mid. ἐχευάμην, always 3 sing. χεύατο, perf. pass. κέχυμαι, aor. pass. ἐχύθην, only opt. χυθείη. Also the ep. syncop. aor. 2 mid. ἐχύμην, from which χύτο, ἔχυντο, Od. 10, 415; χύμενος, Od. 8, 527. The pres. and imperf. always uncontr. except in fin. χεῖσθαι, Od. 10, 518. Prim. signif. *to pour*; 1) Prop. spoken of fluids: *to pour, to pour out, to shed*, with accus. ὕδωρ, δάκρυ; spoken of Jupiter, χέει ὕδωρ, pours out water, i. e. causes it to rain, Il. 16, 385; absol. χέων sc. χιόνα, Il. 12, 281. 2) Spoken of things dry: *to pour out, to shed, to scatter*, κρέας ἐν ἠλιβάτοισιν, Il. 9, 215; spoken of wind, φύλλα,

φῦκος, καρπός, Il. 6, 147. 9, 7. Od. 11, 588; espec. σῆμα, to heap up a mound, Il. 7, 86. Od. 1, 291; and τύμβον, Il. 7, 336. Od. 4, 584; poet. καλάμην χθονί, to stretch the stalks upon the ground, Il. 19, 222; ἡνία ἔραζε, to let the reins fall to the earth, Il. 17, 619; δέσματα ἀπὸ κρατός, Il. 22, 468. 3) *to pour out, to emit*, metaph. φωνήν, to let the voice resound, Od. 19, 521; ἀϋτμένα κατά τινος, to emit the breath upon any one, Il. 23, 765; poet. often = *to spread*, ἀχλὺν κατ' ὀφθαλμῶν, to pour darkness over the eyes, Il. 20, 321; ὕπνον ἐπὶ βλεφάροισιν, Il. 14, 165. Od. 2, 395; κάλλος κὰκ κεφαλῆς, Od. 23, 156. Mid. 1) with aor. 1 *to pour out for oneself*, with accus. χοὴν χεῖσθαι νεκύεσσιν, to pour out a grief-offering to the dead, Od. 10, 518. 11, 26; κόνιν κὰκ κεφαλῆς, to scatter dust upon the head, Il. 18, 24. Od. 24, 317; βέλεα, to pour out his missiles, i. e. to shoot in a multitude, Il. 8, 159; ἀμφὶ υἱὸν ἐχεύατο πήχεε, she threw her arms about her son, Il. 5, 314. 2) Mid. with perf. pass. and the syncop. aor. *a) to pour itself out, to stream*, prop. spoken of tears, Od. 4, 523. Il. 23, 385; of things dry; *to be poured out in abundance*, χίων, Il. 12, 285; κόπρος, Od. 17, 298; *to lie extended*, Od. 19, 539; ἀγχιστῖναι κέχυνται, Il. 5, 141; (cf. ἀγχιστῖναι); metaph. spoken of living beings, *to pour out, to stream forth, to issue*, ἐκ νεῶν Il. 16, 267. 19, 356. Od. 10, 415; in the sense, *to spread, to extend, to spread itself*, κατ' ὀφθαλμῶν κέχυτ' ἀχλύς, Il. 5, 696; spoken of death, Il. 16, 344; of sleep, Od. 19, 590; and ἀμφ' αὐτῷ χυμένη, poured about him, i. e. embracing him, Il. 19, 284. Od. 8, 527.

χηλός, ἡ (*ΧΑΛ*), *a chest, a box*, for the preservation of clothes, Il. 16, 221. Od. 2, 339. 8, 424.

χήν, χηνός, ὁ, ἡ (*ΧΑΛ*), *a goose*, Il. 2, 460; masc. Od. 19, 552; fem. Od. 15, 161. 174.

χηραμός, ὁ, poet. (*ΧΑΛ*), *a cleft, a cavity*, Il. 21, 495. †

χήρατο, see χαίρω.

χηρεύω (χῆρος), intrans. *to be emptied, bereft, deprived of*, with gen. ἀνδρῶν, Od. 9, 124. †

χήρη, ἡ, *a widow*, prop. fem. of χῆρος, as adj. *widowed*, μήτηρ, Il. 20, 499; γυναῖκες, Il. 2, 289; as subst. χήρη σευ ἔσομαι, * Il. 6, 408. 432. 22, 484.

χῆρος, η, ον (*ΧΑΛ*), *bereft*, see χήρη.

χήρωω (χῆρος), aor. 1 ep. χήρωσα, trans. *to make empty, desolate, bare*, ἀγυιάς, Il. 5, 642; espec. *to deprive of a husband*, to reduce to widowhood, γυναῖκα, Il. 17, 36.

χηρωστής, οῦ, ὁ, *collateral relatives* who succeed to the property of one who dies childless, only plur. Il. 5, 158. †

χῆτος, εος, τό (χατέω), *want, need*, only in the dat. χήτει or χήτεϊ, from want, from desire, with gen. Il. 6, 463. 19, 324. Od. 16, 35. h. Ap. 78.

χθαμαλός, ή, όν, compar. χθαμαλώτερος, superl. χθαμαλώτατος, Il. 13, 683; lying on the earth; gener. *low, flat*, τεῖχος, Il. 13, 683; νῆσος, Od. 9, 25. 10, 196; (from χαμαί with epenthetic θ), εὐνή, Od. 11, 194.

*χθές, adv. *yesterday*, h. Merc. 273.

χθιζά, neut. plur. from χθιζός.

χθιζός, ή, όν (χθές), *appertaining to yesterday*, on yesterday, χθιζὸν χρέος, Il. 13, 745; often instead of the adv. χθιζὸς ἔβη, he went yesterday, Il. 1, 424. The neut. sing. and plur. as adv. χθιζὸν, *yesterday*, Il. 19, 195. Od. 4, 656; χθιζά τε καὶ πρώϊζα, yesterday and day before, i. e. *formerly*, Il. 2, 303; an indefinite expression of the old language for any past time, like *nuper* in Lat., cf. Cic. de Divin. 1, 39. 86. Thus Herod. uses χθὲς καὶ πρωΐ (II. 53), for a time long past; and so often in the Bible, cf. Exod. 2, 10. If we construct these words, accord. to Wolf, with ὅτ' ἐς—ἠγερέθοντο, the sense is: Formerly, when the ships of the Greeks assembled, and the apodosis v. 307, ἐνθ' ἐφάνη. Others deny this *usus loqu.* to Hom., and connect these words with Κῆρες—φέρουσαι, v. 304, i. e. ye are all witnesses, who have not recently perished. Nägelsb. explains the passage by supplying ἦν: it was since yesterday or the day before, i. e. it was at the time of the sacrifice now some days, that the ships were gradually gathering; but τὲ καὶ can never be translated by *or*. [Cf. however, Jahrb. J. and K. p. 268.]

χθών, χθονός, ή, poet. *earth, ground*, ἐπὶ χθονὶ δέρκεσθαι = ζῆν, Il. 1, 88; σῖτον ἔδοντες, Od. 8, 222. χθόνα δῦναι, to go under the earth, i. e. to die, Il. 6, 411.

χίλιοι, αι, α, *a thousand*, χίλι' ὑπέστη αἶγας, * Il. 11, 244; neut. with fem.

Χίμαιρα, ή, *Chimæra*, a frightful monster, of divine origin, in Lycia (according to Hes. Th. 321, daughter of Typhon and Echidna), which above had the form of a lion, in the

middle of a goat, and below of a dragon. From its mouth issued fire; it was slain by Bellerophontes, Il. 6, 179 seq. 16, 328. h. Ap. 368. Accord. to Scylax, a volcano in Lycia, not far from Phaselis, or according to Strabo, a volcanic rocky valley in the Cragus, gave rise to the fable of the Chimæra.

Χίος, ἡ, an island of the Ægæan sea, on the coast of Ionia, famed for its excellent wine, now *Scio* or *Saki Andassi* (mastic-island), Od. 3, 170.

χιτών, ῶνος, ὁ, a tunic, the under garment of the ancients; it was a woollen garment, without sleeves, similar to our shirts, which was worn next to the body, both by men and women, and confined by a girdle, Il. 10, 21. Od. 15, 60. 14, 72; above the cloak was worn, Il. 2, 42. 2) Gener. a garment, espec. *the coat of mail, the cuirass*, Il. 2, 416. 5, 736; *χάλκεος*, Il. 13, 439; *στρεπτός*, Il. 5, 113 (cf. that word); proverbial: *λάϊνον χιτῶνα ἔννυσθαι*, see *λάϊνος*.

χιών, όνος, ἡ (*χέω*), *snow*, Il. 10, 7. Od. 6, 44. *νιφάδες χιόνος*, snow-flakes, Il. 12, 278.

χλαῖνα, ἡ, the upper garment, the mantle of the men; accord. to Hase Gr. Alterthumskunde p. 66, a piece of cloth, cut square or round, which was commonly passed from the left arm backwards under the right arm, and the end thrown over the left shoulder, where it was fastened with a buckle, Il. 2, 183. 10, 133. This garment was worn chiefly as a protection against cold and stormy weather, hence *ἀνεμοσκεπής* and *ἀλεξάνεμος*, Il. 16, 224. Od. 14, 529. It was of wool, and thick, *οὐλή, πυκινή*, Od. 4, 50. 14, 520; often purple, Od. 14, 500; double or single, *διπλῆ, ἁπλοΐς*. 2) Gener. *a robe, a covering, a carpet*, to wrap around oneself in sleep, Od. 3, 349. 351. 4, 299. Il. 24, 646.

**χλεύη, ἡ, jesting, jeer, mockery*, in the plur. h. Cer. 202.

**χλοερός, ή, όν*, poet. for *χλωρός, green*, Batr. 161.

χλούνης, ου, ὁ, ep. epith. of the boar, *σῦς ἄγριος*, Il. 9, 539; † a word whose deriv. and signif. was not known even by the ancients. Most prob. accord. to Eustath., Apoll., and Hesych., from *χλόη* and *εὐνή*, prop. *χλοεύνης, ὁ ἐν χλόῃ εὐναζόμενος*, lying in the grass, hence = *εὐτραφής, well-fed*; accord. to Aristarchus = *μονιός*, solitary; according to the Ven. Schol. = *ἀφριστής*, the foaming; accord. to Aristot. = *τομίας*, castrated, whence *ἡ χλοῦνις*, castration.

χλωρηΐς, ΐδος, ἡ, pecul. poet. fem. of *χλωρός, pale-green, yellowish*, as an epith. of the nightingale, Od. 19, 518; † according to the Schol. Vulg. prob. from its pale color, or 'which lives in the green fields.'

Χλῶρις, ιδος, ἡ, daughter of Amphion the son of Iasius, king of Orchomenus, wife of Neleus, who bore him Nestor, Chromius, Periclymenus, and Pero, Od. 11, 281. (Accord. to Apd. 3, 5. 6, *Χλωρίς*, daughter of the Theban Amphion.)

χλωρός, ή, όν, poet. *χλοερός* (*χλόη*), 1) *greenish, a yellowish green, yellowish*, of the color of young shrubbery, *φάτνη*, Od. 16, 47; of honey, Il. 11, 631. Od. 10, 234; gener. *pale, white, χλωρὸς ὑπαὶ δείους*, Il. 10, 376. 15, 4; espec. *δέος*, Il. 10, 479. 8, 77. Od. 11, 43. 450. h. Cer. 190. 2) Metaph. *green*, i. e. fresh, in oppos. to dry, *μοχλός, φόρτλον*, Od. 9, 320. 379.

χνόος, ὁ, contr. *χνοῦς* (*κνάω*), that is upon the surface and may be scraped off, e. g. the down upon fruits; poet. *ἁλὸς χνόος*, the *foam* of the sea, Od. 6, 226. †

χόανος, ὁ (*χέω*), the cavity (before the bellows' pipe) in which the metal to be melted was put (the smelting-oven, V.), Il. 18, 470. † Hesych. *κοίλωμα*; Köpke Kriegsw. d. Gr. p. 51, understands by it a kind of *crucible*, of fire-proof clay, in which was put the metallic ore.

χοή, ἡ (*χέω*), that which is poured out, espec. *a libation, a drink-offering*, in sacrifices for the dead, * Od. 10, 528. 11, 26.

χοῖνιξ, ικος, ἡ, a corn-measure, containing four *κοτύλαι*, or as much as a man uses in a day; hence *food, bread. ἅπτεσθαι χοίνικός τινος*, to touch any one's corn-measure, i. e. to eat of any one's bread, Od. 19, 28. †

χοίρεος, έη, εον, poet. for *χοίρειος* (*χοῖρος*), *belonging to young swine. χοίρεια*, sc. *κρέατα*, swine's flesh, pork, Od. 14, 81. †

χοῖρος, ὁ, prop. *a porker, a pig*, Od. 14, 73. †

χολάς, άδος, ἡ, comm. plur. *αἱ χολάδες, the entrails, the bowels*, * Il. 4, 526. 21, 181. h. Merc. 123.

χόλος, ὁ, poet. for *χολή* (*χέω*, prop. that pours itself out), *the gall*, Il. 16, 203. 2) Metaph. *anger, hatred, wrath*, connected with *μῆνις*, Il. 15, 122. *χόλος τινός*, enmity

which any one cherishes, Ἥρης, Il. 18, 119. Od. 1, 433. 4, 583; but τινί, against any one, h. Cer. 351. 410; also spoken of animals: *rage*, Il. 22, 94.

χολόω (χόλος), fut. χολώσω, infin. ep. χολωσέμεν, aor. ἐχόλωσα, fut. mid. χολώσομαι, more frequently κεχολώσομαι, aor. 1 ἐχολωσάμην, perf. pass. κεχόλωμαι, aor. pass. ἐχολώθην, to provoke one's gall, i. e. *to make angry, to enrage, to irritate, to incense*, τινά, Il. 1, 78. 18, 111. Od. 8, 205. Mid. and pass. *to become angry, to be enraged, to be irritated, to be incensed*, often with the adjuncts θυμῷ, ἐνὶ φρεσίν, κηρόθι, also with accus. θυμόν, ἦτορ, *a*) With dat. of the pers. τινί, at any one, Il. 1, 9. 2, 629. Od. 8, 276. *b*) With gen. τινός, on account of a person or thing, Il. 4, 494. 501. 11, 703. 21, 146. Od. 1, 69; and with prep. εἵνεκα νίκης, Od. 11, 544; ἀμφί τινι, Il. 23, 88; ἐκ ἀρέων μητρός, Il. 9, 566; ἐπί τινι, Batr. 109.

χολωτός, ή, όν, adj. from χολόω, *enraged, angry*, ἔπεα, Il. 4, 241. Od. 22, 26. 225.

χορδή, ἡ, *a gut*, Batr. 225; a string of a musical instrument, Od. 21, 407. † Merc. 51.

*χοροήθης, ες, gen. εος (ἦθος), *accustomed to the choir* or *the dance*, h. 18, 3.

χοροιτυπίη, ἡ (τύπτω), the stamping of the ground in dancing, *a choral dance, a dance*, plur. Il. 24, 261. †

*χοροίτυπος, *struck* or *played for a dance*, λύρα, h. Merc. 31.

χορόνδε, adv. (χορός), *to a dance*, Il. 3, 393. †

χορός, ὁ, 1) *a choral dance, a circular dance, a dance*, especc. a festal dance connected with singing, χορόνδε ἔρχεσθαι or εἰς χορόν, Il. 3, 393. 15, 508. Od. 6, 65. χορῷ καλῇ, beautiful in the dance, Il. 16, 180; ἐν χορῷ μίλπεσθαι, Il. 16, 182. On χορὸν ποικίλλειν and ἀσκεῖν, to represent a dance, see these words. *b*) *a choir, a troop* of dancers, h. Ven. 118. h. 5, 13. 2) *a dancing-place*, Od. 8, 260. 264. 12, 4. 318.

χόρτος, ὁ (akin to χορός), prop. an inclosed place, *an inclosure, an interior place* (Schol. περίφραγμα, τεῖχος), αὐλῆς ἐν χόρτῳ, Il. 11, 774. Plur. Il. 21, 640. * Il. (Köppen: *grass*, is a later signif.)

XPAIΣMEΩ, ep. an obsol. pres.; from which aor. 2 ἔχραισμε and χραῖσμε, subj. χραίσμῃ, χραίσμωσι, infin. χραισμεῖν, fut. χραισμήσω (χραισμήσει and infin. χραισμησέμεν), aor. 1 only χραίσμησε and infin. χραισμῆσαι, 1) Prop. *to repel* or *ward off* any thing from any one; especc. ὄλεθρόν τινι, Il. 7, 144. 11, 120. 20, 296. 2) *to help, to assist, to aid, to be of use*, with the idea of protection, with dat. of the person, Il. 1, 28. 3, 54; and often. In the passage Il. 1, 566, μή νύ τοι οὐ χραίσμωσιν—ἄσσον ἰόντ', the Schol. and Eustath. with Zenodot. explain ἰόντε, and as dual for plur., *all* the gods, coming, could not aid thee, cf. Il. 5, 487. Thus Buttm. Lexil. I. p. 3, and Nägelsbach. Eustath. explains the dual by supposing that gods and goddesses may be meant. If we compare Il. 15, 104. 18, 62, we shall find this explanation as nom. confirmed. Others make it accus. ἰόντα and supply ἐμέ, although it is the only passage where a person is the object to be repelled. Thus Voss: should I approach; Köppen, Spitzner, and Wolf: *ne a te non depellant me aggredientem.*

χράομαι, depon. mid. Ion. χρέομαι, part. χρεώμενος, perf. κέχρημαι, only part. κεχρημένος, 3 sing. pluperf. κέχρητο, Od. 3, 266. (Homer has only the part. pres., the part. perf., and the 3 sing. pluperf.) 1) *to use, to employ*, only Il. 23, 834, absol. 2) *to have in use*, especc. in the perf. with pres. signif. *to use continually, to have*, only φρεσὶ κέχρητ' ἀγαθῇσιν, she had good feelings, Od. 3, 266. 14, 422. 16, 398. *b*) In Hom. the perf. part. has the signif. *to want, to long for, to desire*, with gen. εὐνῆς, Il. 19, 262; νόστου καὶ γυναικός, Od. 1, 13. 14, 124. Absol. as adj. *needy, destitute*, Od. 14, 155. 17, 347.

χραύω, prop. χράϜω, Æol. for χράω, prop. to touch lightly, *to scratch, to graze, to wound slightly*, τινά, only subj. aor. χραύσῃ, Il. 5, 138. †

χράω, a theme with the prim. signif: *to approach, to draw near*, in a good and bad sense, to which, besides χράομαι, belong the following forms of flexion:

1. χράω, ep. defect. only imperf. 3 sing. ἔχρας, 2 plur. ἐχράετε, Od. 21, 69; prop. to touch, to seize, especc. in a hostile signif.: *to attack* any one, *to rush upon* any one, *to set upon* any one, with dat. στυγερός οἱ ἔχρας δαίμων, Od. 5, 396. 10, 64. *b*) absol. with infin. *to strive, to endeavour, to exert oneself*, Il. 21, 369; where the infin. κήδειν must be construed with φόον, (see Thiersch Gr. § 232. 162); in like manner Od. 21, 69, δῶμα with ἐσθιέμεν, and not with χράω.

2. χράω, Ion. χρέω, ep. χρείω, from which only part. pres. χρείων, Od. 8, 79. h. Ap. 396; χρέων, h. Ap. 253; fut. χρήσω, h. Ap. 132; fut. mid. χρήσομαι, only part.; prop. to present that which is desired, espec. spoken of an oracle: *to give an answer, to communicate an oracle* or *divine response*, Od. 8, 79. h. Ap. 396; βουλήν τινι, h. Ap. 132. Mid. *to cause an oracle to be given to oneself;* hence, *to consult an oracle* or *a deity, to ask counsel*, absol. Od. 8, 81. h. Ap. 252. 292; with dat. τινί, to inquire of a god, or ask a god: ψυχῇ τινος, * Od. 10, 492. 565. 11, 165.

3. As the theme of κίχρημι, q. v.

χρεῖος, εος, τό, ep. for χρέος, q. v

χρείω, ep. for χρέω, see χράω.

χρειώ, οῦς, ἡ, ep. for χρέω.

χρεμετίζω (*XPEMΩ*), *to neigh*, spoken of a horse, Il. 13, 51. †

χρέος, τό, ep. χρεῖος, only in the nom. and accus. sing., and χρέος only in Od. 1) *want, need, necessity*; gener. *affair, business*, ἐμὸν αὐτοῦ χρεῖος, my own affair, Od. 2, 45. κατὰ χρέος τινὸς ἐλθεῖν, to come for any one's sake, prop. after any one's need, Od. 11, 479. 2) what one must fulfil, *a debt*, what one has borrowed or lent, χρεῖος ὀφείλειν τινί, to owe a debt to any one, Il. 11, 688. Od. 21, 17. Pass. χρεῖος ὀφείλεταί μοι, a debt is due to me, Il. 11, 686. Od. 3, 367. χρεῖος ἀποστῆσασθαι, see ἀφίστημι, Il. 13, 746. 3) Metaph. *obligation, propriety*, κατὰ χρέος, h. Merc. 138.

χρεώ, ἡ, ep. χρείω (χρή), gen. χρεοῦς, dat. χρεοί, Il. 8, 57; *need, want, necessity, distress*, Il. 10, 172. 9, 197. Od. 4, 312. 11, 164; χρειοῖ ἀναγκαίῃ, Il. 8, 57. 1) With gen. χρειὼ ἐμεῖο γίγνεται, there is need of me, Il. 1, 341. χρεὼ πείσματός ἐστιν, Od. 9, 136; with infin. Il. 23, 308. 2) χρειὼ ἱκάνεται, ἵκει, ἱκάνει, necessity comes, there is need, Il. 10, 118. 142. 11, 610. Od. 6, 136; and with accus. of the pers. ἐμὲ χρειὼ τόσσον ἵκει, necessity presses me so exceedingly, Od. 5, 189; cf. 2, 28. This accus. stands even with γίγνεσθαι and εἶναι: ἐμὲ δὲ χρεὼ νηός, I need a ship, Od. 4, 634; οὐδέ τί μιν χρεὼ ἔσται τιμβοχοῆς, Il. 21, 322; from this is explained, 3) The elliptic use of χρεώ with accus. of the pers., which is employed entirely like χρή: τίπτε δέ σε χρεώ, sc. γίγνεται or ἱκάνει (accord. to Herm. ad Viger. ἔχει), wherefore needest thou this? Od. 1, 225. Il. 10, 85. *a*) With gen. of the thing: οὔτι με ταύτης χρεὼ τιμῆς, I need not this honor, Il. 9, 608; βουλῆς, Il. 9, 75. 10, 43. 11, 606. *b*) With infin. τὸν μάλα χρεὼ ἑστάμεναι κρατερῶς, there is great need that he should stand firmly, Il. 11, 409. 18, 406. Od. 4, 707. (Hom. uses χρεώ only in the elliptic. phrase, and every where as a monosyllable.)

χρεώμενος, Ion. for χρώμενος, see χράομαι.

χρή, only 3 sing. pres. indic. (χράω), impers. *it is necessary, there is need, must, should.* 1) With infin. Il. 1, 216. Od. 3, 209. 2) With accus. of the pers. and infin. χρή σε πόλεμον παῦσαι, thou must let the battle cease, Il. 7, 331. 9, 100. Od. 1, 296. Sometimes the infin. is wanting, and must be supplied from the foregoing: οὐδέ τί σε χρή, for thou must not, underst. ἀποπαύεσθαι, Il. 16, 721. 19, 420. Od. 19, 500. 2) With accus. of the pers. and gen. of the thing: χρή μέ τινος, I need a thing, I want any thing. ὅττεό σε χρή, Od. 1, 124. οὐδέ τί σε χρὴ ἀφροσύνης, thou needest not folly, i. e. folly becomes thee not, Il. 7, 109. cf. Od. 3, 14. 21, 110.

χρηΐζω, ep. for χρῄζω (χράω), *to need, to want, to stand in need of*, with gen. Il. 11, 835. Od. 17, 121; absol. part. *needy*, Od. 11, 340.

χρῆμα, ατος, τό, (χράομαι), 1) prop. *a thing which is wanted*, hence in the plur. χρήματα, *property, possessions, goods*, Od. 2, 78. 203. 13, 203, and often, * Od. 2) Gener. *a thing, any affair, an occurrence*, h. Merc. 332.

*χρησαμένη, see κίχρημι, Batr. 187.

*χρηστήριον, τό (χράω), *an oracle*, prim. the place where an oracle is communicated, h. Ap. 81. 214.

*χρηστός, ή, όν (χράομαι), *useful, profitable, agreeable, good*, μελιτώμα, Batr. 39.

χρίμπτω, poet. strengthened from χρίω, aor. 1 mid. ἐχριμψάμην, h. Ap., and part. aor. pass. χριμφθείς; prop. to glance upon the upper surface of a body; mid. with aor. pass. *to approach very near* a thing, *to press upon*, absol. χριμφθεὶς πέλας, Od. 10, 516; † with dat. spoken of a ship, ἀμάθοισιν, h. Ap. 439.

χρίω, aor. ἔχρῖσα and χρῖσα, imperat. χρῖσον, fut. mid. χἰρσομαι, aor. 1 ἐχρῖσάμην, prop. to rub upon the surface of a body; hence, comm. 1) *to annoint*, often with λούω, because it was done after bathing, τινὶ ἐλαίῳ, Od. 3, 466. 4, 252. 10, 364. h. Ven. 61; also spoken of the dead, Il. 23, 186. 24, 587;

ἀμβροσίῃ, Il. 16, 670. Mid. *to annoint oneself*, ἐλαίῳ, Od. 6, 96. 220; κάλλει, Od. 18, 194; (cf. κάλλος.) b) Gener. *to rub over, to besmear*, with accus. ἰούς (φαρμάκῳ), to poison one's arrows, Od. 1, 262; comic, *to smear*, μέτωπον, Batr. 241.

χροιή, ἡ, Ion. for χροιά (χρώς), the surface of a body; espec. *the skin* of the human body; hence, *the body*, Il. 14, 164. †

χρόμαδος, ὁ (*XPEMΩ*), a creaking noise, *a gnashing* or *grinding of the teeth*, γενύων, Il. 23, 688. †

Χρομίος, ὁ, 1) son of Priam, slain by Diomedes, Il. 5, 160 seq. 2) son of Neleus and Chloris, Od. 11, 286. 3) a Lycian, Il. 5, 677. 4) a Trojan, Il. 8, 275. 5) a Trojan, Il. 17, 218. 494. [6) an Epean, a companion of Nestor, Il. 4, 295.]

Χρόμις, ιος, ὁ, son of Midon, leader of the Mysians before Troy, Il. 2, 858.

χρόνιος, ίη, ιον, (χρόνος), in time, i. e. *after a long time*, χρόνιος ἐλθών, coming late Od. 17, 112. †

χρόνος, ὁ, *time, duration*, (whether a longer or a shorter time); peculiar phrases: πολύν χρόνον, a long time, Il. 3, 157; ὀλίγον χρόνον, Il. 23, 418; χρόνον, a while, Od. 4, 599. 6, 296. 9, 138; ἐπὶ χρόνον, *for a time*, Il. 2, 299. Od. 14, 193; ἕνα χρόνον, at one time, once, Il. 15, 511.

χροός, χροΐ, χρόα, Ion. and ep. cases of χρώς, q. v.

χρυσάμπυξ, υκος, ὁ, ἡ, poet. (ἄμπυξ), *with a golden head-band* or *frontlet*, ἵπποι, * Il. 5, 358. 720; Ὧραι, h. 5, 5. 12.

χρῡσάορος, ὁ, ἡ (and χρῡσάωρ, ορος, ὁ, h. Ap. 123), from ἄορ, *having a golden sword*, comm. an epith. of Apollo, * Il. 5, 509. 15, 256. h. Ap. 123; but of Ceres, h. Cer. 4. Thus Etym. Mag. χρυσοῦν ἄορ ἔχων, ὅ ἐστι φάσγανον. Accord. to some Gramm. we should understand by ἄορ gener. *equipment, armor*, so that in the case of Apollo, it refers to his bow and arrows, and even to his cithera (Suid. χρυσοκίθαρις), cf. Schol. B. ad Il. 15, 256; in the case of Ceres, it refers to the sickle. Still this signif. is not usual in Hom.; on the other hand, the gods of the ancients are often armed, Hdt. 8, 77; cf. Mitscherl. in h. Cer. 4; Heyne ad Apd. p. 698; and Kämmerer ad h. in Cer. 4. Herm. on the contrary considers the word χρυσαόρου as an interpolation for χρυσοθρόνου.

χρύσειος, είη, ειον, ep. for χρύσεος.

*χρῡσεοπήληξ, ηκος, ὁ, ἡ, poet. (πήληξ), *having a golden helmet*, h. 7, 1.

χρύσεος, έη, εον, ep. χρύσειος, 1) *golden, of gold*, made of gold, or adorned with gold; espec. spoken of every thing which belongs to the gods, cf. Il. 4, 2. 5, 724. 8, 44 seq. χρυσέη Ἀφροδίτη, decorated with gold, Il. 3, 64. Od. 8, 337. 2) *of the color of gold, a golden yellow, golden*, ἔθειραι, Il. 8, 42. 13, 24; νέφεα, Il. 13, 523. 14, 351. (Hom. uses both forms accord. to the necessity of the metre; υ is always long; hence χρυσέη, χρυσείην, χρυσέῳ, and similar forms must be read with synizesis.)

Χρύση, ἡ, a town on the coast of Troas, near Thebes, with a temple of Apollo Smintheus, and a port, Il. 1, 37. 390.

Χρῡσηΐς, ίδος, ἡ, 1) daughter of Chryses = *Astynome*, see Ἀστυνόμη, Il. 1, 111. 2) a Nereid, h. Cer. 421.

χρῡσηλάκατος, ον, poet. (ἠλακάτη) *having a golden distaff*, comm. an epith. of Diana, Il. 16, 183. 20, 70. Od. 4, 122. h. Ven. 16, 116. Most ancient Gramm. (Eustath., Ven. Schol., Apoll.), explain it: χρυσῷ βέλει χρωμένη, *carrying golden arrows*. It has been, however, justly suggested that in Hom. ἠλακάτη never signif. *arrow*, cf. Il. 6, 191; cf. Spitzner ad Köppen Il. 16, 183.

Χρύσης, ου, ὁ, voc. Χρύση, a priest of Apollo in Chryse, father of Astynome, who came into the camp of the Greeks to redeem his daughter. Agamemnon, to whom she had been allotted, dismissed him with harsh language. Then Apollo avenged the priest by sending a pestilence. Agamemnon restored her, Il. 1, 11 seq. 430 seq.

χρῡσήνιος, ον, poet. (ἡνία), *having golden reins*, epith. of Mars, Od. 8, 285; of Diana, Il. 6, 205.

*χρῡσόζυγος, ον, poet. (ζυγόν), *having a golden yoke*, h. 31, 15.

Χρῡσόθεμις, ιδος, ἡ, daughter of Agamemnon and Clytemnestra, Il. 9, 145. 287.

χρῡσόθρονος, ον, poet. (θρόνος), *upon a golden throne, golden-throned*, epith. of Juno, Il. 14, 153; of Diana, Il. 9, 533; of Aurora, Od. 10, 541. 12, 102.

χρῡσοπέδιλος, ον, poet. (πέδιλον), *having golden soles* or *sandals*, epith. of Juno, Od. 11, 604. †

*χρῡσοπλόκαμος, ον (πλόκαμος), with golden locks, *having golden tresses*, h. Ap. 205.

χρῡσόπτερος, ον (πτερόν), *having golden pinions, golden-winged*, epith. of Iris, * Il. 8, 398. 11, 185. h. Cer.

χρῡσόῤῥαπις, ιος, ὁ (ῥαπίς), *having a golden rod* or *staff, with a golden wand*, * Od. 5, 87. 10, 331. h. Merc. 539.

χρῡσός, ὁ, *gold*, often in Homer, not only wrought, but also unwrought, being weighed in exchange and traffic, χρυσοῖο τάλαντα, Il. 9, 122. 264. 19, 247. Od. 4, 129. 2) that which is made of gold, Il. 6, 48. 8, 43; espec. are the utensils of gods and heroes made of gold, as goblets, drinking-cups, girdles, neck-chains; also particular arms, as sword-belts, girdles, cuirasses, etc., are adorned with golden nails and studs, Il. 1, 246. 2, 268 seq.

* χρῡσοστέφανος, ον (στέφανος), *having a golden crown*, h. 5, 1.

χρῡσοχόος, ὁ (χέω), *a gold-smelter, a gold-smith*, Od. 3, 425. † The reference is not here to proper casting, but it is an artist who covers the horns of the victim with gold plate.

χρώς, ὁ, gen. χρωτός, Il. 10, 575; accus. χρῶτα, Od. 18, 172. 179; comm. ep. and Ion. gen. χροός, dat. χροΐ, accus. χρόα, Il. 4, 137. 5, 354. 7, 207. 1) Prop. the surface of a body, espec. of the human body; *the skin*, Il. 4, 210. Od. 16, 145. 19, 204; hence 2) *the color*, τρέπεται χρώς, their color changes, spoken of those who become pale from fear, Il. 13, 279. 17, 733. Od. 21, 412. 3) Poet. *the body*, Il. 4, 137. 8, 43. 14, 170. 21, 568.

χυμένη, χύντο, see χέω.

χύσις, ιος, ἡ (χέω), *the act of pouring out*; that which is poured out, *a heap, a multitude*; φύλλων, the fall of leaves, * Od. 5, 483. 19, 443.

χυτλόω (χύτλον), aor. mid. optat. χυτλώσαιτο, *to purify, to wash, to bathe*. Mid. *to bathe oneself*; also *to anoint oneself* after bathing, Od. 6, 80. †

χυτός, ή, όν (χέω), *poured out*, spoken of things dry: χυτὴ γαῖα, cast-up earth, a mound, * Il. 6, 464. 14, 114. Od. 3, 258.

* χύτρη, ἡ, *an earthen pot*, Batr. 41.

χωλεύω (χωλός), *to be lame, to limp*, part. pres. * Il. 18, 411. 417. 20, 37.

χωλός, ή, όν, *lame, halting, limping*, πόδε, Il. 2, 217. 9, 503. 18, 397. Od. 8, 308. 332.

χώομαι, ep. depon. mid. aor. ἐχωσάμην and χωσάμην, subj. 3 sing. χώσεται for χώσηται, Il. 1, 80; the pres. always uncontr., *to be enraged, to be angry, to be displeased, to be grieved*, often with κῆρ, θυμόν, κατὰ θυμόν, etc. *a*) With dat. of the person with whom one is angry, Il. 1, 80. 9, 555. 21, 306. *b*) With gen. of the person and thing on whose account one is angry, Il. 1, 429. 2, 689. 13, 165. 14, 266; rarely περί τινι, h. Merc. 236. *c*) With accus. only with pron. μή μοι τόδε χώσῃ, be not angry with me on this account, Od. 5, 215. 23, 213. (An act. χώω is not to be found.)

χωρέω (χώρη), fut. ήσω, aor. ἐχώρησα, ep. χώρησα, prop. to give place, i. e. *to make room, to yield, to retire*, γαῖα ὕπερθεν χώρησεν, the earth yielded from beneath, h. Cer. 430; espec. spoken of persons: *to yield, to go away, to retire*. *a*) With gen. of place or thing, ἐπάλξιος, from the breast-work, Il. 12, 406; νεῶν, Il. 15, 655; also with prep. ἀπὸ νηῶν προτὶ Ἴλιον, Il. 13, 724. *b*) With dat. of the person from whom one retires, Ἀχιλλῆϊ, * Il. 13, 324. 17, 101.

χώρη, ἡ (ΧΑΩ), 1) *the space* which any thing occupies, *a place*, Il. 6, 516. Od. 16, 352. 2) *a region, a country*, χῶραι ἀνθρώπων, Od. 8, 573.

χωρίς, adv. (χῶρος), *separated, apart, separate, aside*, Il. 7, 470. Od. 4, 130; χωρὶς μέν, χωρὶς δέ, Od. 9, 221. 222.

χῶρος, ὁ (ΧΑΩ) = χώρη, *space, place*, Il. 3, 315. 4, 446. Il. 8, 491. Od. 1, 426; see διαιρέω. 2) *a region, a district*, ὑλήεις, Od. 14, 2.

Ψ.

Ψ, the twenty-third letter of the Greek alphabet; hence the sign of the twenty-third rhapsody.

* ψαλιδόστομος, ον (στόμα), *having shears on the mouth*, comic epith. of a crab, Batr. 297.

ψάμαθος, ἡ (ψάω) = ἄμαθος, *sand*, espec. *the sand of the sea-shore, the sea-shore itself*, the downs; also in the plur. Il. 7, 462. Od. 3, 38; as a periphrasis for a great number, Il. 2, 800. 9, 385.

*ψαμαθώδης, ές (εἶδος), *sandy, abounding in sand*, h. Merc. 73, 347.

ψάμμος, ἡ (ψάω), *sand, dust, loose earth*, Od. 12, 243. †

ψᾶρ, ᾱρός, ὁ, Ion. and ep. ψήρ, *a starling (sturnus)*, ψαρῶν, Il. 17, 755; ψῆρας, * Il. 16, 583.

ψαύω (ψάω), prop. ψαFω, with digamma, imperf. without augm. ψαῦον, aor. 1 ἔψαυσα, subj. ψαύσῃ, *to touch, to graze, to glance upon*, with gen. ἐπισσώτρου, Il. 23, 519. 806; αἴης, h. Ven. 125. ψαῦον ἱπποκόμοι κόρυθες λαμπροῖσι φάλοισι νευόντων, Il. 13, 132. 16, 216. Construct. with Damm: ψαῦον νευόντων, prop. a poet. brief expression for ψαῦον ἱππικ. κόρ. νευόντων λαμπρ. φάλοισι φάλων νευόντων, the horse-hair helmets of those nodding touched the glittering cones. Passow in Lex. constructs, not well: ψαῦον φάλοισι, and translates: helm struck on helm, although later ψαύω with dat. occurs, Quint. Smyrn. 7, 349.

*ψαφαρότριχος, ον (θρίξ), *with dirty, rough hair*, μῆλα, h. 18, 32.

ψεδνός, ή, όν (ψάω), prop. scraped off, then *thin, scanty*, λάχνη, Il. 2, 219. †

ψευδάγγελος, ον (ἄγγελος), *a faithless messenger, a false messenger*, Il. 15, 159. †

ψευδής, ές, gen. έος (ψεύδω), *lying, false, deceptive*, οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ ἔσσεϊ ἀρωγός, ed. Wolf after Aristarch., the father will not be an auxiliary to liars, Il. 4, 235. † The earlier reading was ψεύδεσσι, as if from ψεῦδος, and is followed by Bothe and Voss: the father will not be an abettor of falsehoods.

ψεύδομαι, depon. mid. (ψεῦδος), fut. ψεύσομαι, aor. 1 part. ψευσάμενος, *to lie, to tell an untruth, to deceive*, Il. 4, 404. 10, 534. Od. 4, 140. h. Merc. 369; in the part. Il. 5, 635. 6, 163. *b*) With accus. *to cheat, to deceive*, ὅρκια, to falsify a league, Il. 7, 352.

ψεῦδος, εος, τό, *a lie, untruth, deception, deceit*, Il. 2, 81. 349. Od. 3, 20. οὔτι ψεῦδος ἄτας ἐμὰς κατέλεξας, not untruly (as a falsehood) hast thou related my offences, Il. 9, 115; often in the plur. Il. 22, 576. Od. 11, 366.

ψευστέω (ψεύστης), fut. ψευστήσω, *to be a liar, to lie*, Il. 19, 107. †

ψεύστης, ου, ὁ (ψεύδω), *a liar, a deceiver*, Il. 24, 261. †

ψηλαφάω (ψάω), ep. part. ψηλαφόων, expanded for ψηλαφῶν, *to touch, to handle*, χερσί, Od. 9, 416. †

ψῆρ, ηρός, ὁ, ep. for ψάρ, q. v.

ψηφίς, ῖδος, ἡ, dimin. of ψῆφος, *a little stone, a pebble*, fem. Il. 21, 260. †

ψιάς, άδος, ἡ, poet. (ψίω) = ψακάς, *a drop*, in the plur. Il. 16, 459. †

ψῑλός, ή, όν (ψίω), prop. rubbed off, hence *bare, bald, naked, empty*, spoken of hair and other objects: δέρμα, a smooth hide, Od. 13, 437. ψιλὴ ἄροσις, a bare, i. e. an unplanted piece of plough-land, Il. 9, 580. ψιλὴ τρόπις, the bare keel (separated from the remaining timbers), Od. 12, 421; πόδας, Ep. 15.

Ψῑχάρπαξ, αγος, ὁ (ψίξ, ἁρπάζω), that steals crumbs, *Crumb-thief*, a mouse's name, Patr. 24.

ψολόεις, εσσα, εν (ψόλος), prop. *sooty*, then *smoking, flaming, fiery*, κεραυνός, * Od. 23, 330. 24, 539. h. Ven. 289.

*ψόφος, ὁ, *a sound, a noise*, h. Merc. 285.

Ψυρίη, ἡ (τὰ Ψίφα, Strab.), a little island between Lesbos and Chios, in the Ægæan sea, now *Ipsara*, Od. 3, 172.

ψῡχή, ἡ (ψύχω), prop. *the breath*, and because this is the index of life, it signifies also, 1) *life, the vital power, the soul, the spirit*, τὸν ἔλιπε ψυχή, the spirit left him, i. e. he swooned, Il. 5, 696; but also the life, Od. 14, 426 (where it is used of animals); also often connected with μένος, Il. 5, 296. 8, 123; αἰών, Il. 16, 453; with θυμός, Il. 11, 334; also in the plur. ψυχὰς παρθέμενοι, staking their life, Od. 3, 74. Il. 1, 3. 13, 763. This vital principle was conceived of as a real substance; when the man died, it left the body through the mouth, Il. 9, 409; or through a wound, Il. 14, 518. 16, 503; hence 2) *the soul of the departed* in the lower world, *a spirit*, ψυχὴ Ἀγαμέμνονος, Αἴαντος, which was indeed destitute of a body, but still retained the form of the body, Od. 11, 207. Il. 23, 65; to this were wanting the φρένες, see φρήν, Il. 23, 103; it was consequently only *a shade*, εἴδωλον, Od. 11, 601; hence also both together, ψυχὴ καὶ εἴδωλον, Il. 23, 103. Od. 24, 14; and in this sense ψυχή often stands opposed to the body, which the ancient Greeks called *I*, Il. 1, 3. Od. 14, 32. (For states of mind it does not occur in Hom.) Worthy of note is the construct. κατὰ σίνεσιν, ψυχὴ Τειρεσίαο—σκῆπτρον ἔχων, for ἔχουσα, Od. 11, 90; cf. Kühner § 365. 2.

ψῦχος, εος, τό (ψύχω), *coolness, cold*, Od. 10, 555. †

ψυχρός, ή, όν (ψύχω), *cold, cool, fresh*, ὕδωρ, Od. 9, 392; χαλκός, Il. 5, 75; χάλαζα, χιών, Il. 15, 171. 22, 152.

ψύχω, aor. 1 ἔψυξα, *to breathe, to blow*, ἵπποι ψύξασαι, Il. 20, 440. †

ψωμός, ὁ (ψώω), *a bit, a morsel, a mouthful*, ψωμοὶ ἀνδρόμεοι, morsels of human flesh, Od. 9, 374. †

Ω.

Ω, the twenty-fourth letter of the Greek alphabet, and hence the sign of the twenty-fourth book.

ὦ and ὤ, interj. *O!* 1) Simply to strengthen the address in the voc., in which case it is to be accented ὦ: ὦ Μενέλαε, Il. 4, 189. 17, 716. 2) As an exclamation of astonishment or of lamentation it is accented ὤ: ὤ πόποι, Il. 1, 254; often ὤ μοι, as an exclamation of lamentation with nom. following, ὤ μοι ἐγώ, *ah me!* Il. 11, 404. 16, 433. Od. 5, 299.

Ὠγυγίη, ἡ, an island of mythic geography, the abode of Calypso, Od. 1, 85. 6, 172. 7, 244 seq. If the course of Mercury is connected with the voyage of Ulysses, and in this way an attempt is made to fix the situation of the island, it must be sought in the south-western sea. The ancients found it in the island *Gaulus* now *Gozzo*, near Malta, Strab. I. p. 26. Voss, Alte Weltkunde XV., places it in the great bay between Lybia and the Atlas, and Grotofend, Geograph. Ephem. 48. Bd. 3. St. p. 277, in the neighborhood of Atlas; Völcker Hom. Geog. S. 120, seeks, on the other hand, to prove the north-western situation of the island.

ὧδε, adv. (from ὅς). 1) An adv. of manner: *thus, so, in this way*. *a*) Prim. referring to something following, Il. 1, 181. 3, 297. 18, 266, and often; but also to something preceding, Il. 7, 34. *b*) In complete sentences correlate: ὧδε—ὡς, *so—as*, Il. 3, 300. Od. 19, 312; or ὡς—ὧδε, Il. 6, 477. *c*) Like αὕτως: ὧδε θέεις, thou runnest thus, i. e. in vain, Il. 17, 75; *thus, directly, upon the spot, just*, Il. 18, 392. Od. 1, 182. 2, 28; [see the close of the article]. 2) Adv. of place: *hither, here*, h. Ap. 471. In Hom., as the ancient Gramm. with Aristarch. maintain, ὧδε never has the local signif., (cf. Schol. Ven. ad Il. 3, 297. Apoll. Lex.) There are however some passages, which admit of no other easy explanation, as Il. 18, 392. Od. 1, 182. 17, 545. Il. 12, 346. Od. 2, 28; in which it signifies *hither*; and Il. 2, 258. 24, 398, where it means *here*; cf. Buttm. Gr. Gram. § 116. Anm. 24. With the view of Aristarch. agree among the modern critics Heyne, Hermann ad Orph. p. 692; Nitzsch ad Od. 1, 182; and Lehrs Aristarch. p. 84.

ᾠδε, see οἶδέω.

*ᾠδή, ἡ, contract. from ἀοιδή (ἀείδω), *a song, a hymn*, h. Ap. 20. Cer. 494.

ὠδίνω, poet. (ὠδίς), only part. pres. *to have the pangs of parturition, to bear*, Il. 11, 269. 2) Gener. *to have violent pains*, ὀδύνῃσιν, Od. 9, 415.

ὠδίς, ῖνος, ἡ, *a pain of travail*, comm. in the plur. *the pangs of parturition*, Il. 11, 271. † h. Ap. 92.

ὠδύσατο, see ὀδύσσομαι.

ὠθέω, ep. iterat. imperf. ὤθεσκε, Od. 11, 596; aor. 1 ὦσα (ἔωσα, only 16, 410. h. Merc. 305); iterat. aor. ὤσασκε, Od. 11, 599; aor. 1 mid. ὠσάμην. Act. 1) *to thrust, to press, to drive*, and accord. to the relation indicated by the prep. *to thrust away, to push forward, to drive along*, τινά or τί, prim. spoken of men, mostly in a hostile signif. τινὰ ἀφ' ἵππων, to thrust any one from the chariot, Il. 5, 19. 835. 11, 143. 320; τινά ἐκ Πύλου, to expel any one from Pylos, Il. 2, 744; ἀπὸ σφείων, Il. 4, 535. 5, 626; ἰθὺς τάφροιο, Il. 8, 336. *b*) Without a hostile sense: ξίφος ἐς κουλεόν, to thrust the sword into the scabbard, Il. 1, 220; λᾶαν ποτὶ λόφον, to thrust the stone up the hill, Od. 11, 596. Also for any one's benefit: δόρυ ὑπὲκ δίφροιο, to thrust away the spear from the chariot, Il. 5, 854; ἐκ μηροῦ δόρυ, Il. 5, 194; ἀπ' ὀφθαλμῶν νέφος ἀχλύος, Il. 15, 668. *c*) Spoken of the force of wind and waves, Il. 13, 138. Od. 3, 295. Mid. 1) *to thrust oneself forth, to press forwards*, Il.

16, 592. 2) With accus. *to thrust any thing, to push along, to drive away* (away from oneself or apart), τινά, Il. 5, 691; ἀπὸ ἕθεν, Il. 6, 62; τινὰ ἀπὸ νεῶν, Il. 11, 803; also with gen. alone τείχεος, Il. 12, 420; τινὰ προτὶ Ἴλιον, to drive any one to Ilium, Il. 8, 295. 16, 655.

ὠΐετο, ὠϊσθην, see οἴομαι.

ὦκα, adv. ep. (ὠκύς for ὠκέα), *quickly, hastily*, Il. 1, 402. Od. 2, 8; and often.

Ὠκαλέη, ἡ, a village in Bœotia, between Haliartus and Alalcomenæ, Il. 2, 501.

*Ὠκεανόνδε, adv. *to the Ocean*, h. Merc. 68.

Ὠκεανός, ὁ (accord. to the Schol. from ὠκύς and νάω, *swift-flowing*, accord. to Hermann, from ὠκύς and εἶν, i. e. ἰέναι, *Celeripena*). 1) the mighty stream which encompasses the earth. It is always distinguished from the sea (θάλασσα, πόντος, ἅλς); Hom. calls it a *river*, ποταμός, Il. 18, 607. 20, 7. ῥόος Ὠκεανοῖο, Il. 16, 151. That it encompasses the whole earth appears from the epith. ἀμφίῤῥοος, and espec. from the description of the shield of Achilles, where Vulcan so represents it, Il. 18, 609. It is also mentioned in the four quarters of the world: in the east, Aurora, Helios, and the constellations rise from it, Il. 7, 422. 19, 1. Od. 22, 197; in the west, they sink into it at their setting, Il. 8, 485. On its southern margin dwell the Pygmies, Il. 3, 2-7; and of the northern bear it is said, that he alone is not immerged in the ocean, Il. 18, 489. Od. 5, 275. It coincides also with the limits of the earth, Il. 14, 200. Od. 4, 563. Beyond the ocean in the west, is the gloomy Hades, Od. 10, 508; on this side, the blissful Elysium, Od. 4, 568. 2) As a god, he is inferior in power only to Jupiter, Il. 20, 7. 14, 245. 21, 195. His wife is Tethys, and his daughters, Thetis, Eurynome, Perse, Il. 14, 302. 18, 398. Od. 10, 139. He is the origin of all rivers and fountains, and indeed the father of all the gods, Il. 21, 196. 14, 201. 244. In Hes. Th. 133, he is the son of Uranus and Gæa [Cœlus and Terra], cf. Volcker Hom. Geog. § 45 seq.

*Ὠκιμίδης, ου, ὁ (from ὦκιμον, basil, *ocimum basilicum*), prop. name of a frog, *basil-lover*, Batr. 213.

ὦκιστος, η, ον, Ion. superl. from ὠκύς, q. v.

ὤκτειρα, see οἰκτείρω.

ὠκύαλος, ον, poet. (ἅλς), *fleet in the sea, swift sailing*, epith. of a ship, Il. 15, 705. Od. 12, 182. [Accord. to Jahrb. J. and K., ἅλς does not enter into the composit., but it is a mere paragogic form of ὠκύς, as εὐρύαλος for εὐρύς. So Schol. Bekk. ad Il. 15, 705; and Hesych.]

Ὠκύαλος, ὁ, a Phæacian, Od. 8, 111.

ὠκύμορος, ον, poet. (μόρος), superl. ὠκυμορώτατος, η, ον, Il. 1, 505; of a quick fate or death, i. e. 1) Pass. *dying a speedy death, dying early*, Il. 1, 417. 18, 95. Od. 1, 266. 2) Act.: bringing a speedy death, *quick-slaying*, ἰοί, Il. 15, 441. Od. 22, 35.

ὠκυπέτης, ου, ὁ, ἡ, poet. (πέτομαι), *quick-flying, fleet-rushing*, epith. of horses, *Il. 8, 42. 13. 24.

ὠκύπορος, ον, poet. (πόρος), *fleet-going, swift-sailing*, epith. of ships, Il. 1, 421. 2, 351. Od. 4, 708.

ὠκύπους, ὁ, ἡ, gen. ποδος (πούς), *swift-footed*, epith. of horses, Il. 2, 383; often in the Il.; once Od. 18, 263. h. Ap. 265.

ὠκύπτερος, ον, poet. (πτερόν), having fleet pinions, *swift-flying*, ἶρηξ, Il. 13, 62. †

*Ὠκυρόη, ἡ, daughter of Oceanus and Tethys, h. Cer. 420.

ὠκύῤῥοος, ον, ep. for ὠκύῤῥοος (ῥέω), *swift-flowing*, ποταμός, *Il. 5, 598. 7, 133.

ὠκύς, ὠκεῖα, ὠκύ, poet. and ep. fem. ὠκέα, in the Il. always in connection with Ἶρις, Il. 2, 786; in Od. 12, 274, only with Lampetia. Superl. ὤκιστος, η, ον, also regular ὠκύτατος, Od. 8, 331; *fleet, quick, active, hasty*. 1) Spoken of animated beings: with accus. ποδὰς ὠκύς, Il. 1, 58. 84; without πόδας, Od. 8, 329; also ἶρηξ, Il. 15, 238; ἵπποι, Il. 3, 263. 2) Of inanimate things: βέλος, ὀϊστός, Il. 5, 112. 395. 11, 478; νόημα, h. Merc. 43; νέες, Il. 8, 197. Od. 9, 101. The neut. plur. ὦκιστα, as adv., very quickly, Od. 22, 77. 133.

*ὠλένη, ἡ, *the elbow*, h. Merc. 388.

Ὠλενίη, ἡ, πέτρη, *the Olenian rock*, accord. to Strab. the summit of the mountain Scollis in Achaia, on the borders of Elis, Il. 2, 617. 11, 756.

Ὤλενος, ἡ (ὁ, Strab. VIII. p. 386), a town in Ætolia, on the Aracynthus, even in antiquity destroyed, Il. 2, 639. Strab. X. p. 386.

ὠλεσίκαρπος, ον (κάρπος), *losing the fruit*, epith. of pastures whose fruits fall before maturity, Od. 10, 510. †

ὦλξ, ἡ, only accus. sing. ὦλκα, poet. syncop.

for ὦλαξ = αὖλαξ, *a furrow*, Il. 13, 707. Od. 18, 375.

ὠμηστής, οῦ, ἡ (ὠμός, ἐσθίω), *eating raw flesh* (*flesh-devouring*, V.), οἰωνοί, κύνες, ἰχθῦς, Il. 11, 454. 22, 67. 24, 78; hence *blood-thirsty, inhuman*, ἀνήρ, Il. 24, 207; (not ὠμήστης according to Apion, cf. Spitzner ad Il. 11, 504.

ὠμογέρων, οντος, ὁ, ἡ (γέρων), *a fresh, vigorous* old man, whom age has not unstrung; one who enjoys a green old age. So Antilochus calls Ulysses, Il. 23, 791. †

* Ὠμόδαμος, ὁ (δαμάω), that subdues rawness, a deity of the potters, Ep. 14, 10.

ὠμοθετέω, poet. (ὠμός, τίθημι), aor. 1 ὠμοθέτησα; mid. *to place raw pieces of flesh* (V., to cover the limbs with pieces), a part of the ceremony of sacrifice; pieces of flesh were cut from all the limbs and laid upon the thigh-bones enveloped in the caul (ἐπ' αὐτῶν), thus to sacrifice them to the gods, conf. Od. 14, 427; always ἐπ' αὐτῶν ὠμοθέτησαν, Il. 1, 461. Od. 3, 458. 12, 361. Mid. = act. ὠμοθετεῖτο—ἐς πίονα δημόν, Od. 14, 427.

ὦμος, ὁ (οἴω = φέρω), *a shoulder*, the part of the body from the neck to the upper arm, νείατος ὦμος, Il. 15, 341; πρυμνός, Od. 17, 504; often in the dual and plur.

ὠμός, ή, όν, 1) *raw, uncooked*, espec. spoken of flesh, Il. 22, 347. Od. 12, 346; ὠμὸν βιβρώθειν τινά, proverbial, spoken of the greatest cruelty, Il. 4, 35. Adv. ὠμὰ δάσασθαι, to swallow raw, Il. 23, 21. Od. 18, 87. 2) *unripe, untimely*, spoken of fruits: metaph. γήρας, a too early age, Od. 15, 357.

ὠμοφάγος, ον (φαγεῖν), *eating raw*, espec. *eating raw flesh*, epith. of wild beasts, * Il. 5, 782. 11, 479. h. Ven. 124.

ὤμωξα, see οἰμώζω.

ὠνάμην, ὤνησα, see ὀνίνημι.

ὠνητός, ή, όν, verb. adj. (ὠνέομαι), *purchased, bought*, Od. 14, 202. †

ὦνος, ὁ, *purchase-money, the price* of any thing, Il. 21, 41. 23, 746; *gain*, Od. 14, 297. 15, 388. 2) *the act of purchasing*, ὤνος ὁδαίων, the procuring of return freight, Nitzsch, Od. 15, 445.

ὠνοσάμην, see ὄνομαι.

ὠσοχόει, see οἰνοχοέω.

ὤξε, see οἴγνυμι.

[ὤπασα, see ὀπάζω.]

ὤρ, ή, contr. for ὄαρ, of which the dat. plur. ὤρεσσιν, *to the wives*, Il. 5, 486.; see ὄαρ.

ὤρετο, see ὄρνυμι.

ὥρη, ή, Ion. for ὥρα, prop. *any definite time, a portion of time*, hence 1) *a season*, comm. in the plur. to indicate the course of the year, ἐπήλυθον ὧραι, Od. 2, 107. 10, 469; espec. *spring*, Il. 2, 468. Od. 9, 51. Homer mentions four seasons: ἔαρ, or εἴαρος ὥρη, Il. 6, 148; or ὥρη εἰαρινή, Il. 2, 471. Od. 18, 367; θέρος, ὀπώρη, χειμών and ὥρη χειμερίη, Od. 5, 485. 2) *the time of the day, the hour*, νυκτὸς ἐν ὥρῃ, h. Merc. 65, 158; (not in the Il. and Od.) 3) Gener. *the proper time*, the time in which any thing is to be done, ὥρη κοίτοιο, Od. 3, 334; μύθων, ὕπνου, Od. 11, 379; δόρποιο, Od. 14, 407; with infin. ὥρη εὕδειν, Od. 11, 330. 373; and accus. with infin. Od. 21, 428; ἐν ὥρῃ, Od. 17, 176; εἰς ὥρας, Od. 14, 294.

Ὧραι, αἱ, *Horæ, the Hours*; in Homer, who mentions neither the number nor the names, they are the door-keepers of Olympus, whose cloudy gate they open and shut, i. e. they preside over the weather, giving rain and clear weather, Il. 5, 749 seq. 8, 393. Because a regular change of weather marks the seasons of the year, they are the goddesses also of the seasons and their change, Od. 10, 469. With the change of time they bring many blessings, Il. 21, 430; in connection with the Graces, h. in Apoll. 194. Also as handmaids of Juno, they are named, Il. 5, 433. Accord. to Hes. Th. 901, they are the daughters of Jupiter and of Themis, three in number, Eunomia, Dike, and Eirene, cf. Jacobi Mythol. Wörterb. p. 465.

Ὠρείθυια, ή (θύουσα, ὄρος, *furens in monte*), daughter of Nereus and Doris, Il. 18, 48.

* ὠρηφόρος, ον (φέρω), *bringing the seasons of the year, bringing maturity*, epith. of Ceres, h. Cer. 54, 192.

ὡρίζεσκε, see ὀαρίζω.

ὥριος, ία, ιον, poet. (ὥρη), that the season brings or ripens, hence *timely, ripe*, ὥρια πάντα, the fruits of each season, Od. 9, 131. †

ὥριστος, Ion. for ὁ ἄριστος, q. v.

Ὠρίων, ωνος, ὁ, son of Hyrieus of Hyria in Bœotia, of uncommon strength and beauty, and an excellent hunter, a lover of Aurora, Od. 5, 121 seq. 11, 310. He was slain by Diana in Delos; he preserved his love of the

chase even in Hades, Od. 11, 572. We also find him as a constellation, Il. 18, 486. 488. 22, 29. Od. 5, 274. Accord. to later writers, a son of Neptune and Euryale, daughter of Minos; he received from his father the power to go through the sea. Diana slew him, because he challenged her to hurl the discus, or because he dishonored Opis, her companion, Apd. 1, 403. (Strab. X. p. 416, derives the name from Ὠρεός, a town in Eubœa; accord. to another tradition, his name is prop. Οἰωλεύς, see Palæph. 5, 4.)

ὦρορε, see ὄρνυμι.

Ὦρος, ὁ, a Greek, slain by Hector, Il. 11, 303.

ὦρσε, ὦρτο, see ὄρνυμι.

ὠρώρει, see ὄρνυμι.

ὠρωρέχατο, see ὀρέγω.

ὡς, adv. of the demonstrat. pronoun (from the old demonstrat. ὅς), only poet., often in Hom. 1) *in this way, thus; καὶ ὡς*, even thus, i. e. still, nevertheless, Il. 1, 116. 3, 159. *οὐδ' ὡς, μηδ' ὡς*, even thus not, i. e. still not, Il. 7, 263. 9, 351. Od. 1, 6. *ἀλλ' οὐ μὰν οὐδ' ὡς*, not even thus indeed, Il. 23, 441. 2) In comparisons; often ὡς—ὡς, *so—as*, or ὡς—ὡς, *as—so*, spoken not only of likeness in kind, but also of contemporariness, *ὡς ἤψητο γούνων, ὡς ἔχετ' ἐμπεφυῖα*, Il. 1, 512. cf. Il. 14, 291. Often in wishes, Il. 4, 319. 8, 538. Od. 3, 213. 3) *therefore, for that reason*, in assigning a reason, Od. 2, 137. 9, 306. 24, 93. Il. 9, 414; Nitzsch ad Od. 2, 137, prefers this to ὡς. 4) *thus*, i. e. for example, Od. 5, 121. 125. 129. h. Ven. 219. Herm. on the last passage, and Nitzsch ad Od. 5, 121, justly prefer ὡς, *as*. 5) ὡς for ὡς, *as*, when it stands after its substantive, cf. ὡς.

ὡς, adv. from the relative pronoun ὅς. *A*) adv. of *manner* and *comparison*. It stands, I) With substantives, adjectives, adverbs, and participles: *as, just as, like*. *a*) With a subst. it stands in Hom. *α*) Before the subst.: *ὡς κύματα θαλάσσης*, Il. 2, 144. cf. 19, 403. 21, 282. 23, 430. Od. 5, 371, 15, 479. *β*) After the subst., and is then accented; *θεὸς ὥς*, like a god, Il. 5, 78. 10, 33; Buttm. Lexil. I. p. 236 is mistaken in supposing that ὡς always follows the subst. except in elliptical cases, as Od. 14, 441. *b*) With adj. and adv. Il. 22, 425. 2, 344. *c*) With partic. *ὡς οὐκ ἀΐοντι ἐοικώς*, Il. 23, 430. II) In introducing entire clauses: 1) In relative clauses of the *manner: as, quomodo*, cf. on the construct. ὅπως. *a*) With indic. Il. 1, 276. 2, 10. 409; *ὡς ἴθυνεν*, Il. 23, 871, accord. to Bothe: as if he were taking aim; Krause takes ὡς for ἕως: until he directed it; we find ἕως also in the Schol. The conjecture of Voss is however to be preferred: *ὡς ἰθύνοι*, that he might aim it. *b*) With the subjunct. only with ἄν, in the frequently recurring sentence: *ἀλλ' ἄγεθ' ὡς ἂν ἐγὼν εἴπω, πειθώμεθα*, as I (if ye will listen) shall say, Il. 2, 139. 12, 75. *c*) With optat. after πειρᾶν, Il. 9, 181. 2) In clauses of comparison, *as, like*, where ὡς, τώς, οὕτω often correlate to the ὡς. In comparisons it stands *α*) With indic. pres. when any thing is compared with that which is real or has taken place, Il. 5, 499. 9, 4. *β*) Aorist, when it is taken as a single case from the past, for illustration, Il. 2, 326. *γ*) The future, when it relates to an event which can always happen in the future, Il. 10, 183. conf. *δυσωρέω*. Od. 5, 368. Still Nitzsch ad Od. l. c. and Thiersch § 316. 10, require the subjunct. in the passages quoted. *b*) With subjunct. pres. or aorist without ἄν, when the declaration is represented as something that can happen, Il. 5, 161. 10, 485. 22, 93. *c*) With optat. only after ὡσεί, q. v. Longer comparisons Homer often introduces with ὡς ὅτε; cf. ὅτε and Herm. ad Viger. p. 910, de usu modorum apud Homer. in comparationibus, Thiersch § 316. 8, 9. Kühner § 690. 3) In independent clauses which contain an exclamation of interest or admiration: *how*. *a*) With adj. and adv. *ὡς ἄνοον κραδίην ἔχες*, how senseless a heart hast thou! Il. 21, 441. cf. Od. 3, 196. 24, 194. *b*) In introducing whole clauses: *how*, *ὡς μοι δίχεται κακὸν ἐκ κακοῦ αἰεί*, how evil upon evil always follows me, Il. 19, 290. Thus Il. 21, 273. 441. 17, 328. Od. 3, 196. *B*) Conj. 1) Of time: *as, when (ut)*, always spoken of past things with indicat. Il. 1, 600. 2, 321. *ὡς οὖν*, Il. 3, 21. *ὡς τὰ πρῶτα*, h. Cer. 80. 2) For ἕως, *until*, Il. 23, 871, see *A*. II. *a*. II) Spoken of the cause: *as thus, because*, Il. 1, 276. 10, 116. Od. 4, 373 (conf. Thiersch § 317. 5.) Il. 6, 109; *wherefore*, Od. 2, 137. 4, 93. conf. Nitzsch. III) In introducing explanatory clauses, like ὅτι, *how, that*, *ὡς δή*, Il. 10, 110. 7, 402. 15, 204. Od. 1, 217. IV) In assigning the design or purpose: *so that, that, in order that*, conf. on the

constr. ὅπως. 1) With subj. Il. 1, 558. 2, 3. 363; with which is joined ἄν or κέ, Il. 1, 32. 16, 84. 2) With optat. Il. 2, 281. 23, 361; also with κέ, Od. 8, 21. 13, 402. cf. Thiersch § 341. 5. 6. Kühner § 644 seq. V) In sentences which express a wish, and properly belong as elliptical clauses to sentences denoting design: *O that! would that!* (*utinam*). ὡς ἀπόλοιτο καὶ ἄλλος, would that another also might perish, Od. 1, 47. cf. Il. 18, 197; also with κέ: ὡς κε οἱ αὖθι γαῖα χάνοι! O that the earth might yawn for him, Il. 6, 282; also ὡς μὴ θάνοι, Od. 15, 359. 2) ὡς ὄφελον, see ὀφείλω. c) Prepos. with accus. *to* (*ad*), indicating only motion to persons, Od. 17, 218. †

ὡς ἄν, see ὡς.

ὡσαύτως, adv. (ὡς αὔτως), *just so, in the same way*, always separated by δέ: ὡς δ' αὔτως, Il. 3, 339; in the Od. ὡς δ' αὔτως stands, Od. 6, 166. 9, 31; cf. αὔτως.

ὡσεί or ὡς εἰ, adv. *as if, as though*, with optat. Il. 2, 780. 22, 410. *b*) With subjunct. Il. 9, 481. cf. Thiersch § 346. 8. 2) as ὥσπερ, *as, just as*, Il. 16, 59. 23, 598: with part. h. Cer. 238; also ὡσεί τε or ὡς εἴτε, Od. 10, 420; and ὡσεί περ, h. Cer. 215.

ὥς κε and ὥς κεν, see ὡς.

ὥσπερ, adv. (ὡς, πέρ), cf. ὅσπερ, *just as, even as*, often separated: ὡς τὸ πάρος περ, Il. 5, 806; ὡς νύ περ ὧδε, Il. 2, 258. h. Cer. 116. 2) Also in introducing entire clauses, Il. 1, 211. Od. 21, 212.

ὥστε, adv. (ὡς τέ), cf. ὅστε. 1) *as, just as, like*, rather ep. Il. 2, 289; and also *in the quality of, as* (*utpote*), Il. 3, 381; also separated, Il. 17, 61. 3, 381. *b*) In introducing whole clauses: *α*) With indicat. Il. 2, 459. 17, 434. *β*) With subjunct. Il. 2, 474. 16, 428. cf. Thiersch § 346. 8. Kühner § 690. 2) as conjunc. *so that, that*, to indicate an immediate consequence or effect from the preceding: with infin. only twice, Il. 9, 42. Od. 17, 21.

Ὦτος, ὁ, 1) son of Neptune and Iphimedia, one of the Aloïdes, brother of Ephialtes, Il. 5, 385; see Ἐφιάλτης. 2) a Cyllenian, a companion of Meges, Il. 15, 518.

ὠτειλή, ἡ (Dor. for οὐτειλή), *a wound*, espec. an open wound: οὐταμένη ὠτειλή, Il. 14, 518. 17, 86. Od. 19, 456.

ὠτώεις, εσσα, εν, (οὖς), *eared, handled, furnished with handles*, τρίπους, * Il. 23, 264. 513.

ωὐτός, Ion. and ep. for ὁ αὐτός, Il. 5, 396. cf. Buttm. § 27. N. 11; Rost Dial. 13. p. 388; Kühner § 15.

ὤφελλον and ὤφελον, see ὀφείλω.

ὠχράω (ὠχρός), fut. ήσω, *to become white* or *pale, to pale*, ὠχρήσαντα, Od. 11, 529. †

* ὠχρός, ή, όν, *pale, pallid*, espec. a palish green, spoken of a frog, Batr. 81.

ὦχρος, ὁ, *paleness, pallor*, espec. of the countenance, Il. 3, 35 † (Accord. to Buttm. Ausf. Spr. II. p. 325, prob. a neut. τὸ ὦχρος.)

ὤψ, ή, gen. ὠπός (ὄπτω), only accus. always εἰς ὦπα, *the eye, countenance, aspect*, εἰς ὦπα ἰδέσθαι τινί, to look at any one's face, Il. 9, 373; also τινός, Il. 15, 147; εἰς ὦπα ἴκεν, she appears similar in countenance. Il. 3, 158. cf. Od. 1, 411.

Ὤψ, ὠπός, ὁ, pr. n., son of Pisenor, father of Eurycleia, Od. 1, 429. 2, 347. On the accent, see Eustath. ad. Od. 1, 429. Etym. Mag.

CORRECTIONS AND ADDITIONS.

Page 2, A, art. Ἄβας, line 2, for Nabito read Nebito.
P. 3, A, art. ἄγαμαι, l. 4, for ἀγασσάμεν read ἀγασσάμην.
P. 3, B, l. 9, for Ægesthus read Ægisthus.
P. 4, A, l. 7 fr. bottom, read the art. ἀγγελίη.
P. 4, B, same art., l. 4 fr. the end, for comest read camest.
P. 7, B, art. ἀγορή, l. 3 fr. the end, commence the clause included in brackets with the words, Among the Trojans.
P. 9, A, l. 18, dele the accent on the second syllable of Ἀγχισιάδης.
P. 11, B, art. ἄεθλον, l. 1, for το read τό.
P. 12, A, art. ἀείδω, l. 5 fr. end, for etc., read and.
P. 13, A, art. ἀενάων, l. 2, for ἀενάοντο read ἀενάοντα.
P. 15, B, l. 1, read the art. ἀθηρηλοιγός.
P. 18, B, l. 6, also l. 24, for Cerebus r. Cerberus.
P. 21, B, art. αἱματόεις, l. 3, for wall r. wale.
P. 23, A, l. 13, write πλωτη with the oxytone.
P. 23, A, l. 20, read the art. αἰόλλω.
P. 24, A, write the index of the column with the proparoxytone.
P. 26, A, art. αἴτιος, l. 4, for blameable read blamable.
P. 27, A, between ἀκερσεκόμης and Ἀκεσσάμενος insert art. ἄκεσμα, adopted by Spitzner, Il. 15, 394, for ἄκημα, as the reading of Aristarch. after Cod. Ven.
P. 28, B, art. ἀκουάζω, at the end of l. 4, insert the word the.
P. 30, B, art. ἄλαστος, l. 4, after Od. insert 14, 176.
P. 45, B, l. 4, for resounded read resounds.
P. 51, B, l. 9 fr. bottom, dele the parenthesis.
P. 53, A, art. ἀναπρήθω, l. 3 and 4, dele the words, to shed hot tears.
P. 54, B, l. 4, read the art. ἀναφανδά.
P. 56, B, l. 14, dele the comma between the words *apart* and *from*.
P. 59, B, art. ἄντα, l. 2, for στῖ read στῖ.
P. 61, A, l. 3, for Antolycus read Autolycus.
P. 66, A, art. ἀπειρέσιος, l. 4, for Il. 1, 1, read Il. 1, 13.
P. 72, A, art. ἀποξύνω, l. 1, for ἀνόξῦνα read ἀπόξῦνα.
P. 76, B, l. 5 fr. bott., for *and not once* read *and not at once*.
P. 77, B, l. 19 fr. bott., for fishes read pales.
P. 78, B, art. ἀργός, write the neut. with the oxytone.
P. 89, A, l. 4, for awaited read awaits.
P. 90, B, l. 6, for 451 read 431.
P. 101, A, l. 9, write ἐπὶ with the orthotone.
P. 101, B, l. 4, depress the accent on τινά.
P. 106, A, l. 12 fr. bott., r. the art. βοτριδόν.
P. 111, A, l. 7 fr. bott., for γεινόμενει read γεινόμενοι.
P. 112, B, l. 9 fr. bott., read the art. γέρων.
P. 113, B, l. 12 fr. bott., for πόθη r. ποθή.
P. 122, A, l. 11, for 108 read 109.
P. 141, B, between δυσωρέομαι and δύω, insert art. δυσωρέω, act. ed. Spitzn. cf. δυσωρέομαι, at the close.
P. 145, B, l. 5 fr. bott., for μεμωρημένοι read μεμορημένοι.
P. 156, A, l. 11 fr. bott., after Od. insert 3, 47.
P. 161, B, bott. line, for sailor read suitor.
P. 170, B, art. ἐνέπω, l. 1, for imperf. read imper.
P. 181, B, l. 20, fr. bott., r. the art. Ἐπειγεύς.
P. 183, B, l. 12, for ἐπεσβολίη read ἐπεςβολίη.
P. 183, art. ἐπεςβόλος, l. 5, for *lacescens* read *lascescens*.
P. 213, A, art. ἐϋμμελίης, l. 3, for *aspen* read *ashen*.
P. 213, B, art. εὔξεστος, l. 9, for 25 read 225.
P. 215, B, art. Ζέλεια, at the end, insert [cf. Ζάκυνθος, at the close.]

P. 237, B, art. *Ἠριδανός*, l. 7, for Rhodamus read Rhodanus.
P. 239, B, art. *Ἠώς*, l. 2 fr. the close, for *προκόπεπλος* read *κροκόπεπλος*.
P. 244, B, l. 27 fr. bott., r. the art. **θεράπνη*.
P. 249, B, l. 4 fr. bott., after *κυάνοιο* insert Od. 7, 87.
P. 250, B, art. *θρωσμός*, l. 9, after still less is, insert the word it.
P. 259, B, art. *ἴκρια*, l. 7, for 282 read 252.
P. 261, B, l. 4, for 841 read 821.
P. 272, A, l. 7 fr. bott., for *γίγοντα* read *γίφοντα*.
P. 275, B, l. 9 fr. bott., after *κακόν* insert Il. 23, 760.
P. 304, B, bott. line, for 338 read 388.
P. 318, B, l. 5 fr. bott., for *λεχεποίη* read *λεχεποίη*.
P. 366, A, art. *οἰκτείρω*, l. 2, for *commisserate* read *commiserate*.
P. 366, A, l. 9 fr. bott., read the art. *οἶκτος*; and in the following line, for *commissera-tion* read *commiseration*.
P. 375, A, art. *ὀνύξ*, transfer the paragraph in [ ] to the close of the following article.
P. 382, B, art. *ὄρχος*, dele the paroxytone.
P. 388, B, art. *οὖς*, l. 2, for *οὔασις* read *οὔασι*.
P. 411, B, art. *περιστεναχίζω*, l. 8, for *αὐλὴ* read *αὐλῳ*.
P. 416, A, l. 24, read the art. *πηνίον*.
P. 429, B, art. *Ποσειδάων*, l. 3, for *potibilis* read *potabilis*.
P. 438, A, art. *προσπίπτω*, for 95 read 98.
P. 464, A, art. *στίφανος*, l. 6, for turns r. burns.
P. 481, B, art. *τεῦχος*, l. 8, for 780 read 784.
P. 484, B, l. 18, for 346 read 146.

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